

The Lutheran.

God's word and Luther's teaching now and nevermore perish

Sixteenth year
1859-1860.

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1860.

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Redigirt von C. F. W. Walther.

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(Sent in by Past. P. Bever.)

New year, new joy.

Let's join hands -ente fröh, Blessings, rich blessings are ready, Stretcher of God eighth your time, God's grace is not yet ended:

In thee comes as a new end of grace Thy church's hero. confident in the strife, New troops he calls far and wide, Maturity with, and new crew send.

Through the lands his watchword resounds; You who know it, your sums also tremble:

World, let but the holy fire glow,

God, his word and Luther's life remain. Crown Christ, despite the enemy's fury, you, O "Lutheran", here and there.

Foreword of the editors now

sixteenth year of "Lutheran."

When, fifteen years ago, the "Lutheran" first went astray alone is a treasure that was conquered once and for all in the public service of the Church, the first stone he by the Reformation and has now become an inalienable carried to the reconstruction of the ruined walls of common possession of all Protestants (i.e., of all non-Jerusalem was the communication of some glorious Catholics), and that it is therefore a most superficial thing testimonies of Luther about the main article of Christian to place this doctrine in the limelight and to want to doctrine, namely, about the justification of a poor sinner defend it even against supposed Protestant strivers. But before God through faith in JESUS CHRIST. With this, this is by no means the "Lutheran" wanted to immediately introduce himself and distant readers to his first public

In the first place, we should remind the Lutherans that the ban of the Lutheran Zion and the defense of its fortifications are primarily about the preservation and purification of this article, which Luther calls the *articulus stantis et cadentis ecclesiae*, that is, the article by which the church stands and falls.

In accordance with a decision of our Synod of the Western District, we now begin the 16th volume of the himself knows of the pure doctrine of justification. He "Lutheran" in the same manner as the first, namely with who, by God's grace, has grasped it a little, not only the publication of a paper presented to the Synod on the knows that the jewel of the pure doctrine of justification doctrine of justification. We consider the fact that we is familiar only to the Lutheran Church, but he soon have been prompted to place this paper at the head of notices with horror that there are now very few the new volume to be significant. We think that it is, first preachers, not only outside, but even within the Lutheran of all, for the "Lutheran" himself a reminder of what is the Church, who have the doctrine of justification in its purity main subject of his work. For the readers of "The and preach it in its purity. He sifts, most Protestant Lutheran" this is a kind of assurance of what they may preachers probably still think the proposition to be true: expect from "The Lutheran" also in the future.

Thanks be to the Lord for this wonderful providence!

Many may well be of the opinion that the doctrine of justification by grace alone through faith in Jesus Christ

ges so. Yes, he who thinks that the doctrine of justification is so easily learned and such a fine commodity, and that at least all so-called Protestants agree in this doctrine, is in fact proving how little he himself knows of the pure doctrine of justification. He knows that the jewel of the pure doctrine of justification doctrine of justification. We consider the fact that we is familiar only to the Lutheran Church, but he soon have been prompted to place this paper at the head of notices with horror that there are now very few the new volume to be significant. We think that it is, first preachers, not only outside, but even within the Lutheran of all, for the "Lutheran" himself a reminder of what is the Church, who have the doctrine of justification in its purity main subject of his work. For the readers of "The and preach it in its purity. He sifts, most Protestant Lutheran" this is a kind of assurance of what they may preachers probably still think the proposition to be true: Man is justified and saved by grace alone in the sight of God through faith; he sees that in their sermons this salt occurs now and then, or even oftener: But as soon as they want to explain to their hearers what they must do in order to be saved, what actually makes a Christian and by what he can be recognized, to whom the comfort of the gospel belongs and how one can become a partaker of it-then it soon becomes evident that these preachers have hardly any idea of the pure evangelical doctrine of justification. The very ones who are now considered the best and most zealous among the so-called believing preachers are mostly nothing but sour preachers of the law, who, while they are preaching the gospel, are not preaching the gospel at all.

While they pour out the law in cloudbursts, they give the gospel only in drops. But the great multitude of the so-called believing preachers of our day preach neither a true law nor a true gospel, neither the law in its double-edged sharpness, nor the gospel in its exuberant fullness of consolation for all terrified sinners. The two are mixed together, and thus the sharp law is broken off by the gospel mixed with it, while the sweet gospel is soured by the law mixed up with it. Sometimes they preach in such a way that even the penitent child of God is made uncertain of his state of grace, sometimes in such a way that even the impenitent and self-righteous (if, for instance, he only attends prayer meetings diligently, contributes to missionary purposes, speaks godly, and the like) is strengthened in the delusion that things are right with him. Sometimes they describe the Christian as so holy, so blessed, so peaceful, as he is nowhere to be found, and make demands on him which, if they themselves were to be judged by them, would condemn them; sometimes, on the contrary, they speak of sins as the weaknesses of Christians, of which old Marperger says quite rightly:

What now the world calls but weakness. Is the strength of its wickedness;
Thereby then the spirit of hell Very mightily increases its works.

A clear proof of how the pure doctrine of justification has been lost even in the midst of the Lutheran Church is that it is now well known that certain doctrines of the Lutheran

Church wants to improve and in the place of

The Lutheran theologians, even among the Lutheran preachers, now think, for example, that Luther and the old Lutheran theologians are the main articles of the church, of the Holy Spirit. Even among the Lutheran preachers, for example, as is well known, they now think that Luther and the old Lutheran theologians have not spoken of the church, of the sacred preaching office, of the different effects of the sacred preaching office, and of the different effects of the sacred preaching office. The Lutheran theologians of the church, of the holy office of preaching, of the various effects of the holy sacraments, of the person of Christ. But why is it that Luther and the old Lutheran theologians did not teach rightly, or at least not completely, about the church, the holy office of preaching, the various effects of the holy sacraments, the person of Christ, the expected millennial kingdom, the state of souls after death, etc.? - Only because they have already abandoned the right doctrine of justification and have fallen away from it. For he who has the Lutheran church's doctrine of justification cannot teach otherwise of the doctrines mentioned, since they are intimately connected with the pure doctrine of justification, as the Lutheran church has it.

May these few remarks then serve to make dear readers read with attention the paper on the doctrine of justification, which will be included in the first issues of the new volume and which is composed almost exclusively of Luther's words. From this you will best recognize what the "Lutheran" actually wants when he fights so earnestly for the purity of the doctrine of the Lutheran Church, namely, that he is above all interested in

The "Lutheran" himself vows to his Lord and his dear ...and graciously hear us."

Thus it is further said in the Schmalkaldic Articles of readers that with the new year he will be even more faithful and even more eager to keep the main doctrine, the doctrine of justification: "From this article nothing can on which alone salvation and blessedness rest, the be swerved or yielded, let heaven and earth fall, or what doctrine of justification, pure and true. The "Lutheran" will not remain. For there is no other name given unto himself, however, vows to his Lord and his dear readers men, whereby we may be saved, saith Peter Act. 4:12; that with the new year he will strive with even greater and by his wounds we are healed, Isa. 53:5; and upon faithfulness and with a new and even greater eagerness this article stand all things, which we teach and live to lead his readers, by God's grace, to the purer wells of against the pope, the devil, and all the world. Therefore Israel and, without regard to the favor or disfavor of men, we must be quite sure of it, and not doubt; otherwise all to fight so that those purer wells will not be clouded or is lost, and the pope and the devil, and all things against blocked by any false doctrine, no matter how beautifully us, retain the victory and the right." (II. Part, Art. 2.)

Of course, the "Lutheran" cannot conceal from himself to John Brentius: "This gift of God, however, which is the fact that he is facing an increasingly bleak future, that especially in you before others, I especially love and he sees himself more and more left alone, that the honor, that you practice the doctrine of the righteousness number of his adversaries grows with each passing day, of faith so faithfully and righteously in all your books. For that the struggle against false doctrine, which is spun this point is the chief thing and the cornerstone, which ever more finely and withdraws into ever deeper alone begets, strengthens, edifies, sustains, and protects recesses, becomes ever more difficult, but it is precisely the church of God; and without it the church of God the pure doctrine of justification, to the ever brighter cannot stand one hour; as thou thyself, dear Brenz, well knowledge of which God has brought him out of great knowest, and art of one mind with me, and therefore for mercy, that is a

so Bright Torch, in whose light he always hopes to find no one in the church can teach anything righteously, or the right path through all the mazes of this last time. resist some adversary, who has not rightly grasped these things, or (as St. Paul calls it 2 Tim. 4:3) the sound pure doctrine, or, as Paul himself speaks, does not hold fast to the doctrine." (XIV, 191. 192.)

Unit,

Paid off for the meetings of the German Lutheran Synod of Missouri, Ohio, &c. St. Western District, May 5, 1859, and the following. Days at Addison. Du Page Co, Ill, on the following punc:

- "1. that the Lutheran Church alone is entrusted with the pure doctrine of justification.
- 2) Where does it come from that this awareness has often dwindled even within the Lutheran Church?
3. what measures are to be taken to reawaken this diminished consciousness?"

I.

"That the Evangelical Lutheran Church alone is entrusted with the pure doctrine of justification." Motto: Jer. 9, 24.

§ 1.

That the doctrine of justification is the most important doctrine of the whole divine revelation, this is the common confession of our church both in its symbols and in the private writings of its pure faithful teachers.

Thus it is said, among other things, in the 4th article of the Apology of the Augsburg Conf. Conf. on Justification: "But because such a dispute is over the highest, most noble article of the whole Christian doctrine, so that much depends on this article, which also serves for a clear, correct understanding of the whole Holy Scripture and shows the way to the ineffable treasure and the right knowledge of Christ alone, and also opens the door to the whole Bible alone, without which article no poor conscience can have a right, constant, certain consolation or recognize the riches of the graces of Christ: so we ask/ Imperial Majesty want from this great, brave, highly important-

Luther also writes about Genesis 21:17: "This is the highest article of our faith. If we either take it away, as the Jews do, or falsify it, as the papists do, then neither the church can exist, nor can God retain his glory. Which glory is that he is gracious and merciful, and that for his Son's sake he will forgive us our sins, and make us blessed." (I. 2163.)

Luther writes further on Is. 53, 14: "As long as the church has confessed this article, it has remained in the faith; and the faith has been lighter at one time and darker at another. He himself speaks Match. 28:20: I am with you always, even unto the end of the world: without this article the church standeth not. Mahomet indeed hath laid waste the church, and the pope hath darkened the doctrine of faith; but where this article hath remained, there hath God preserved his church." (VI, 1156.)

Furthermore, in his "Warning to his dear Germans": "They (the papists) do not want to suffer this article; so we cannot advise him. For where the Article is gone, the Church is gone, and no error can be resisted, because apart from this Article, the Holy Spirit

He will not and cannot be with us, for he is to transfigure By this doctrine alone is holy Christendom both, planted, ...a sure sign that they have not understood the article... Christ for us. Over this article the world has so often edified, and preserved." (VIII, 1552. 53.) Had they understood it rightly, they would not have been failed, through flood, weather, waters, war, and all Gal. 2, 16: "As soon as we lose this sun, we shall deceived." (VII, 2107.) plagues. Over this article Abel was slain, and all the surely fall back again into the darkness wherein we were After Luther had shown that also the 117. Psalm, saints, and all Christians must die over it. Yet he before." (VIII, 1832.) although it might not seem so to some, deals with remained, and must remain, and the world must perish Gal. 2, 11: "St. Paul does not deal here with a dove's justification by faith alone, he continues: "I do this mostly for ever. So let it also now stand and be overthrown over foot and a pear's stalk, nor does he speak for the sake to give all others who need it cause or instruction to seek the article; and if it should become mad and foolish, let of bread; but he deals with the greatest and most noble and act on the main point of our Christian doctrine in it leave the article standing, and let it fall into hollen main article of the whole Christian doctrine, to which so Scripture everywhere, namely, that we must become ground over it. Amen." (XVI, 2015.) much is attached, that where it is understood and pious, alive, and blessed without any merit, by the grace of God alone, given to us in Christ, and that otherwise

Furthermore to Is. 42, 22: "Therefore one should considered correctly, all other things are neglected and of God alone, given to us in Christ, and that otherwise diligently learn and keep the article of justification, which abandoned. For what is Peter and Paul, what is an angel no other way or path, no other manner or work can help we alone teach today. For when we have lost this, we from heaven, what are all creatures, counted against us to achieve this. For I see and experience all too well shall not be able to resist any heresy, any false doctrine, this article, which teaches whereby and how a man is every day how manifoldly the wretched devil pursues however ridiculous and vain it may be; as it was under absolved from sin, and justified and saved before God? this principal thing, that he may cut it off again. And even the Papacy, when we believed such things of which we If we understand this article rightly and purely, we have though the weary saints consider it an unnecessary are now ashamed and repent. Again, if we abide by this the true heavenly sun; but if we lose it, we have nothing thing to do such things so almost (very) and always (for article, we are safe from heresy, and retain the pardon but vain hellish darkness. Therefore, when thou they make themselves believe that they know it almost of sins, which weakness in walk and faith impute to us." perceivest that it is weakened and laid low, spare neither well and have long since learned it), I know well how far (VI, 827.) Peter nor Paul, nor even an angel from heaven, but their conceit is lacking, and know nothing everywhere

Furthermore, in the Table Talks: "This is the most resist them; for it can never be raised high enough and about how much is attached to this piece. For where this important article of the whole Christian doctrine, namely, defended." (VIII, 1769.) one piece remains pure on the plan, Christianity also how we are to be saved. All theological disputations Gal. 4:29: "Therefore let the article which teaches remains pure and fine in harmony and without all should be directed to this article, which all the prophets how we must be justified in the sight of God through faith divisions; for this piece alone, and nothing else, makes have most often discussed and blasphemed about. For in Christ be diligently and carefully grasped; for it alone and sustains Christianity. All the other pieces may also if this article of the salvation of our souls is grasped and can establish and sustain us against all fears, and shine with false Christians and hypocrites; but where it retained with certain and firm faith, then the other comfort us in all temptations and persecutions." (VIII, does not remain, there it is not possible that some error or spirit of the sect may be warded off. I know this for articles will come and follow smoothly after it, as of the 2563.) certain, and have tried it so much, that I could not put off the faith of either the Turks or the Jews, where I should act without this piece. And wherever the mobs arise or begin, you have no doubt that they have certainly fallen from this play, regardless of the fact that they talk a lot about Christ with their mouths and almost preen and adorn themselves. For this play does not give rise to any divisions, since it cannot be, the Holy Spirit must also be there, who is not the Holy Spirit. Spirit must also be there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

Trinity. Neither hath God so openly and plainly declared Gal. 3:13: "Wherefore, as I have often urged, let us certain, and have tried it so much, that I could not put off the faith of either the Turks or the Jews, where I should act without this piece. And wherever the mobs arise or begin, you have no doubt that they have certainly fallen from this play, regardless of the fact that they talk a lot about Christ with their mouths and almost preen and adorn themselves. For this play does not give rise to any divisions, since it cannot be, the Holy Spirit must also be there, who is not the Holy Spirit. Spirit must also be there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

any article unto us, as this, that we are saved through study diligently the article, that Christ the Son of God the faith of either the Turks or the Jews, where I should act without this piece. And wherever the mobs arise or begin, you have no doubt that they have certainly fallen from this play, regardless of the fact that they talk a lot about Christ with their mouths and almost preen and adorn themselves. For this play does not give rise to any divisions, since it cannot be, the Holy Spirit must also be there, who is not the Holy Spirit. Spirit must also be there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

Christ alone. Although he has said much about the was made man, suffered, was crucified, died for us. 2c. act without this piece. And wherever the mobs arise or begin, you have no doubt that they have certainly fallen from this play, regardless of the fact that they talk a lot about Christ with their mouths and almost preen and adorn themselves. For this play does not give rise to any divisions, since it cannot be, the Holy Spirit must also be there, who is not the Holy Spirit. Spirit must also be there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

Trinity, he has always rested on this article of salvation. For in the same all the other articles of our faith are from this play, regardless of the fact that they talk a lot about Christ with their mouths and almost preen and adorn themselves. For this play does not give rise to any divisions, since it cannot be, the Holy Spirit must also be there, who is not the Holy Spirit. Spirit must also be there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

There is much in the others, but this is the most comprehended; if that be pure and righteous, it is right about Christ with their mouths and almost preen and adorn themselves. For this play does not give rise to any divisions, since it cannot be, the Holy Spirit must also be there, who is not the Holy Spirit. Spirit must also be there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

important; for for this cause all the works of the papists and well with all the rest. Therefore, when we teach that about Christ with their mouths and almost preen and adorn themselves. For this play does not give rise to any divisions, since it cannot be, the Holy Spirit must also be there, who is not the Holy Spirit. Spirit must also be there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

are instituted and performed, that they might thereby men are justified by Christ, that Christ has overcome sin, adorn themselves. For this play does not give rise to any divisions, since it cannot be, the Holy Spirit must also be there, who is not the Holy Spirit. Spirit must also be there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

attain eternal blessedness. But they are deceived, for death, and the eternal curse, we also teach that he is by divisions, since it cannot be, the Holy Spirit must also be there, who is not the Holy Spirit. Spirit must also be there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

apart from Christ there is no salvation, which is grasped nature a just and true God." (VIII, 2180.) there, who is not the Holy Spirit. Spirit must also be there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

and apprehended only in the word through faith. Since To Joh. 6, 53: "Keep this all your life, that everything there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

this article remains pure, the church also remains pure; is to be done for the sake of the one article; which I often there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

but if it is adulterated or forfeited, the church has become repeat, and cannot do enough, that it may be preserved, there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

a harlot and is gone; as we have seen and experienced and that we may remain right in the faith, that of Christ's there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

in the Papacy." (XXII, 751.-2.) flesh we have remission of sins, redemption from death there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

Furthermore, in the introduction to his interpretation and the devil. Where this doctrine remains in the pulpit, there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

of the Epistle to the Galatians, Luther writes: "If the there is no need; one is safe from all heretics and errors; there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

article that teaches how to be sinless and righteous this article suffers no error in itself; so the Holy Spirit is there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

before God is lost, then the whole Christian doctrine is also with it, and those who believe such things have there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

lost at the same time, and all the people who are on the forgiveness of sins, redemption from death and the there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

whole face of the earth and do not have this doctrine devil. The Holy Spirit is also with them, and those who there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

must actually be either Jews or Turks, Papists or Rotten believe this do not tolerate error. But if they be deceived, there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

and heretics. it is a wicked thing. there, who does not cause divisions to arise, but gives and keeps harmony." (V, 1697. 98.)

Finally Luther writes to Joh. 16,3: "Therefore it is all about this article of Christ and everything hangs on it; whoever has this, has everything, and the Christians must stand in the highest fight for it and constantly argue that they may stay with it; therefore Christ and the apostles also do not insist on it everywhere without cause. For the other articles, though they are also founded in Scripture, (as, that Mary bare Christ a pure virgin,) yet they do not drive them so hard, that St. Paul (when he disputes about this article) does not even care to call the mother, nor to advertise the honour of virgins, but says badly, Gal. 4:4, *Natum ex muliere*, i.e., born of a woman. But in this he is whole and entire, that we are not

By works and law, but only through this Mediator, Christ, And when they have gone away from it, and have again instructs and directs. But if he loses this light, he do we obtain grace and salvation with God. For this is the expostulated apart from it, they have also gone astray, cannot be helped. For when this knowledge is gone, all only article which must always suffer persecution from the and have stumbled in a great measure; as also happened things are taken away with it, and thou mayest lead all devil and the world. As it was declared in the first divine to the oldest, Tertulliano and Cypriano, from time to time. articles and confess them (as the papists do), but it is preaching, which came to man after the fall, Genesis 3:15: And what is lacking, not only in the papists, but in all of neither earnestness nor right understanding, but as one I will put enmity between thy seed and the serpent: and our fools, who rave against baptism and other articles, groping in darkness, and a blind man hearing talk of the that seed shall bruise thy head, and thou shalt bruise his but that they, having already fallen from this, did not color which he hath never seen. This is what those do heels. 2c. This is the very enmity of which Christ here concern themselves with it, and instead brought up other who are the best and most pious among them. For the says, that his Christians, because of his knowledge, and things, and thus lost their reason, that they teach nothing other great thing must fulfil this, which Christ saith here, that they preach of him, must both be banished and put to right about it, and can receive no article with certainty? that they run headlong against it, blaspheming, and death. Other articles also have had contestation, but none as may well be seen in their books; after which they persecuting, and banishing, and murdering the have made so much bloodshed and torment as this. For continue to fall from one error into another, until at last righteous Christians, for no other cause, but for this it began so soon in the two brothers Cain and Abel, that they lead themselves and other people to destruction. knowledge only; and so become possessed, blinded, the one asked to die at the other's hands, and will not For where this knowledge of Christ is gone, the sun has and obdurate, yea, like devils to them that have the cease as long as the world stands. Where this goes out, lost its light and is darkness, so that one no longer knowledge of this article, (though otherwise they the devil is mad and foolish, and burns the world with fire understands anything, and can neither avoid error nor the earnestly seek to be holy and godly,) even as of them and light with wrath and rage. And it is seen in all history devil's false teaching. And though one may retain the that know him, and believe, become like the children of God." (VIII, 502-506.) that all heresy and error arose where this article fell, words of faith and Christ (as they remained in the God." (VIII, 502-506.) because men were sure that they knew it very well, and papacy), yet there is no reason for any article in the heart. Now although the following teachers of our church so they fell from this to other things, and began to dispute and what remains there is vain foam and uncertain have not testified so powerfully to the importance of the about the person of Christ, whether he was truly God or persuasion, or conceit, or a painted, colored faith. As they article of justification, yet they have done so in the same only man, and with such speculation and questioning they themselves call their faith *Fidem acquisitam et informem*, sense. introduced all misfortune, since one man denied the deity that is, a loose, lazy, uninformed thought, which neither Chemnitz, the main author of the Concordia Formula, of Christ, another the humanity, some the person of the does nor is good, neither holds nor fights when it comes writes: "This article is, as it were, the fortress and main Holy Spirit, some the virginity, and so on. Some have to the meeting, that it should hold and prove itself. And defense of the whole Christian doctrine and religion; if it denied the person of the Holy Spirit, and some the that their boasting of faith and Christ is quite false and is either obscured, or falsified, or overthrown, it is virginity of Mary; but all, as many as have been, have also untruthful, they prove themselves by the fact that they do impossible to preserve the purity of the doctrine in the erred and deceived in this principal thing. For in this all not want to suffer this article of the knowledge of Christ other articles. But if this article be left intact, all idolatries, hangs and stands, and draws all the others with it, and all and right faith, but rage against it with banishment and all superstitions, and whatever falsifications there may is to be done for this one, that he who errs in the others murder. Again, where this sun shines and glows in the be in all the other articles, fall of themselves; as in 1 certainly has not this one right either, and though he holds heart, there is a right understanding of all things, that one Sam. 5:1-4. when the ark of the covenant was placed in the others, and has not this one, yet all is in vain. Again can stand firm and hold fast to all articles, as: that Christ the temple of the Philistines beside the idol Dagon, that this article also has grace, if it be diligently and earnestly is true man, born of the Virgin Mary, and also true image was immediately moved away, and though it was adhered to, that it not be allowed to fall into heresy, nor to almighty God, born of the Father in eternity, Lord over repeatedly brought to its former place, yet as lukewarm run contrary to Christ and his Christianity. For it certainly angels and all creatures; item, therefore he believes and as the ark of the Lord stood there, it could not stand fast, brings with it the Holy Spirit, who thereby enlightens the teaches rightly of the Holy Spirit, of baptism, of the Holy yea, at last it was utterly shattered." (*Loc. theol.* II, 200.) heart and keeps it in right and certain understanding, so Spirit, and of the Holy Spirit. He believes and teaches that it can give and judge pure and dry distinction from all rightly about the Holy Spirit, baptism, the sacrament, the other articles of faith, and preserve and defend them good works, and the resurrection of the dead; so walk in as great a necessity of it, since the godly and mightily. As is well seen in the ancient fathers, where they simple faith, do not dispute or argue about God's word, unadulterated action of it 1. gives Christ the honor he abode by this article, and founded their doctrine thereon, and do not quarrel or doubt. And if any man come that deserves, 2. Shows a firm consolation to the frightened and conducted it therefrom, they remained in all things looketh upon such articles, one or more, a Christian may conscience, 3. Surrounds the difference of law and defend himself, and repel them: for he hath the right gospel as with entrenchments, 4. Awakens the Master (the Holy Ghost), which alone revealeth these necessary certainty of faith in true and godly invocation, articles from heaven, and is given to all them that hear and 5. Inflames the hearts of the pious to earnest zeal in and accept this word or preaching of Christ. Therefore good works." (*Loc. theol. de justif.* § 2.) such a one will not allow himself to be seduced into Thus further writes Balth. Meisner: "This article is, as heresy and error, and even if he falls short or stumbles, it were, the Centrum (the center) of godliness, toward yet if he does not fall from this, he will soon get back on which everything aims, the holy Ocean, into which track; for this light consumes and drives away the clouds everything flows together, the ark of faith, which keeps and darkness and brings him back on track. everything safe and intact." (*Anthropolog.* D. 3. disp. 24, p. 139.) [A.]

(To be continued.)

(Sent in by Past. Küchle.)

An example of justice and love.

It is the Unrists today who, like the syncretists soon after the Reformation and in Paul Gerhard's time, cry out "love, love," but think all too little of faith and of the purity of doctrine. But the love of the Uniate, in old and new times, has often shown significant deficiencies, as the life of Paul Gerhard, the history of the Union in Prussia, in Nassau, in Baden, etc., testify. Therefore, the Uniate in this country would like to excuse themselves and their church by saying: "The unkindnesses that occurred there may not be laid to the charge of the Uniate church: The state conditions of Germany are to blame for this, where the authorities take up the sword if one does not want to submit to the royal or grand ducal union; - but here in this country the introduction of the union should not be stained by any acts of unkindness and injustice; but here it should gain adherence and acceptance solely through its tender love, through its justice (first in judgment)." Fine speech, that. Who should not be allured by it? Who should not be enraptured by this love? - ...if it prove true? The opportunity comes soon, where everyone can disappoint himself. Thus, among others, "der Hausfreund" in No. 2 provides an example of unrighteous justice and love, which should not be so ungratefully despised by us Old Lutherans. This unrighteous love does us no harm; it harms only those who make use of such love, since it is nothing other than boundless hatred and injustice. - By such examples we learn quite clearly what to think of love that does not rest on right faith. As soon as the dear Lutheran readers will have heard the judgment that is passed on us in the Hausfreund, they will certainly agree with the sender: that only the most complete unfamiliarity with Lutheran faith and Lutheran doctrine and arrogance and pomposity to the point of ridiculousness can lead to such a judgment on people whose only crime is to have punished the unrighteous for their indifference in important doctrines of the Christian faith. - The loving judgment in the Unirte Hausfreund reads thus:

"But it is not only the swarming spirits that are disturbing the holy Zion of the evangelical church. Moab, too, who had lain still on his lees for almost a century, is again rumbling violently and insisting on his rights. Moab does not know the spirit of God's law, the inner life of faith of the true Israelite, the holy love that is the fulfillment of the law. Though of the same blood as the seed of Abraham, and sprung from the loins of the fathers, Moab is a sworn enemy of the people of God. The empty ceremony, the bowl, the groves, and the altars of the fathers of the fathers have

Moab, but the essence and life of the faith of his fathers The clearest teachings of the Scriptures are called short- was lost to him. Of the faith of Abraham, so brilliant in his sighted, which are not necessary to salvation. The clearest love for his fellow man, so strong that he would not doctrines of Scripture are short-circuited as such, which are refuse his only son for sacrifice, yet so highly esteeming not necessary to salvation-but you have taken this love for man as a brother that he asked the Lord to spare Sodom hatred-what is the fault? By God's great grace we, as true and Gomorrah for the sake of even ten righteous men, Lutherans, have no other love than that which rejoices in there is no trace of this faith in Moab. A man Moab the truth, i.e., "we delight in seeing someone do right and makes himself king and deifies him, of the true theocracy act righteously; just as love grieves when someone does he knows nothing.-Such a Moabite people stand the so-wrong" (Luther on 1 Corinthians 13, Church Postil) and "we called "Old Lutherans" in the midst of the Protestant can do nothing against the truth, but for the truth, 2 Church. Luther is lord and king. Luther service, not God Corinthians 13:8-but you do not want such love. - Even if in service, is their watchword. The form conditions the ignorance or in pride you cause us to stand aloof from the essence, not the essence the form; they are the children church of the Lord, - we know that a true Lutheran is not a of the great Reformer, as Moab is the descendants of Moabite, but a member of the people of God, faithful to God Abraham; they have from him the husk, but not the in faith, faithful to his neighbor in love. -

kernel; the cultus, but not the faith, to which the Lord 3) "Luther is lord and king. Luther service, not God promises righteousness, and without which the cultus service, is their watchword." - Do the Unirte not know better, has become a hollow form and ceremonial."-Ed. or do they speak it from evil slanderous hearts? So we are

1) So there is no trace of the faith of Abraham in idolaters, and the Lutheran preachers priests of idols-if Moab, i.e. in the Old Lutherans. That is quite loving. One ignorance, it is an ignorance worthy of pity; but if they know can only conclude that either the Word of God is not better, it reveals a heart full of hatred, to which the mouth's strong enough to produce faith and life in the faith of the cry of "love" "love" rhymes badly.

Son of God, or we are all hardened. - Since the first is If the uninitiated would only once begin to study Luther's not true, because the Lord Himself says, Isa. 53:11, that writings, to lift up the treasures of knowledge that are laid His word shall not return void, and the other, at least, has down there, they would certainly no longer stand in line to not been revealed by God to the unlearned, recognize give Luther's teaching the honor it deserves, namely that it the unkindness that flatly denies the faith of Abraham to is the teaching of the divine Word and that what we say is a multitude of baptized Christians who diligently use right: God's word. - God's word and Luther's doctrine Vergehet nun und nimmermehr.

2) The Moabites at the time of the Old Testament are those who according to Deut. 23. 3. were not allowed to If they would only be as conscientious in matters of faith come into the church of the Lord. "Such a Moabite and doctrine as Luther was, who would gladly have people are the so-called Old Lutherans in the midst of retreated if he could have been convicted from God's Word the Lutheran church." "To enter into the church of the that he was mistaken, but who also knew that the doctrine Lord" in the New Testament is certainly nothing else than was not his but God's, and who was so rock-solidly to enter into the kingdom of grace and finally into the convinced of its conformity to Scripture in regard to his kingdom of glory. The Uniate Synod of the Northwest, by doctrine that he wrote, among others: "For the sake of my calling us Moabites, has declared us Old Lutherans, as doctrine I am much, much too proud, stiff, and proud of the they like to call us, to be those who are denied entrance devil, emperor, king, princes, and of all the world."-Then into the church of the Lord. Who do you suppose gave Luther would no longer be so odious to them-and they them the power to shut up heaven to the Lutherans? would learn from him as a faithful servant of the Lord; Yes, they say, you are so lowly, and do not give bread instead of slandering others who have already sat down at the feet of the teacher of the divine Word.-

and water to God's people when they wander in the 4) "They are the great reformer's children, as Moab is wilderness. - We answer cheerfully and with the the descendants of Abraham."

knowledge that the Lord is our witness, we have given As St. Paul says of the Corinthians and Galatians that you bread and water so that your weary soul may be they are his children, whom he begat by the word of truth, strong to be obedient to the Lord in all His words, to know so right Lutherans also know that Luther is their father, who Him in pure doctrine, to be faithful to Him in everything, brought them the word. It goes without saying that those we have not shown you enmity but love by warning you who do not have his doctrine and faith are not his children, against the covenant that truth and error should enter even though they may claim the name. If the friend of the into together, by punishing those who had accepted such house thinks that all Lutherans have only the shell, a covenant - for in this covenant the Lord is our witness.

not the core, only the cultus, not the faith, then he spoke most vehemently of rooting out the mangy a mockery of the church. When Huss heard this, he lifted transgresses again in quite unchristian unkindness and sheep from Christ's sheepfold, of damping down a small up his hands to heaven and said, "Behold, my good unrighteousness. - We gladly forgive what the fire so that it would not set the whole church on fire, and Jesus, how they call heresy what you have prescribed for unrighteous knowingly or unknowingly sin against us, so on. At the close of his sermon he once more summed us and done yourself, since, overcome by enemies, you but at the same time we desire that they first of all may up the whole content of it in the words: Destroy the have committed your cause to your heavenly Father and recognize their grave sins, so that they may forgive heresies and errors, especially this obstinate heretic. - have left us this example, that when we are oppressed themselves against God's holy word by doing away with But he against whom the angry outbursts were directed we may take refuge in the judgment of the righteous God. it to please men-then, secondly, that they may become lay on his knees during the sermon and prayed silently Yes, he continued, addressing the congregation, I have obedient to the whole word of God with all their heart and to him who promised to save the wretched from the asserted

with right earnestness-then there will be no lack of the bloodthirsty and false. After the bishop of Lodi had and still maintain that the appeal to Jesus Christ is just third, namely, that they may make a practice of true love finished his sermon, a secular man also, named and alone safe, because he cannot be deceived by and also understand that this is love when one tells Henrikus, the orator or advocate of the council, bribes, nor by false witnesses, nor outwitted by someone the truth for the salvation of his soul. - intrigues. - He then looked at the emperor with a serious

ascended the pulpit, and exhorted the whole congregation to mean well, not to rest or slacken until they had heard the obdurate Heretics burned. And after this, a bishop appeared and told what quarrels Joh. Huss had had with the archbishop and the canons of Prague. and significant countenance, and said, "I have voluntarily presented myself for interrogation in the good faith of the emperor here present," (Sigismund, the Roman emperor, turned red with blood,) and was silent. A more brilliant justification than this blushing and

Conviction and death of M. Joh. Huß.

"Thus his birthday dawned, July 6, 1415, which was also to become his heavenly birthday. On that day he was taken to the Conciliar by the Archbishop of Riga, John of Wallenrad. This was a man of stormy temper, who did not treat the martyr in the gentlest way. It was the fifteenth general session, and in it they proceeded to the irrevocable condemnation of the innocent man."

"He was led into the cathedral church and placed in a special, exalted place. Also in relation to this place the word once spoken in relation to the temple at Jerusalem was fulfilled: My Hans shall be a house of prayer, but you have made it a murderer's pit. Externally, the assembly was splendid enough. The entire church assembly, including the emperor and the prince of the empire, was present. The Emperor had seated himself on the throne with his golden crown. Next to him stood Duke Ludwig of Bavaria, who held the imperial orb with the cross; on the other side stood Burgrave Friedrich of Nuremberg with a bright sword. When Huss arrived in front of the church, mass was just being said; he therefore had to stand in front of the door and wait until the ceremony was over. After he had been placed in the sublime place, all eyes were fixed on him, and that was the purpose: everyone should be able to see the heretic clearly. There he stood, the disciple and witness of Christ, and the word of his Lord was fulfilled in him: "They shall lay hands on you, and persecute you, and shall deliver you up to their synagogues and prisons, and shall bring you before kings and princes for my name's sake: but this shall be done unto you for a testimony, Luc. 21:12, 13. But these chief priests also used the word of God for a testimony against themselves, as a cloak for their wickedness, thinking that they were doing God a service by killing this innocent witness of Christ. James, the bishop of Lodi, preached a sermon on the words: That the sinful body may cease, Rom. 6, 6.

"Thereupon the heretical articles were read aloud which one wanted to have found in his writings, also Huss. Nevertheless, they proceeded with his those falsely attributed to him. Right at the first article condemnation and passed this unjust sentence on him: Huß felt compelled to correct what was misunderstood Johann Huss was declared by the church assembly to and false. But the Cardinal of Cammerich shouted at be a stiff-necked heretic, his writings were condemned him: "Shut up, when it is read, then answer for yourself. to fire, and he himself was solemnly deprived of his And the Bishop of Florence broke out in still greater priestly dignity and handed over to the secular rage, ordering Huss: "Silence, you heretic, the time for authorities for deserved punishment. - To defend speaking is over with you. - The armed guards and himself further, to try to save his innocence, was now henchmen surrounding him were now ordered to shut completely and utterly impossible for Huss before men, him up by force if he did not keep silent. But Huss spoke although he tried again. But he was prevented from loudly with his hands raised to heaven: "In the name of doing so by force. Here all ways, every prospect were the most high God, I ask you to at least listen to my completely cut off from him, but there, to the throne of answer without worrying, so that I can only apologize his gracious Saviour, no far-reaching power was able to before the bystanders and justify myself against the hinder his joyful gaze. He therefore fell down on his accusation of heresy. - But he was again commanded to knees and prayed aloud: O Lord God, I beseech thee be silent. Since Huss did not find justice before men, he most earnestly, for thy causeless mercy's sake, that fell down and with a loud voice commanded his cause thou wouldst pardon such things to my enemies; for to God, the righteous judge. They did not turn back, but thou knowest well that I am falsely accused, by false witnesses with fabricated error, and unjustly continued to read. condemned. Therefore I beseech thee, O Lord, that

Among the heresies he was charged with were really the most groundless, even adventurous thou wouldest not impute to them this exceeding great accusations. Thus one put guilt, but would remit it to them according to thy not only charged him with the denial of the doctrine of causeless mercy." But he was like his master, who the transubstantiation of bread, of which he had pleaded for his murderers; the bishops and priests confessedly never been guilty, but also asserted that he looked at one another, mocked him and his intercessory had said that he himself would become the fourth prayer, and raised a roar of laughter. person in the Trinity.

Huss demanded to give him the names of those who had shameful removal from the priesthood. His soul, heard such words from his mouth. But this was not however, felt the sweetest consolation through the possible, and all that was said was: "Two canonists at comparison with what his Saviour experienced before Prague, two priests, a chaplain, and a doctor have heard and during his crucifixion, and he, as his disciple, who such things. But who they were remained a secret, and carried the cross after him. Seven bishops, to whom the despite the martyr's repeated protests, the council was desecration had been entrusted, now came forward and not ashamed to believe such absurdities from him. put on him the full priestly adornment, and, cursing him,

They also called his appeal to Christum a detestable snatched away each piece again. Huss said: "The Jews put on a white robe for our Lord Jesus Christ, when heresy and Herod handed him over to Pilate.

When the bishops had finished dressing him, they have redeemed me, thou faithful God. - But the round hat Christ, son of the living God, have mercy on me. again admonished him to recant, to renounce his doctrine, and to give up his life and his honor. But Huss spoke from his scaffold with great emotion to the people: "Behold, these bishops exhort me to renounce errors which I have never taught; I therefore fear to do for me, how should I poor sinful man refuse to wear this so, lest I be found a liar before the divine face, if I should

be guilty of such errors. I cannot injure my conscience by complying with them, for I must deny the divine truth and revile and blaspheme my Lord in heaven. And should I now also lead away the pious hearts of my hearers, whom I have taught and instructed, as a hireling that fleeth when he seeth the wolf coming, from godliness, and grieve and mislead them by an evil example? I will not. - Come down from the scaffold," the bishops shouted to him, and after he had come down, they began to desecrate him. First they took the chalice from his hands and pronounced this curse upon him: O accursed Judas, who hast forsaken the counsel of peace, and kept counsel with the Jews, we take this cup from thee, wherein is contained the blood of Jesus Christ.-But Huss answered and said with a loud voice: But I trust in the mercy of my heavenly Father, and set my hope in my Lord Jesus Christ, that he will not take from me the cup of salvation, and that by his help I shall drink of it this very day in his kingdom.-With similar imprecations they took the rest of the church utensils from him, and tore off his chasubles. But Huss answered them: I suffer this blasphemy and dishonor gladly from my heart for the sake of the worthiness and salvation of my Lord Jesus Christ. - When they had finished with the chasubles, they wanted to proceed to the violation of the crown or tonsure on his head. But during this procedure a very important doubt arose among the clergy as to whether this should be done with scissors or with a razor. During this dispute, Huss turned to the emperor and said: "These bishops cannot agree to mock me enough. - When they finally reached an agreement, they made a cross in the tonsure with a

The Church, which was to be a guardian and custodian of salvation, had now cast him out. But who does not feel compelled, when contemplating such events and phenomena, to utter a deep sigh of pain? Such fury can the prince of darkness kindle in minds that allow him free access to the heart; such darkness can break in when the devil succeeds in extinguishing the light of the divine word. This is what a whole Christian council did to a man who, like John the Baptist, bore witness to the eternal light.

The secular authorities now received him. The emperor handed him over to the Elector Palatine with the words: "Dear prince, because we do not bear the sword in vain, but as a punishment for those who do evil, take this man, John Huss, and punish him in our name with the punishment that is due him as a heretic. - The Elector went aside, took off his princely ornament, in which he stood before the Emperor, and handed the sacrifice over again to the city viceroy with the words: Take Joh. Huss, who, according to our most gracious lord, the Roman king, and our own command, is to be burned as a heretic. - However, the Elector accompanied the condemned man to the place where the death sentence was to be carried out on him. One must not think, however, that when this was done in the cathedral, all hearts would have been transformed, as it were, into a tiger's nature. When Count Kaspar Schlick, the emperor's chancellor, a learned understanding, and wise man, heard the sentence passed, he went out of the church and said publicly that he could not in good conscience remain present at such a rash sentence.

When M. I. Huß had to leave the cathedral with the high paper crown, he was led away by the executioner, but he was of good cheer, for his Lord was with him, his rod and staff comforted him. As he walked through the churchyard, he saw his books being burned. He stood still for a moment at the sight and smiled.

On his deathbed, he exhorted and instructed the people that they should not believe that he was being burned for error, for a few articles had been brought against him by false witnesses of his mortal enemies, which he had never taught. The others had not yet been proved to be false, although he had repeatedly and ardently desired it. He strengthened himself by repeatedly chanting the words in Latin: Jesus

When he arrived at the place of execution, which was designated on an island in the Rhine, he was no longer allowed to speak to the people; but he fell on his knees, folded his hands, which were not bound, looked up to heaven, and prayed the 81st and 50th Psalms with great fervor. With special fervency he often repeated the verse: Into thy hands I commend my spirit; thou hast redeemed me, thou faithful God. When those present heard him pray with such fervor, some spoke aloud: What this man may have taught or preached before, we know not; but now we hear loud holy words from him.

Others demanded that he be given another confessor. And since he also prayed again heartily for his enemies, many of the people began to ask how a heretic was able to pray so wonderfully? While he was praying, his paper hat fell off his head, but the soldiers put it back on him, while a well-bodied priest on a handsome stallion, dressed in a green skirt and red undercoat (as an old reporter describes him circumstantially in "this beautiful spiritual hunter's habit") ordered that the devils should be burned with the devil's expert, that the heretic should not be heard, and that one was even less obliged to give him a confessor. When the hat was put back on the martyr, he could not refrain from a new smile.

The Elector now ordered to proceed immediately to the bloody work, and Huss now took leave of his friends in tears, as he also thanked his jailers for their kindness while still on the funeral pyre. He spoke to them: Dear brothers, I thank you very much for the kindness you have shown me during my long imprisonment. Ye have not been my keepers, but brethren. I also want you to know that I am still reigning with my Saviour, for whose name I have suffered this death today. The executioners had now approached him and tied his hands behind his back with six wet ropes. Thus he was fastened to a stake, and a rusty chain was put around his neck and abdomen and forged on. When he saw the chain, he smiled and said to the executioners, "My Lord Jesus Christ, our Redeemer and Savior, was also bound with a heavy chain; therefore I, poor sinful man, will not be ashamed to wear this chain for the sake of His name. - So at last he stood on the funeral pyre, surrounded by 800 soldiers, but surrounded by thousands of citizens and other people. By chance, however, he stood on the woodpile with his face looking toward the morning. Then some bishops, many of whom, together with princes and lords, had followed the procession, cried out that it was not proper for the wicked heretic to look at the rising sun, and so the beadle had to turn him around to the evening side.

And they put under his feet, where his shoes were, and where his fetters of iron were, bundles of rice, and straw and wood; and round about they put straw and wood up to his neck. When one was busy with this, Huß is said to have uttered the prophetic words: To-day you roast a goose (so Huß is called in Bohemian), but over a hundred years will come a swan which you will not be able to kill. The certainty of this saying can be proved just as little as its falsity. What is most certain is that it arose from the compilation of some of Hussein's prophetic declarations about the future victory of truth.

Now Prince Ludwig of Bavaria rode up to the pyre with the emperor's marshal, one von Pappenheim, and demanded of Huss for the last time that he recant. But Huss answered with a bright voice from the woodpile: "I call God to witness that I have not taught and written what they have charged me with through false witnesses, but I have directed all my sermons, teachings and writings so that I might turn people away from sin and lead God into his kingdom. This truth, which I have taught, preached, written, and spread, which agrees with the word of God, I will hold fast, and seal it this day with my blood. - When they heard this, they clasped their hands together and rode away; but as they rode away, the Elector gave the order to light the pyre. The flame very soon seized the straw and rice wood. Joh. Huß sang once with a loud voice: Christe, thou Son of the living God, who hast suffered for us, have mercy on me. - Then he sang the same words to the

But when he began to sing it the third time, "Christ, Son of God, born of a pure virgin," the wind blew in his face and made him unable to speak: Have mercy on me. But through the flame one saw how he still prayed and moved his head as long as one can pray three Our Fathers and now he passed away. It happened on June 6, 1415 at noon. When the wood and straw had burned completely and the wind had risen When the executioner had laid the body on the stake, it became apparent that the upper part of his body, which was fastened to the stake with a chain, was still attached to it; the lower part had already broken loose and fallen into the embers. The executioners now drove the stake in, threw some dry wood on it, smashed the bones with sticks, and burned everything to ashes. Especially did they crush the head; but the heart, which they had still They put it on a pole and roasted it. And when it was reported to the Elector Louis of Bavaria that one of the executioner's slaves had M. I. Huss's coat, belt, and other clothing, he ordered all of this to be burned, so that the Bohemians would not carry these articles away as a sacred thing.

After everything was finished, the ashes were thrown into the Rhine. Thus chivalrously did J. Huss, this noble, learned and faithful witness of the Lord, among so many great and mighty people assembled at Kostnitz, won the crown of eternal life." The readers will find the above report in the book published by C. Becker in Nördlingen at Beck in 1858: Die böhmischen Reformatoren Johann Huß und Hieronymus von Prag.

Misinterpretation of Scripture.

It is true that some sayings are obscure, but there is nothing in them but what is in other places in the clear and open sayings. And this is where the heretics come from: they take the obscure sayings according to their own understanding, and fight with them against the clear sayings and the foundation of the faith. Then the fathers fought against them by the clear sayings, and proved that the things spoken in darkness were the same as those spoken in light. This is also the right study of the Scriptures. (Luther on Ps. 37.)

Introduction.

from. VI. x. Lr. the St. John's Lutheran congregation at Watertown, Wisc. had the pleasure of seeing their newly called pastor, the former pastor of Collinsville, Ill, Mr. C. Strafen, introduced by the undersigned on behalf of the Reverend Pres. Northern District of our synod, assisted by Mr. Rev. Wagner's of Freistatt to see him introduced. God grant grace to this servant of Christ, that through his faithful service of the Word, that which is standing may be preserved and cherished, but that which is far off may be brought near.

At Watertown, d. Aug. 2, 1859.

L. Geyer.

Correction.

In No. 6 of this year's "Mittheilungen aus und für Nord-Amerika" (News from and for North America) by Father Löhe, there is the statement that I have recently joined the so-called Chiliastes. There is no reason for this news.

E. Harms.

Cape Girardean, Aug. 15, 1859.

Receipt and thanks.

For Theodor Zacharias by Mr. Pastor Wüste- mann from Mr. Past. Gräbner collected at Mr. F. Williams weddingP250 From the Virgins' Association of the Gcm. of the Hrn. Past. Wüstemann1,50 From the women's association of the same parish . - - 5.00 By Mr. Past. Hattstädt from the congregation of Mr. Rev. Wüstemann in Detroit .5,00 Through Mr. Past. Hattstädt from the women's association of his parish - - - 2,00 "H. and L. Hölter from the St. Johannes Gem. of Mr. Past. Strieter in Newburg, O.5,00 „, H. Ludwig Brakcsiihler of the Jungfr.-Verein of the Lord Pastor Liudemann 3,06

At the wedding of Mr. Friedrich Stockhaus by Mr. Past. Lindemann 3.....,60 Bon Mr. Pastor Lindemann 0,40 For I. P. Emrich from Mr. Past. Sommer at Philadelphia received2,00 "I. Rocker von der Gem. deS Hrn. Past. Schö- neberg zu Lafayette1000 " H. Walker vom Jungfrauen-Der ein der Gem. des Herrn Pastor Lindemann- 305 "W. Henke of the Junfrauen-Vcrein of the Gem. of Mr. Pastor Swan4,00 by Heinrich Scherlcr 1.00 "Otto Hanser receive from the Women's Association of Indianapolis 5.....00 Also 2 shirts, 2 pairs of socks, 2 handkerchiefs From the Women's Club of New lork through Hin. Heinr. Birkner 5,99 By Mr. Past. Lchner by some members of his congregation from Grcenville 0.70 namely 0.25 from Wittwe Grünwalden and 0.45 from Leise. "Hermann Albrecht and Bertram Kvhstock by Mr. Prof. Crämer from Mr. Past. Stecher collected on the infant baptism of Mr. Zr. Kvhn Lcheboygan WiSc.1,50 „, Hermann Albrecht by Mr. Teacher Judge Town Hermann, WiLc.2,00 "Bertram Kohlstock of Mr. Teacher Luecke Howards Grvve, Wisc. collected from several Ge mcinde members1,44 At the wedding of Mr. Menke by Mr. Past. Beyer collected 1.56 Heinrich EverS from the community of Mr. Past. M. Merz to Lancsater, O.5.27 From the comm. of the Rev. Swan at Cleveland, O.5.00 From the Young Fr. Society of Mr. Past. Schwan by Mr. Prof. Crämer6,00 Correction. In the receipt in No. 23 for Bruno and Theodor Mießler, Mr. Plungcr, Mo. H4.00 is omitted entirely, since the above-mentioned is already acknowledged in the receipt in No. 22 under "H. Helling r4.00".

Eight pairs of stockings, 2 children's aprons, 4 handkerchiefs and 1 towel for the Bethany Mission from the congregation of Pastor Hattstädt at Monroc, Mich. certifies with heartfelt thanks to have received

Received

I. For the Synodal-Casse of Middle Districts: From the comm. of Mr. Past. Shepherd 2.45 " " " Schumann in Noble Co.2.47 in Decalb Co.5,86 2. for the Synodal Missions-Casse: From theGem. of Hrn. Past. Fricke 6,15 " Wich. Rösemann 1,00 For the seminar organ -. From ImmanuclS Dtstr. in St. Louis 25.00 „, Dreieinigkcits Tistr. in "" 25,00 C. Piepenbrink, Cassirer.

Received

a. To retire the ConcordiaCollege building debt: From the congregation of Mr. Past. Hügli Saginaw City, Mich. 13,00 By Mr. Bertram in St. Louis, Mo.2.00 From the comm. of Mr. Past. Riemenschneider, Grand Prairie, Ill. 35.18 Edcn, N. Zj. 2.31 Whitsun collecte of the 6km. in Eden, N- N.6,61 Collecte at Confirmation in New Oberhofen, N.I. 4.78. d. To the synodal treasury westl. district: " From the comm. of Mr. Past. Wolff, Tandy Creek, Jefferson Co. mo. 2,45 """, "Holls, Ccntrevillc, Ill. 5.65 "" , , ", "Löber, Frohna, Perry Co.. Mo. 4,25 """"Frederking, N. Wells, Mo. 5,55

By Messrs. Past. Frederking, N. Wells, Mo..... IM From the congregation of Mr. Rev. Hahn, Benron Co, Mo. 9.00 From Trinity Distr. in St. Louis, Mo. IIM By D. Werfelmann, Thornton Station. Ill. - - 10M " W. v. Reimer, Thornton Station, Ill..... IM " Mr. Past. John, Benton Co. mo.4,Oll " some members of the congreg. of Mr. 'Last. Ott- s mann, N. Mette. Mo. 3,40' E. N oschke.

St. Louis, Mo., Svnsdaldruckerei by Aug. Wiebusch u, son.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 16, St. Louis, Mo. 6th Sept. 1859, No. 2.

Unit,

abgestatter für die Sitzungen der deutschen ev.-luth. Synod von Missouri, Ohio u. a. St. west district am 5. Mai 1859 und die folg. Days at Addison, Du Page Co, Ill.

(Continued.) § 2.

Those are very mistaken who think that it is easy to grasp and present the doctrine of justification correctly, or who even think that they have long since learned this doctrine.

Thus Luther writes in his interpretation of the 117th Psalm: "Where you hear an untimely and immature saint boasting that he knows almost well that we must be saved by God's grace without our work, and waving as if it were a poor little art before him, you have no doubt that he does not know what he is saying; perhaps he will never know or taste it. For it is not an art to be learned, or to boast that one can do it; it is an art to keep us pupils, and to keep us masters. And all who know it well and understand it do not boast that they know it all, but feel something of it as a pleasant taste and smell, which they seek and run after, marveling at it.

They thirst, hunger, and long for it more and more, and do not lack. Fear, be humble, and pray that you may cannot get tired of hearing about it or doing anything grow in this art and be protected from the about it. As St. Paul himself confesses, Phil. 3, 12, that knowledgeable devil, who is called Klügel or Kündlin, he has not yet grasped it, and Christ says, Matth. 5, 6, who can do anything and who blessed are those who feel such hunger and thirst for all in flight learn." (V, 1698-1700.)

righteousness. And if any man thirst, let him think of me Furthermore, Luther writes on Ps. 51: "Such prayer by this example, that I herewith confess. The devil has is also highly necessary for us, as long as we live here, caught me several times when I did not remember this that this knowledge and confidence in God's mercy main thing, and plagued me with the sayings of the grows and increases in us from day to day. As the holy Scriptures, so that heaven and earth became too narrow apostles Peter and Paul also told us. Apostles Peter and for me. The words of men and the laws were all right, Paul exhort us to such an increase of faith. For we see and there was no error in the whole papacy. Recently, what great danger there is in it, when we have read a no one had ever erred without Luther alone; all my best book or two, that we soon make ourselves believe that works, doctrine, preaching, and books had to be we are masters of the Scriptures. Scripture. We have condemned. Also the shameful Mahometh almost examples before our eyes of the sects, who, when they became a prophet to me and both, Turks and Jews, had scarcely drawn a drop of the right doctrine, quickly became vain saints. Therefore, dear brother, be not became such masters and doctors or teachers, that they proud nor too sure and certain that you know Christ well. almost filled the whole world with false doctrine, of Now you hear how I confess to you what the devil was baptism, of the Lord's supper, of obedience to the law of able to do against Luther, who was supposed to be a God, of obedience to the authorities 2c. For because doctor in this art; he preached, wrote, spoke, sang, and they have never tried this spiritual warfare and read so much about it, and yet he must remain a student temptation, nor rightly apprehended nor understood this doctrine of reliance on divine mercy, Satan has been in it, and at times he is neither student nor master. able easily to deceive and overthrow them. Therefore let standest, but see, and fall not; thou canst do all things, us be warned by their example, and pray with all but see that the art be not lost to thee. earnestness and diligence with the prophet David, that such mercy may grow and increase in us, saying after him, "Hide thy face from my sins, and blot out all my iniquities."

so that there may be perfect joy and peace in our hearts. by faith alone, gross carnal men soon make them dream that works are not necessary." (VIII, 2705. 6.) [B]
(To be continued.)

(Submitted.)

Excerpt
from
of the Free Evangelical Lutheran Convention at
Fort Wayne, Ind.,
July 14-20, 1859.

Christian righteousness can never be sufficiently studied and learned; indeed, we may all remain students of it throughout our lives. But those who let themselves be taught it, they now know and understand it very well, who certainly have never yet begun to learn it properly." (V, 841. 812.)

Luther also writes on Is. 53:7: "If it is true that he suffered for us, then all our righteousness, good works, and merit, in which we trusted, must be regarded as nothing (indeed, as St. Paul says to the Philippians in v. 3:8). 8), for dung, and must therefore come out of ourselves, and depart, and with all our heart rely on an alien righteousness, and consider that, as if we were suspended between heaven and earth, we should take hold with firm faith, and cleave to that righteousness which can neither be seen nor felt, which is offered and given to us in the word alone. And is this the cause that no man can comprehend nor dissemble this doctrine of Christian justification without the right Master and Teacher, the Holy Ghost." (VI, 996.)

Luther writes further on Gal. 2, 17: "From this it is evident that all those who do not rightly understand the article of justification cannot do otherwise than they must mix the two parts, law and gospel, together. (VIII, 1855. In another place, however, he testifies at the same time: "Therefore, let him who is well able in this art of separating the law from the gospel, set him on high, and call him a doctor of the holy scriptures. Scripture. For without the Holy Spirit it is impossible to make this distinction. I experience it in myself, and see it daily in others, how difficult it is to distinguish between the teaching of the law and that of the gospel. The Holy Spirit must be master and teacher here. The Holy Spirit must be master and teacher here, or no man on earth will be able to understand or teach them. Therefore no pope, no false Christian, no fanatic is able to divide these two from each other." (S. Sermon on Gal. 1, 4. 5. of J.-1538. IX, 415. 416.)

Finally, Luther writes in Gal. 4:15, 16: "It is very difficult and dangerous to teach that we are justified without works by faith alone, and yet also to teach that we should do works. If there are not faithful and wise ministers of Christ and stewards of God's mysteries, who know how to give the word of truth correctly, faith and works will soon be mixed together. Both doctrines, faith and works, should and must be taught and practiced diligently and faithfully in Christianity, but in such a way that no one goes too far with either; otherwise, if one teaches only about works, as has happened in the papacy, he corrupts the faith; but if one teaches about works, he corrupts the faith.

had been prevented from taking part in the negotiations this time; at the same time with the wish that it may please God to restore this noble instrument soon and to preserve it for His Church for a long time to come.

Thereupon the 14th Article of the Augsburg Confession was read. Confession was read and it was agreed, 1. of the title and superscription, 2. of the necessity of the public preaching office presupposed in this article, 3. of the powers, 4. of the bearers of this office.

Regarding the first point it was pointed out how the comparison of the heading of this article with that of the 5th article would help to understand both correctly.

The title of the fifth article is "Vom Predigamt" ("On the Ministry of Preaching"), and this article is opposed to the Anabaptists, who deny "that God gives the Holy Spirit through the bodily word. From this alone it is evident what is understood by the expression "preaching ministry," namely, the "bodily word. The same is also evident from the passage of the Schwabach Articles, which formed the basis of the 5th article of the Augsburg Conf. Conf. where it says: "To obtain such faith or to give it to us men, God has instituted the ministry of preaching or the oral word, **namely, the** gospel, through which He proclaims such faith and its power, benefit, and fruit, and also through the same, as a means, gives faith with His Holy Spirit, as and where He wills. Otherwise there is no means nor bridge to obtain faith." Who could here understand by "preaching office" the parish office, since it is expressly said that the "oral word" or the "gospel" is meant by it, namely, in so far as it goes on and is pregnant? From all this it is irrefutably evident that the 5th article does not speak of the preaching office in *concreto*, i.e., of the pastorate, but of the preaching office in *abstracto*, i.e., of the administration of the means of grace in general, apart from the administrators of the same.

In our 14th article, on the other hand, the heading is "De ordine ecclesiastico" (of the spiritual or ecclesiastical state) or "Of church government. This refers to persons. This article, then, is intended to show how the means of grace, of whose administration the 5th article spoke in general, are now also to be publicly administered by special persons in a special office, namely, the public preaching office or parish office, and thereby the church of God is to be governed.

If, furthermore, the order of the articles of the Augsburg Confession is to be considered, it must be noted that the Confession first presents the doctrine of the means of grace that should be administered. Confession in general, it should be noted that the Confession first presents the doctrine of the means of grace that should be administered, then that of the church, to which these means and their administration are first and directly entrusted, and after all of this only deals with the office through which the public administration of these means should take place.

The result of this discussion was then finally summarized in the following sentence, which was agreed upon by all present.

"The Conference recognizes from a comparison of the inscription of the 14th article, both in the German and Latin texts, with that of the 5th article, that in the 5th article the administration of the means of grace in general is treated of (since, of course, with the institution of the Gospel as an oral word, the office of preaching in the narrower sense is at the same time included); but that in the 14th article the office of preaching in the narrower sense, or the parish office, is spoken of."

Concerning the second point, the necessity of the preaching ministry, it was stated: When it is said in this article "that no one should teach publicly in the church without a regular profession," it is taken for granted that there should be continued teaching in the church in a regular profession; thus, this is a testimony to the necessity of the public preaching or parish office.

Where this necessity comes from and what kind it is, is not said here. There can be no doubt, however, that our confessors did not consider the establishment of the public preaching ministry to be morally necessary on its own, but that they asserted its necessity because they were certain from the word of God in faith that God the Lord Himself had established this ministry and that it was His expressed will and holy order that it should continue until the end of time.

This faith of theirs our fathers would also have clearly expressed in some passages of our confessions. Already in Art. V, where they confess the divine institution of the office of preaching in *abstracto*, and Art. 13. of the Apology, where they say of this office of preaching, "God has instituted and commanded it," it is, according to their view, a matter which is quite self-evident, that the direction of this office by special public bearers of it is also instituted by God. But they also expressed it in the clearest terms, in that they also say of the office of preaching in *concreto* in the thirteenth article of the Apology, "For the church asked God's command that she should appoint preachers and deacons;" nay, in that for this reason and in this sense they even wished to allow that ordination should be called a sacrament, although in so doing they were far from regarding this act, and especially the use of the laying on of hands connected with it, as more than an ecclesiastical ceremony, as the appendix of the Schmalk. articles and the relevant words of the Apology show. Articles and the relevant words of the Apology itself show: "But if one wants to call the sacrament of the order a sacrament of the preaching ministry and gospel, there would be no difficulty in calling ordination a sacrament."

If mau now asks further what they actually understood by the "command" that the church has to appoint church servants, then he says

The answer to this is the passage in the appendix On the Authority of the Pope "that the ministry of preaching comes from the common calling of the apostles". Our confessors, therefore, do not think of a ceremonial legal commandment; but by "command" they do not understand only that God the Lord has merely made known and concluded His will in this matter; but the "command" which they mean is evidently Match. 28: Go ye into all the world, and so forth. For here is 1) the commandment to "bring the gospel with the sacrament into all the world," 2) this command is not only pronounced in general, but the giving of it is also given to special persons, set apart for this purpose, as a special calling, 3) it is decreed and promised that it should remain so until the end of the world, 3) It is decreed and promised that it shall remain so until the end of time. 4) For this reason the first bearers of this office at that time are commanded to teach the faithful all that the Lord commanded, that is, also this part, that the gospel should be publicly preached by persons specially appointed for this purpose.

The sum of this discussion was then finally summarized in the following sentence, which the assembly unanimously accepted:

"In that the 14th Art. on the ground of Scripture rejects the error of the enthusiasts, that the public office can be administered arbitrarily without a definite profession, it confesses by this very fact that according to Scripture only those duly called are to administer the public office, and thus teaches the necessity also of the pastorate."

Second session.

The conference proceeded to the 3rd punct of the 14th kind: of the powers of public preaching.

Of which it is said here: "to teach or preach or administer the sacrament publicly in the church." So the first question was, what was meant by the expression "publicly in the church"? After a lengthy discussion, the conference recognized that public teaching does not occur only when it takes place in a public assembly, i.e., one that has been announced beforehand and is accessible to everyone, but always when someone administers the means of grace to the church by virtue of a delegated authority, just as it is, for example, also a public direction of the ministry when the preacher baptizes in private houses, communicates to the sick, and the like.

If one now wanted to include in the definition the cause of such transfer and the nature of the delegated duties, it should be said that a person teaches publicly in the church if he does not use the rights and goods of the spiritual priesthood privately, i.e., for his own person, but administers them publicly, i.e., in the public office of the community. He who does the latter without having acquired the right to do so by proper profession is condemned by the Fourteenth Article.

One could therefore, to speak clearly,

in this matter use both expressions: "in public office" and "from community ways" at the same time and next to each other. For the first was directed against the enthusiasts, the second against the Romanists.

Their unanimous conviction with regard to what had been discussed was then expressed by the assembly in the sentence:

"When it is said in the 14th Art. that no one shall teach publicly, &c., in the church, it means that no one shall exercise the rights of the clerical priesthood in the public office of common ways without a proper profession."

Third session.

When it was said that it was really nothing other than the goods and rights of the congregation which were administered in the public office of preaching, the objection arose that doctrine and practice seemed to be in contradiction when, on the one hand, it was admitted and taught that all the rights which exist in the church belong to the congregation; but, on the other hand, it was so strictly adhered to that public preaching, administration of the sacraments, etc., should be done only by the pastors. On the other hand, however, he is so strict that public preaching, administration of the sacraments, and the like are done only by pastors, that they are charged with examination, ordination, and other things, and that even important congregational rights are exercised by synods.

To this it was answered: It is another thing to have a right, another thing to use it in right order and wisely. There were divine and human orders. Now it is a divine order that, where several Christians are in communion, the public action of the word and sacraments is done by specially appointed persons. The same God, therefore, has given the right in this case and has also prescribed the exercise of this right. Therefore there can be no question of a contradiction. Human ordinances, if they are good, have their root in the fact that everything in the church should be done honestly and properly. It belongs to this and follows from the nature of the matter that, for example, the examination and ordination should be entrusted to the church servants, as those who are qualified to do so and as the public organs of the congregation. This also includes the manner in which the various congregations outwardly practice the unity desired by God, e.g. by uniting in a synod, national church, etc. Where such a synod exists, in the associations of which the individual congregations have voluntarily delegated the exercise of certain rights to the synod, it is not a contradiction, but right, if this delegated power is now also exercised by such a synod.

The discussion then turned to a more detailed determination of what was included and what was excluded from the authority of the public ministry of preaching. It was mentioned that in addition to the actual administration of the divine word in preaching and the administration of the holy sacraments, there is no doubt that the public praying, praying, and praying in public are also included. Sacraments, there is no doubt that public praying, exhorting, and handholding are also included.

The ministering of the divine word belongs to the judge. The case of necessity also made it especially clear, there was also no lack of unrighteous *reverends*. But government of congregational assemblies. Not included where the right to these things originally lay, namely, in unfortunately the people had gradually come to realize in these powers, however, but 'even with the the spiritual priesthood. Necessity cannot give a right, but that "the number of those who carried their rationalism establishment of the public office, to the spiritual only break the order in which it is otherwise used. Just as and unbelief to market under the guise of the Union was priesthood of the individual Christians is and remains the father, who does not know how to obtain a minister of legion"! The consequence of this was naturally that primarily:

- a. The private or domestic use of the divine word, as, adversity, does not first obtain such a right through this disreputable, and that the better ones from the motley, for instance, the Small Catechism so beautifully adversity, but rather administers his original right to unruly mobs began to turn more and more to proper confesses in the superscriptions, "as baptize here himself and with justice. preachers, especially Lutheran preachers, or, as Mr. householder ought to instruct his servants." The following explanatory remarks were made "Hausfreund" liked to express it, "that the Separation of the church and now baptizes his child himself in these spiritual masters became more and more
- b. The mutual conversation and trough concerning the proclamation of the Word among non-churches spared no means, by straight, but still more The word of God among Christian brethren Christians: Since a special profession is only necessary often by crooked ways, to snatch away united (Schmalk. Art. III, 4.). for the public proclamation of the Word if it is to take place Christians and whole united congregations from themselves."
- c. The case of emergency (Tractate von der Bischöfe "in the church," i.e., where a community of Christians themselves. That was annoying. The dear unirritated Gewalt). already exists, because a work to which all believers are
- d. The preaching of the Word among non-Christians originally entitled is being carried out. Since a special "venerables" had been sitting so comfortably on two (according to the 14th article itself, where the profession is only necessary for the public proclamation chairs until then, and now they were to end up sitting restriction is expressly made that no one shall of the word if it is to take place "in the church," i.e., where between two chairs! Hitherto they had had such a rich teach publicly in the church without a proper there is already a community of Christians, because a choice of congregations before them, which they could profession). work is being done there to which all believers originally gratify alternately with their presence, as often as a have the right, and which, therefore, according to divine change seemed beneficial to them. Now they had to watch the loss of one after another of these good milk-cows! Could they bear it?

Fourth Session.

The conference resumed the discussion of the four order, no one may presume to do himself instead of among them has the right and duty to proclaim the word "Such outrageous evils should now" (at that time) of the individual Christians and are not included in the among non-Christians, even without a special profession, "be countered by the united Protestant Synod of North authority of the public ministry, and, in regard to the among non-Christians, even without a special profession, "be countered by the united Protestant Synod of North section indicated under d., discussed in more detail how by virtue of his baptism. It is therefore by no means America as protection and shelter", i.e. a mutual far the right of mutual brotherly edification could be necessary, and even inconsistent with the pure doctrine insurance, a mutual life, limb and job insurance was of extended without encroaching on the rights of the public of vocation, for Gentile messengers to be ordained from the utmost necessity, and to meet this need, the glorious Synod of "North America" was founded. What ministry of preaching. the outset like called ministers of the church; since could be done on the part of the founders to create a

It was said there that it was not possible to establish without an existing vocation ordination has no proper bright future for it, was honestly done. "The Lord" from the outset that this would make any deviation on others who neither desire nor know this. Therefore, if the (should mean, of course, the first President) "gave it a either side impossible; rather, much of what belonged so-called missionaries or evangelists themselves, at the rich field," the whole of North America was to be the there would have to be assigned to casuistry. However, request and encouragement, and with the prayer and modest area which it had to make happy. Now, could according to Article 14, it must be stated above all that blessing of the Christians (for such a delegation is of North America, yes, could only one single community in meetings for this purpose are not public (in the sense course not to be rejected), went and preached the gospel North America be so great and foolish to push such a stated above) and that the edification according to their heathen lands, in that case they did not act as fortune away from itself? How was that conceivable? Schmalk. Articles is really a *mutua*, i.e. mutual, that appointed public church ministers, but as common One therefore abandoned oneself to the sweetest therefore not one person puts himself forward as a Christians, and administered their own priesthood until, hopes. It could not be lacking, well, now not only the teacher, or accepts a respective call from the others, through their word, a group of believers had gathered, silver, but also the golden age had to dawn, both for the which would not be a proper calling to an auxiliary office which then ordained them properly. happy communities, and, how just, no less for the noble

of the public preaching ministry, but that it is and remains essentially a mutual free conversation, which furthermore does not withdraw from the supervision of the pastor, let alone put itself in the place of, or even in opposition to, the public worship and the official pastoral care.

(To be continued.)

(Submitted.)

"United Evangelical Synod of the Northwest."

Concerning c. the case of emergency - reference was made to the passage in the beginning of the Schmalk. The world has become richer by another synod. The of the President" says, "this Synod, to which so rich a Articles: "How then in case of emergency also a bad man to whom it is primarily indebted is undoubtedly the field was assigned by the Lord, unfortunately took up the germ of death in itself right from the beginning." Ah, layman can absolve another and become his pastor, as most praiseworthy Mr. Hartmann in Chicago. He and the most venerable Mr. President, what a pity, what a St. Augustine writes in a Historia" 2c. Since our eleven of his faithful have left the "German United lamentable pity that was! They must have been pieces of fate! Take our heartfelt condolences! - But whence a layman can baptize, absolve, and for such individual this was, why it was left and why the new one was came, and what was this evil, evil "germ of death," cases act like a pastor, it thereby evidently confesses that formed, one learns from the "open word of the president" which had raised so many golden hopes in such a "rich spiritual priesthood, which publicly constitutes the office "Hausfreund". field"?

of pastor. The association to which the twelve belonged had been founded 14 years ago. Why? "There was a multitude of united churches."

Alone, alone, alone, - how can man deceive himself!

The plan with *insurance* failed. For, as the "open word of the President" says, "this Synod, to which so rich a field was assigned by the Lord, unfortunately took up the germ of death in itself right from the beginning." Ah, most venerable Mr. President, what a pity, what a lamentable pity that was! They must have been pieces of fate! Take our heartfelt condolences! - But whence came, and what was this evil, evil "germ of death," which had raised so many golden hopes in such a "rich field"?

so ruthlessly to water? The president answers: "The...let it be! Verily, a dangerous word has escaped from If a man remains in the company of God's enemies, tries indecisiveness in the confession!" because you in your zeal over the wall of your teeth, oh that you to "save" something good here and there, and "arbitrariness in faith and doctrine, as well as especially had it back again! sometimes makes a fist in his pocket, that is a "resolute

in church and congregational institutions, was there The President, however, thinks that openness element", he has fought, much better and more opened door and gate, and this lack was also inspires confidence, and wants to avoid the damage that profitably than you coarse plumperjans, who always go abundantly used by rationalistic preachers and he could cause by assuring that not all people in that straight in with your old battle sword, the word of God! congregations, even (!) by unbelievers. synod were of the same caliber. There were also Finally, however, these "decisive elements" found it

Hort, listen! the "indecision in confession" was the "resolute elements" in it. That is right, Mr President! advisable to leave the glorious company. The economy death germ! O "open word," O incomparable Mr. These "resolute elements," as they affirm, have long became too disreputable, the free thinking and perhaps President, you flower and crown of American union! But seen in what clean company they were, between also the free living of some of the dear brothers became are you not forgetting a little the *pfiffiologia sacra*, the "rationalists," freethinkers, free-livers; indeed, they drop too unpleasant for the public. As a result, the shares of unirreverent pastoral wisdom? We agree with you the word "Satan's comradeship." Now in what did their the *insurance* sank, the synod no longer fulfilled its wholeheartedly, for (between ourselves) we know well "resoluteness" consist? Did they recognize that God's purpose. Who wanted to remain in a sinking ship? So how things are in the uniate camp, and that it is mostly wrath and curse were hanging over them, did they go out an opportunity to escape had to be sought in earnest; rather shabby fellows who are found in uniate life-of Babylon with fear and trembling, did they repent in and fortunately it was soon found.

assurances (will you say synods), while sackcloth and ashes and confess and renounce sin "Since it was time," one had thus probably "saved" incomprehensibly the respectable people almost all go before God and the world, so lukewarm with knowledge this and that, moreover, finally "the focus and the to the stupid Lutherans, who, after all, have nothing but and will to have lived in such fellowship? Ei, where do headship of the Synod" had happily "passed from the poor congregations. We agree with you, you are you think ? Only the crude and carnal Lutherans in eastern to the western district," "the external cause for absolutely right, dearest, but was it wise to say such a "these days of progress and education" still have such the separation had to be **provided by** the former thing aloud ? Up to now, you have always sold Frankish *notions*. One need not expect such Synodal organ, "the Hausfreund. This noble convincingly explained that this would be the very germ enlightened, unintelligent saints to do so. That would "Hausfreund" had hitherto, as the new preface admits, of life of the dear Union, the germ from which the world have been straight against "the natural sense of honor brought nothing but "the old rationalistic washing," and famous united love, the sweet peace, and all the other and the innate duty of self-respect." No, our people were therefore the "resolute elements," who always took a glories of it would infallibly have to grow, that the fatal not of yesterday, and had a much more advanced wise *nequid nimis* (moderation) seriously, "never quite doctrines of faith, and especially those which could concept of "decisiveness," which was much more agreed with the way this paper was edited and possibly cause *trouble*, *should be* left nicely justifiable and at the same time far more *expedient*. And published," but that was still bearable, since it "undecided. *Hitherto* you have always proved so so, of course, they acted accordingly. What did they do concerned only faith, doctrine, and such trifles. But now irrefutably that it would be the death germ of the Union now? something happened that was absolutely intolerable in

if such a born-and-bred Stocklutheran, with his stupid They exercised "a decisive reaction," they fought. conscience. The dear Eastern brethren "broke their "decisiveness in confession," should interfere. And now And let no one think that it was not a hot and long manly word, did not pay their debts," and left our you yourself proclaim the opposite, my dear Mr. struggle! "The struggle lasted several years, swaying to Western heroes in the lurch with the **printing costs**. President; now you admit that an association which is and fro in changing fortunes." Well, could they not fight They were now to **pay** alone, the "resolute elements." undecided in its confession, that is, every union, their way out of Babel? Why should they not? If they had That was too hot! When it comes to "paying," as is well "carries the germ of death in itself from the very but wanted to. But love, love stood in the way, and known, all complacency, even the great Unirte love, beginning," indeed that where one "unites the spiritual wisdom advised them to do better. "But we did not want ceases. Now the "time" and the "way" were there, which and the carnal, the divine and the ungodly, Christ and to force it to the breaking point, because we still hoped **God** had most definitely marked out for such cases in Belial," one only "puts together a mixed work, which in to save many things (aha!), confidently leaving our cause Genesis 18 and Matthew 13." Now, then, nothing can itself is ungodly and void, only causes harm, and must to Him who always knows how to hit the decisive hold and appease them, these now very decided end in disgrace; yes, that mostly "the name ""united-moment, as He also most definitely showed us the way elements." *Alea jacta est!* They stepped out. Bravo!

evangelical synod or congregation" "is only the cloak, for such cases in Gen. 18, 82. and Matth. 13, 24." So out they had come happily. But what to do now? which is spread over a Satan-community of free- So there we hear what they did, these "resolute Good advice was expensive.

thinking and free-living." Mr. President, Mr. President, elements. They fought, fought to such an extent that they The "Evangel. Kirchen-Verein des Westens" this is, of course, an "open word" and a true word; but, all - remained in their places, that they all remained for (Protestant Church Association of the West) had always however, what will the dear united brethren say to this, years in this amiable company of rationalists, been somewhat brittle against the flirtations of the fair the "Kirchentag," the "evangelical alliance," who, after freethinkers, even openly unbelievers. See, you simple twin sister, because her rationalistic foot was peeping all, are supposed to do the good, the best, to give away minded Lutherans, that is "decisiveness" nowadays; out a little too clearly under the smooth Union dress; and the *nervus rerum gerendarum*, and, as we are glad to see, one must "confidently leave one's cause to him," that is just not what the pious association loves. So our hear, have already begun to render *material aid*? Will that is, "the way which God Himself has most definitely heroes turned their eyes to the glorious "General they not find this word a little too "open"? Furthermore, marked out for such cases," and so reach the goal Synod," which likes to call itself "Lutheran. In- what will the Lutherans say, according to their innate without burning one's fingers. Now, then, take an will the world do, what will their own congregations do, clumsiness! He who is pretty in the Ge- when they are so openly shown their cards?

instinct is, after Fallstaff, a great thing; now this instinct was not bad. There is, after all, the same sort of "resolute elements" and brave fighters. So it would not have been so bad a parthy. The mutual love letters really did suggest such an alliance for a while.

Alone, alone - well, it is not delicate to investigate the causes of an interrupted love affair - in short, nothing came of the matter.

Self is the man, thought our heroes. Only four elements were needed to form the whole universe, and we are twelve of ours, and "decided elements" at that! Should we not be able to form a synod in this world? Who will deny us? We form a new Uniate Synod In the end, that is also the most advantageous thing.

But now the world might justly ask, If ye would have nothing else, why then, ye lords, do ye go forth, and make such a great noise? You could have stayed in the old community. In the end you are still the same people as before!

In order to prevent such nosy and unpleasant questions, the new Synod has now taken three measures that are as pious as they are wise.

1) The gentlemen, most nobly and liberally, apportion to these old brethren alone all the filth and ignominy in which they have hitherto sat comfortably with their Western brethren. True, they "do not feel called upon to speak the anstbema over them." Beware! From such gross sin as the Lutheran Paul committed Gal. 1, 8. their Unirte love recoils. But "rationalists" self-preservation demands to call their brethren. To hint at something of "Satan's cooperatives" they cannot refrain. What do you want, they say, we have admittedly howled with the wolves for a long time, but thou dear God, out of pure love and wisdom. We would have "saved many a thing." But we have always been as afraid among them as the Loth in Sodom."-After they have in this way loaded all the dirt on their dear Eastern brethren alone, they submerge themselves in the sea of oblivion and now all at once present themselves to the astonished world as pure and white as newly fallen snow. This is a capital maneuver to which we cannot deny our admiration. This is "the way which God himself hath marked out for such cases."

They take their mouths full and call heaven and earth to witness that from now on the synod and the synodal body will no longer be godless, but pious, very pious, even a paragon of piety. Listen to what the preface says: "the journal of a united evangelical synod - what will it bring? what else than the old rationalistic washing? With this prejudice many will put this journal aside unread and unexamined. We can excuse this prejudice; for it is not even

Often the name "united-evang. synod or congregation" is only the cloak which is spread over a Satanic genossenschaft of free-thinking and free-living people. On the other hand we declare most definitely that".... Summa, that all this is now to become quite different.

Before, of course, it was only humbug, mockery and ridicule that the "Hausfreund" called itself a "Christian" magazine; but now it is serious, bitter, cruel seriousness.

It is now "meant seriously and to be understood literally, when the "Hausfreund" calls itself the Christian journal of a Protestant synod." And should you still have doubts

If you have any doubts as to whether it is not the old Humbng again, since we are still the same people who wrote and recommended the "Hausfreund" in the past,

you will certainly leave all doubts behind when we now reveal to you the firm foundations on which our "Christian" faith and confession now stand. Sebet "in the present time of progress and education, who can still speak the word of views of life and principles which have always found their most zealous representatives only among the class of the most frivolous and unworthy men?" *or more clearly: Christianity has once more

become so fashionable in the world to-day, that one comes off badly as a preacher if he is not a "believer"; for "the class of unworthy men" pays no preacher, or at least badly. Now will you not take us for such fools that

we should not be believers now? And if that should not be enough for you, we say still more: "Already the natural sense of honor, the inherent duty of self-respect

(should probably mean: self-preservation) commands us to believe in it." That is, since the sense of honor and the duty of self-preservation make it absolutely

necessary for us to be "Christian" under present circumstances, how can you now still reasonably doubt that we are perfectly serious about Christianity? We

would lose honor, bread, and credit if we did not. No! We are Christians, Christians, Christians! We now preach on and on "about the basic desire of conversion and salvation in Christ," Christ, Christ is our first and last

word. Woe, woe! Who now thinks us windbags!!! - He who does not believe it, pays a thaler!

(3) Having thus established their piety beyond all doubt, our heroes proceed to erect the platform on which the new synod is to stand. Two things had to be taken

into consideration. On the one hand, the principles of confession which were pronounced must not obviously contradict what they had just proclaimed about their

decided faith and Christianity. On the other hand, the platform of confession was not allowed to be

*) The reader should note that the words marked with a speech mark are really those of the "Hausfreund".

D. Luth.

but also not be too narrow at any price, if otherwise the golden hopes for a "rich field" should finally be realized. So it was no easy task to build a suitable platform. All our twelve show that they have not been in vain to the great land of America, where so many platforms are made daily. The work has succeeded quite excellently for their purpose. For while a "Christian" sign is appropriate for simple-minded "Christians," at the same time they have made the platform itself so handsomely broad that no one is easily deterred.

First, they profess the Holy Scriptures. Scripture. Of course! Without that it was not possible; it is also quite harmless.

Then it says, "We hold to the Apostolic, Nicene and Athanasian Creeds." Well given! For there it remains pretty undecided whether they hold to it letter by letter in the proper sense, as to the short summa of the true word of God, or about in the way that

their old brothers, the rationalists, hold to the Bible. - So it fits both ways.

Further: "We recognize the equal rights of the confessions of both the Lutheran and the Reformed Church, namely those of the Augsburg Confession (which one?), the Lutheran and the Heidelberg Catechism. Catechism." - Here, indeed, an even

deeper wisdom is revealed and, at the same time, a tender respect for consciences, for simple-minded people will, of course, think at these words: "Well, he

who accepts two creeds at once must surely have twice as much faith and godliness as he who has only one confession. But what harm is there in that? Let

them rather stay with this good faith, the simple-minded! That is, after all, what the Twelve want. Yes, in order to lure even simple-minded Lutheran fish into the net, first, as bait, Luther is highly praised, but then,

in an extraordinarily surprising way, it is proved to everyone from Luther's writings, even from the 7th, 13th, and 15th articles of the Augsburg Confession,

that Luther and the entire Lutheran Church have never actually been Lutheran, i.e., of biblical faith, but have always been of a good, united mind. A true

masterpiece of interpretation, which university faculties will certainly soon reward with the D.D.!

All intelligent, enlightened, and advanced people, on the other hand, will notice at once how lovingly and generously the Synod opens the door to them in these words. They would have to have fallen on their heads

if they did not immediately conclude with a fine smile: Whoever accepts two mutually contradictory

confessions as having equal rights, in fact accepts neither. Surely every Jew and Turk can sign these creeds in such a way, why not we? And that, of course, is also the conclusion they should make, is it

not, dear friend?

Mr. Prescient? Yes, we understand each other. You just don't have to make a big fuss about it!

If now already our dear confession fabricants have anxiously ensured that the previously expressed enormous Christian seriousness, which was necessary for another purpose, would not repel anyone from the decent enlightened, and that on their platform there is room for pretty much everybody, man-eaters and the like excepted ; so in the end they do now completely the boldest and happiest grip, which cannot possibly lack success and guarantees them the soon surpassing of all other synods of the world with undoubted certainty.

Just before the conclusion, just at the right time, they remember the world-famous "Evangelical Alliance. They remember how nowadays everything in the world that is nevertheless, glorious, powerful, intelligent, wise, scientific, liberal, and yet "faithful," reaches out to one another in this great alliance; how all the world is full of its glory; what a radiant splendor must consequently fall, yes, perhaps golden rain, upon the new Synod, if it too were a flower in this glorious wreath. It is true that in the confessional statements of even this Alliance there are still things that our "resolute elements" would wish for, if we knew them differently. (Isn't that so, Mr. President? It remains among us, by the way!) In the meantime, Bunsen has shown the way with his Japhets Bible, how even a pantheist can sign them with quite a confident heart. That's why they don't think about it for long, but also profess their belief in the Alliance and its propositions.

This is the crowning achievement of the work. Now the name "Hartmann" will shine among the stars of first magnitude in the Alliance sky, among Ritter Bunsen D.D., Naß and Onken. Now "Alliance and Kirchentag" will bring gold and incense. Now not merely Quasilutherans, Reformirte, and Unirte, no! but all that so longingly sighs for the great Allerweltsnnion, now Baptists, Methodists, Hoffmannians, Chiliast 2c. 2c. will gather in bright heaps around the folds of the new synod, their congregations will swell, and the number of their contributing members will become legion.

Now it will rain baptisms, snow confirmations, that one can only work *wholesale*. In Copulations one will "make," more than any *Squire*; *funerals* will fall to them, more than an *undertaker* in Chicago has onMisenThe "rich field" is open, the golden time is here!!!

Woblau then, good business! my esteemed gentlemen! Go ahead, gentlemen !! Three cheers for Hartmann & Co. !!!

H. C. S.

Church consecration.

On Palm Sunday of this year, the congregation of the undersigned had the pleasure of meeting in their church, which had been enlarged to accommodate twice the number of listeners as before, and which had been newly enlarged and enlarged on the inside.

church for the first time again.

Likewise, on. IX Sonnt, p. Prin. many participating co-religionists from near and far gathered at the branch in town Wilson to attend the dedication of the newly > built St. Peter's Church there. After the ceremonial address by Fr. E. Rolf of Sheboygan Falls, an afternoon service was held. May the faithful God, who graciously helped to bring the building to completion with joyful zeal after overcoming heavy challenges from "Methodists and Albrecht people", and against their prophecies that "he would never make anything of it", let the new church be and remain a "true Bethel".

A. D. Stecher.

Sheboygan, Wisc. in August, 1859.

Church News.

Mr. G. Bernthal, hitherto a pupil of the Seminary at Fort-Wayne, having passed the prescribed examination, and having received an appointment as assistant preacher to the congregation of Mr. P. Stubnatzy, the same was, on the 22d of July last, commissioned by the Presidency of the Western District Synod of Missouri, Obio n. a. St. by Mr. P. Stubnatzy with the assistance of Mr. P. Kühle solemnly ordained and inducted into his office. May the Lord also be with this servant and make him a blessing to many.

G. Schaller, d. z. President of the Western District of the Synod of Missouri 2c.

St. Louis, Aug. 29, 1859.

Indication.

This year's meeting of the Middle District of the Evangelical Lutheran Synod of Missouri, Ohio, &c. St., will be held at Indianapolis, in the congregation of the Rev. Fricke, Oct. 5. J. commence.

The gentlemen of the synod are reminded: 1, that the pastor looi notice of their

Come to the synod at least one week in advance, 2 that the Pastoral Conferences take place after the closing of the Synod.

Th. Wichmann, Secret.

Receipt and thanks.

For W. Bartling from certain members of the congregation of Mr. Past. Franke in Addison, Ill-, namely: by Messrs. H. Kruse, Sr. \$3.00, Bro. Meyer \$5.00, Bro. Kruse \$7.00, D. Rosenwinkel \$3.00, Bro. Krage \$2.00, F. Wolkenbauer \$2.00, H. Frömmling \$2.M, W. Stünkel \$10.00, W. Precht \$1.00, W. Heuer \$10.00, H. Rotermund \$1.00, W. Ficne \$2.00, L. Blecke \$2.50, R. Mitten \$1.00, H. Lange \$1.00, D. Krnse \$5.00, H. Bucholz \$1.00, by Messrs. Past. Franke \$2.00; from Wittwe Backhaus \$1.00; from some members of the congregation of Hrn. Past. Meyer in Pro- viso, Look Co, Ill: from H. Mesembrink Sr. \$5.00, H. Mesemdrink Jr. \$2.50, H. Heidorn \$1.50; from some members of the congregation of Hrn. Rev. Kühle at Mattcson, Cook Co, Ill: from H. Kruse \$1.00, F. B. \$8.00, H. Gieske \$0.50, W. Maier \$1.00, F. Marquardt \$2.00,

F. Buchholz \$1.00, F. Rathse \$1.00; from the Mr. L. Fiene in Chicago \$5.00\$90. 00 For August Neineke, namely: from the congregation of Mr. Past. Franke \$60.00; further from the gentlemen: H. Mesenbrink \$2.50, H. Degener \$1.00, W. Plagge \$3.00, Past. Franke \$1.00, H. Pöhlcr \$2.00, H. Pfortmüller \$2.60, Krage \$3.00, H. Nvierrmund \$1.00, H. Lange ,00, F. Meier \$1.00, Mrs. Backhaus \$1.00, and Mrs. Krage 2 pairs of stockings\$78.50.

„ Never. Sorget: of the congregation Past. Kühle'S \$7.50, from the school's MissionS box Hrn. Cant. Büngrer'S in Chicago \$1,60\$910 "H. Albrecht by Mr. Past. Dicke, Town XII, Wisc. by Mr. Past. Dicke \$1,38; A. Borchardt \$1,00 ; Teacher Becker \$1,00 ; Joh. Müller 50 Cts.; Bro. Buddahn 50 Cts. Borchard 25 Cts. ; collected at the wedding of Mr. Oerthwig \$1,376 ,00 " B. Kohlstock from Mr. Phil. Theis, Sheboygau Wisc, 1.00 By Mr. Past. Beyer gcs. at the wedding of Mr. Menk, Town Hermann, Sheboygan Co. 1.56 Collected by Mr. Teacher Lücke bci some parishioners in the same parish \$1.44 ; on a child baptism \$2,003 ,44 "H. A. Allwardt through Mr. Past. Dörmann from the baptism of Mr. Geuder \$2,28; from Hru. Kühl'aus der Gem. des Hin. Past. Dörmann \$3,005 ,28 Further, \$1.00 from Mr. Ludw. Bauer; \$2.00 from Mr. J. Sutter; \$2.00 from Mr. Fr. Egel; \$1.M from Mr. H. Bauer; 50 CtS. from Mr. I. Housekeeper6 ,50 " Hermann Neifert from some friends in Fort Wayne 4.00

"Fr. Keller, B. Kohlstock and H. Lochner through Mr. Past. Steinbach received from the women's association of his community \$10.94; a collection collected at the baptism of the child of Mr. Weigle, school teacher 2.20; from Heinrich Trost in New Cologne 25 Cts. from Mr. Past. Steinbach himself \$1,6115, 00

"Wilh. Hoppe by Mr. Past. WambSgans collected last year at the wedding of Mr. Heinrich Schröder in Adams Co, Yes. 5.00

"W. Fr. Aug. Richmann by Mr. Thies \$5.00 Mr. W. Becker \$1.00; Conrd. Salzes \$1,00; Mr. Teacher Fürstenau \$1,008 ,00

From the Women's Association of the Trinity DistrictS of the parish of. St. Louis was given to the College from January, 1858, to July, 1859: 10 pairs of pants, 10 skirts, 2 wcsten45 shirts, 2 undershirts, 12 neck pads, 10 handkerchiefs, 13 towels, 5 pairs of socks, 3 sewn blankets, and pre, hängtD^ College.

Also from the same women's association for the hospital in St. Louis: 10 covers, 2 sheets and 7 yards of flannel.

\$5,00 from Mr. P. P. Schulze in Buffalo, hereby certifies with gratitude Pinkcpank.

Received for the payment of our church debt: By Mr. Past. Strassen from his congregation in CoUinsville \$13.25

From F. S. in St. Louis500 " Past. Hattstädt's Gem., Monroe, Mich. 10.00 " Mr. P. Zage1200 By Mr. Past. Kühle from his church 6,00 From the Gem. of Philadelphia by Mr. Past. Summer 5.41

Heartfelt thanks to the dear donors for this gift! May God bless them with heavenly goods in Christ according to His promise.

On behalf of the DreifaltigcitSgem. of Cincinnati Br. König, Past. Cincinnati, O., Aug. 16, 1859.

Ju of the synodical treasury of the northern district has been received by the undersigned."

By Mr. Past. A Wagner100 " G. Gerbisch200 „ " Teacher Kundingcr106 „ " Fr. Schultheiß in Frankenlust150 " „ Br. Keith in Frankenlust11K> " a Ung. in Frauenlust045 " of the congregation of Mr. Past. Lemke614 „ " in Monroe2200 " Mr. Mich. Gottfried100

To the college maintenance fund:

Bon Mr. Fr. Schultheiß in Frankenlust1 .50
"" Past. Vrose4 ,00

For poor students and pupils of Concordia:

Receipt of the Gcm. in Saginaw City for students Berthen- themselves 5,00

For the mission:

Collecte of St. Peters Mein, in the Middleron, Canada. 3.30 Bon Mr. Mich, "chucll there0 .50
" " Fr. Keihl1 .00

W- Hattstädt, Cassirer.

Held

1. for the synodal treasury of the middle district: receipt of the congregation of Mr. Rev. Werfelmann§10.....,00
,, a member of the same church5,0
.....0

" Heinrich Nerge1.00
,, Mr. Past. Daib2.00
For synodal reports0.10
From the Gern, of Mr. Past. Jäbker0,00
,,, Fricke 12,00
Festcollecte des Fraucn-Bereins in Tefianee4,50
Eastercollecte der Gern, desHrn.
.....Past.
.uiitm5,16
Pentecostcollecte derselben Gem 4.....20
Don Dr. W. Sibler Ncberschnfi of travel expenses 2,00
,, the parish of Mr. Past. SLürmann5 .00
,, Reichold0 ,25
,, the community of Mr. Past. Reichbardt5 ,00

For the general praeses:

Collecte of the congregation of Mr. Past. Stürken on the Feast of Pentecost7,15
From the Gcm. of Mr. Past. Werfelmann5,0
0 ,, a member of the same community5,0
0
" of the parish of Mr. Past. Bergt2,00

2. for the Synodal Missious-Casse:

From the congregation deö Mr. Pastor Schöneberg1 ,70
"" "" " Junget0 ,40
Collecte der Gem. des Hrn. Past. Stürken am Him- melfabrtsseste 5,50 "" Fricke on the 4th of July. 10,00
From a member of the congregation of Mr. Past. Werfelmann 5,00 " Carl Nerge1 ,00

For the teaching staff at Fort Wayne:

From the community of Mr. Past. Schöneberg5 ,00

For seminar construction:

From the community of Mr. Past. Reisinger2 ,20
" * * * * Strengths8 ,50
" a member of the congregation of Mr. Past. Werfel man 10,00

For Mr. Pastor Röbbelen -.

From the comm. of Hrn. Past. Swan39 ,40
"Some members of the congregation of Rev. Junget 1.75 From Mr. Pastor Neft'S congregation0 ,50
From W. Brüggcmrnn0 ,50
of the congregation of Mr. Pastor Daib9 ,18
By Prof. Crämcr22 ,72

For Mr. Pastor Fick:

From the Gem. of the Hrn. Past. Lindemann57 ,33
" Mr. Past. Schäfer0 ,50
" W. Brüggemann0 ,50

3. for the widowed Prof. Biewend:

Bon Mr Haserotb0. 50
" " Pastor Ringel0 ,50

For the Fort Wayner institution:

By Mr. Past. Fick sent in to the general Cassirer half of 8 Tblft Pr. Crt. 2,80 C. Piepenb rink, Cassirer.

u. To pay off the debt of the ConcordiaCollege building:

From Mr. Joh. Deeg, Bridgewater, Washtenaw Co, Mich. 0.50

By Mr. Past. Wüstemann, Detroit, Mich, of
From an Ung. \$>,00 ; Fran Autumn 25 Cts. 1,25 Don Hrn. Mtch. Gottfried by Mr. Past. Hattstädt 1.00 From the comm. of Mr. Past. Great, Nichmond, Ba. 10.00

d. To the Synodal-Casse weftl. district:

By Mr. Pastor Bünger, St. Louis, Mo. 2.00
Of the cross-comm. pa,r. Birkmann near Waterloo, Ill, 3.05 Of the congregation of Mr. Past. Lehmann in Batlwin, Mo. 3,60

From the community of Mr. Past. Baumgart, Elkborn Pra., Ill. 28.75 E- Roschke.

For the church building of the congregation of the Rev. A. Hoppe in New Orleans:

From Mr. Past. A. Selle'S Gem. in RockJsland JHS. 5.00 ,, "" " C. W. N. Jredcrking'S Gem. in Poc'hontas, Cape Girard. Co, Mo. Collecte at Synntaae Crandi 4th Ill.

For Mr. Pastor Röbbelen:

From the mem. of Mr. Past. Löber in Frohna 3,40 ,, some members of the congregation of Mr. Past. Fr. King in Cincinnati 6,00 Mr. G. Weil.

When half of the amount sent in by Mr. Past. F. Ateinbach sent in 5,60
As half of the amount from the Gem. of Hr. Past. A. Franke in Addison Ill- 1,13
From Mr. Engclmann in Mr. Past. Riedels FilialGem. zu Diffen, Mo. 0,50

For Mr. Pastor Fick:

From Mr. Sterthmann, Benton Co., Mo. 0.50
,, some members of the congregation deö Hrn. Past. Ott man, in New Mile 4.00
,, "" of Mr. Past. Fr. King in Cincinnati 7.30

When half of the amount sent in by Mr. Past. F. Steinbach sent in 5,61
From Philadelphia by Mr. Past. Sommer 3,50 AIS half tcs amount from cts, D. Westing bO cts, H. Mefters50 cts, Past. F. W. Föhlinger, g. F. the Gem. of Hrn. Past. A. Franke in Addison 1,13
By Mr. Engelmänn in Mr. Past. Riedels Filial Gem. zu Disscn, Ms. 0,50

From Mr. Past. Dörmann0 ,50
Vvir rinem member in his congregation0 ,50
F. Böhlan.

se. To the general synodal treasury:

From the congregation of Mr. Past. NLder in Cannada West\$4.50
Christmas Collecte of Eden Parish, N. A.---- 4.23 New Year's Scvllccte of the same parish 3......68
Two Collections In New Top Pants4.02
Bon der Dreicinigkeits-Gemeinde des Hrn. Past. Föhlinger in N.Yt: Ergebniß einer in Versammlung am 2. Aug. vorgenommenen Collecte24,35

" of the Saginaw City community, contribution from its rer Collecte, by Hrn. Georg Streeb-10,<10
" of the municipality zn Richmond, Va..... 10,00
From the Nähvercin dieft'r community10,M
By Mr. Past. Sommer in Philadelphia0.50
namely-. \$0.25 by 61. Pfeiffer 0.25 " Thousaint.

b. To the Synodal Missionary Fund:

Of the three-im'gity district of the parish in St. Lonis - . 5,Z(> Of the parish of Mr. Past. H. Löber in Frohna, Perry Co, Mo, Mission Collecte on Pentecost 3.85 " of the First Elementary Clgsse of the Lutheran J'mma- nuelS Parish in St. LouK5.00
Yield of the HauSmiffionöbüchse of Hrn. Past. A. Wüstemann in Detroit, Mich.4,00
Of the schoolchildren of the parish of Mr. Past. F. Steinbach in Milwaukee, Wisc.1,7,3
By Mr. Past. H. Grätzel of J. Trapp1
,sso Of the comm. at Nichmond, Va.4,^)
From sewing vcrein in this comm.10,00

6. to the college maintenance fund, for teachers' salaries:

Pentecost collected by the ImmanuelS congregation of Mr. Past. I. M. Jobanncs, Cole Camp, Mo.2.50
From the ImmanuelS Diltrict of the Gem. in St. Louis- -- 11.00 " Drceinigkci'S District of the same Gcm. 11.00 From the Gem. of the Hrn. Past. J. P. Beyer in Alten burg, Perrv Co., Mo.1000
By Mr. Past. W. Keyl in Baltimore14183 viz:
\$131,83 by his comm.
10.00 from the sewing vercin there.
By widowed Mrs. Brandt in St. Louis, through Mr. Grüber1,
.....00
By Mr. Past. E. Nicdrl in Paitzdors, Mo., from C. C., as a thank offering for his recovery- 5,00

ä. For poor students and pupils in the Concordia College and Seminary:

By Mr. Past. A. Wüstemann in Detroit, from Mrs Wirth going to church2.00
"Mr. Past. H. Grätzel1,50
to wit: \$1.00 by J. Trapp 0.50 ,, J. Momberger.
Don of the comm. at Nichmond, Va. by monthly Collect3.0!)
From Nabvercin in the same municipalityIll,00
"Young men's club from the community of Mr. Past. Link 10,00

6. to the Unterbalts-Casse for Prof. Biewend.

By Mr. Past. Fick sent in by the Stadcr Verein 8 Thlr. pr. Cour., half of which is intended for this fund -2.80
F. Bohl au, Cassirer.
Note: The fund for the maintenance of the widowed Prof. Biewend is empty and the general synodal and college maintenance funds for the teachers' salaries are in constant need of strong support if the necessary expenses are to be met.

For the Lutheran have paid:

The 12th year:

The 13 year old :>

Gentlemen: G. Tröller, G. Weil.

The 14 year old:

The gentlemen: G. Tröller, Bechtold, Höhl, Herbst, BriP last, Dietz, Fr. Brandes 30 Cts, H. Niemann, Fr. Meyer, F. Buchholz, Aug. Heivvrn 50 Cts, H. Borges, Rieben, RvhrborN, G. Weil, G. Meister, A. Bär, C. Schcpp".

The 15th year:

Messrs: Teacher Erk §1.75, G. Beöller 25 cts, C. Große, Nöthe, Geislcr 50 cts, J. Wcndler 50 cts, A. L. Bartel 20 ex, D. Vornhold 50 cts, D. Westing bO cts, H. Mefters50 cts, Past. F. W. Föhlinger, g. F. Fischer, Dettje 50 Ctö., W. Brumwort, Fr. Vrockschmbit, Höhl, Herbst, Lauden, Mintzlaff, Runzel, A. Otto, H- Keiser, H. Sievers, M. Ackerbauer, J. Keiscr, Fr. Brand" 70 Cts, Schlagcnhauf, C. Fischer, H. Ziemann, Niiüz, Fr. Meycr, F. Buchholz, F. Stünkel, L. Willen, H. Me- senbrink, Aug. Heidorn, H. Graue, Past. E. Rolfs 11 Er., Albr. Knaus, H. Osse, Hniningcr, L. Jordan, J. W. Raum, J. Bodenstein, E. Wetzcl, H. Nudolph, H. Albrecht, C. Bauer, G. Zillior, J. Kienle, G. Weil, M.. Appel, Past. F. Ruff, Past. Ph. Sprengling, Jde, Tersch, Grunig, M, Herrmann, Past. Friedrich, F Wyneken, M/ Weber, Vornhold, Past. Klinkcnberg, G. v. d. Fange Knoke, Brockmann, P. Pardick, Zur Oewcst, Dorfmeyn Midvendorff, Nordmann, Albrantt, Kuhlmann, Grtsch, Rittmann, H. Pardick, Hazcnberg, Willmer.

The 16th year:

The^Herrcn: Past. Ottmann, teacher Erk 81,75, D." Vornhold 50 Cts, H. Birkner, J. Birkncr, Blanken 5Ü Cts, HänSgen50 Cts, Haas 82.55, Past, F. C. Clau"- fen, Detlmann, Past. Lochner, Brtztlaff, Past. M. Moll, E. Ahrens, W. Precht, V. Krnsc, H. Mcsenbrink, F. L. Weiß, L. Weiß, D. Kornhans, Bro. J. Gninther, Past.A. D. Stecher, Disselborst, E. Joas, J. B. Hahn, Past.Pd. Sprengling, Past. F. Dich, J. Maurer, R-> Wenkheimer, I. F. Wolfs, Past. A. Fürbringer. F. W. Barthel.

Where's August Schulz?

born at Leppin in Pr. Pomerania, 30 years old, emigrated in summer 1855 to Wisconsin, first in Milwaukee, and in 1856 and 57 still in Watertown, from where two of his letters were dated. Whoever can give information about him is asked to do so to his brother:

muv. 86111)1.2, your c>k Uev. . D. Aecker, S>4ebor/Ktrn.. DU.

For your kind attention.

It is hereby brought to the attention of the general public that the agency of the Evangelical Lutheran hymnal will from now on be led by the undersigned.

St. Louis, Sept. 5, 1859.

L. Volkening, No. 54 Franklin Av. ^

The following books are always in stock with me:

Dr. M. Luther, Church Post\$5M
Walther, Prof., Church and Amtl ,5l
Müller, H-, HcrzenSpiegel 2 Lände, geb. 3M
Schaitberger, Sendbricf1W
Nicolai, FreudenspiegelIM
Burk, mirror noble Pfarrsraucn1 ,2z
Woltersdorf, Psalms, b. I,N
Herbergcr, V., Heart Postillc- 1,50
,, LInAnalig. voi1 ,50
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Funeral SermonsOM

Graul, Journey to the East Indies via Palestine & Egypt 7M
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St. Louis, Mo.,
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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Beredigt von C. F. W. Walther.

Volume 16, St. Louis, Mo. the 20th of September, 1859, No. 3.

Unit,

abgestattet für die Sitzungen der deutschen ev.-luth. Synod von Missouri, Ohio u. a. St. west Di Strictly on the 5th of May, 1859, and the following. Days to Addison, Du Page Co, Ill.

(Continued.) § 3.

Because Luther, by God's grace, came to a pure and clear understanding of the article of justification, he was born, anointed, and equipped to be a reformer from above.

Thus Luther himself tells of this in 1545 in the preface to the first part of his works written in Latin: "I had in truth a hearty desire and lust to understand St. Paul's epistle to the Romans actually, and nothing else had prevented me from doing so until now, except the single little word Justitia Dei (righteousness of God), in the first chapter verse 17, where Paul speaks: The righteousness of God is revealed in the Gospel. I was very familiar with this word "God's righteousness," and, according to the usage and custom of all teachers, had not been told and instructed otherwise than that I should understand it philosophically of that righteousness in which God is righteous in himself, does and works righteousness, and punishes all sinners and the unrighteous; which righteousness is called essential (*formalem*) or real (*activam*) righteousness. Now this is how it was with me: although I lived as a holy and blameless monk, I nevertheless found myself a

great sinner before God, and in addition of a fearful and troubled conscience, I also did not trust to reconcile God with my satisfaction and merits. Therefore I did not love this righteous and angry God at all, who punishes sinners, but I hated him and (if this was not blasphemy) I was secretly and earnestly angry with God; I often said: Is not God sufficient in this, that he should afflict us poor, miserable sinners, and those who are already condemned to eternal death by original sin, gathered together in other words according to this rule with all manner of miseries and afflictions of this life, all its interpretations, as follows: That God's work is this, besides the terrors and afflictions of the law; that he should add to these miseries and heartaches by the strong and mighty; God's wisdom, that he maketh us gospel, and by the preaching and voice of the samewise; so the rest: God's strength, God's salvation, God's should further threaten and proclaim his righteousness glory and the like. As I hated this little word 'God's and earnest wrath? Here I was often angry in my righteousness' with real seriousness before, so I also confused conscience, but I still stopped to think about it, to hold it in high esteem as my very dear Paulo, what he was crying about in the same place, dearest and most comforting word, and the same place and I had a hearty thirst and desire to know the same. With such thoughts I passed day and night, until by the (XIV, 460-62.)

grace of God I perceived how the words were connected, namely, that the righteousness of God is revealed in the gospel, as it is written, The righteous liveth by faith. From this I have understood the same righteousness of God, in which the righteous lives by the grace and gift of God through faith alone.

and noticed that the apostle's opinion would be this: that through the gospel the righteousness would be made manifest, which was before

Luther testifies to the same thing in Genesis 27:38 when he writes: "Since we were monks, we did nothing with our casteism. For we did not want to recognize our sin and ungodly nature; indeed, we knew nothing of original sin, and did not understand that unbelief was sin. Yea (which is more),

We also taught that one should doubt God's grace and let this be mine, Doctor Luther's, inspiration of the Holy mercy. Therefore, the more I ran and longed to come to Ghost, and the true holy gospel. For there is the article Christ, the further he went away from me. After which the children pray: I believe in Jesus Christ, confession and when I had said mass, I could never be crucified, dead 2c. For no man died for our sins, but satisfied in my heart; for the conscience cannot have a Jesus Christ the Son of God: again I say, Jesus the Son right certain consolation from works.... I worked diligently of God alone hath delivered us from sins: this is certainly and anxiously, as I should understand the saying of Paul, true, and all scripture: and if all the devils and the world Rom. 1:17, where he says: "The righteousness of God is be rent asunder, it is true. But if it be he alone that taketh revealed in the Gospel. There I searched long and away sins, we cannot be he by our works: for it is knocked always, for the word "the righteousness of God" impossible that I should take hold of and obtain such a lay in my way, which according to common usage was one and only Saviour from sins, Jesus, otherwise than thus interpreted: "The righteousness of God is such a by faith: by works he is and remaineth unapproached. virtue, by which he is righteous in himself, and condemns But because faith alone, before and before works, sinners. Thus all the doctors had interpreted this saying, apprehends such a Saviour, it must be true that faith Augustinum excepted, that they said, The righteousness alone, before and without works, apprehends such of God is the wrath of God. But as often as I read this redemption; which can be nothing else than being saying, I always wished that God had never revealed the justified. For to be redeemed from sins, or to have sins gospel. For who could love the God who wraths, judges, forgiven, must be nothing else than to be justified, or to and condemns? Until at last, through the enlightenment become justified 2c. But after such faith, or received of the Holy Spirit, I considered more diligently the saying redemption from sin, and forgiveness, or righteousness, of the prophet Habacuc, where he says in chapter 2, good works follow, as such fruits of faith. This is our verse 4: "The righteous shall live by faith. From this I doctrine, and so teacheth the Holy Ghost, and all holy deduced and concluded that life must be derived from Christendom, that we abide in God's name, Amen! (XVI, faith, and thus drew the *abstractum* into the *concretum* 2046-48.)

(as it is wont to be called in the schools), that is, I drew the word "righteousness" into the word "just," namely, that man would be justified before God through faith, etc. Then was opened to me all the Scriptures, and heaven itself also." (II, 467-69.)

From this time on, a great change took place in Luther, which he describes in the preface to his interpretation of the Epistle to the Galatians: "In my heart, this article alone reigns and shall also reign, namely, faith in my dear Lord Christ, who is the one beginning, means, and end of all my spiritual and divine thoughts, which I may always have day and night. (VIII, 1524.)

Therefore, after the Augsburg Confession was issued in 1530, when that imperial decree appeared which was so threatening to the Lutherans, Luther wrote a so-called "gloss on the alleged imperial edict," in which, among other things, he makes the following confession: "Because I see that the devil must always blaspheme this main article with his pillars and cannot rest nor cease, I, Doctor Martin Luther, an evangelist unworthy of our Lord Jesus Christ, say that this article: Let the Roman emperor, the Turkish emperor, the Tartar emperor, the Persian emperor, the pope, all cardinals, bishops, priests, monks, nuns, kings, princes, lords, and all the devils of the world, and let them have hellish fire on their heads and no thanksgiving.

§ 4.

Luther already complained that in his time only a few understood and presented the pure doctrine of justification thoroughly. Many, however, had grown weary of it, that therefore this doctrine would be darkened again after his death and would be lost.

Thus he wrote in 1525 in a sermon on St. John's Day: "We who cling to Christ, who have founded our confidence in this rock alone, know that the word is not to be held in such low esteem or to be rejected; as we, alas! now see that there are so few of them who abide by the pure word and keep the same. How many are they who now all want to write books, among whom there are hardly three or four who keep the pure word of God? There are sects everywhere, and the word is polluted and so darkened that we hardly recognize it; so few are they who keep it right, even among those who make themselves believe that they have a good grasp of it and stand firm; but before you look around, they are up to their ears in mire. Therefore let him that standeth see that he fall not, 1 Cor. 10:12; for the treasure is too precious, and is given even to their few." (XI, 3023.)

Thus Luther further writes to Gal. 3, 19: "Here I ask and admonish all lovers of godliness and especially those who are to teach other people in time, that they learn this article, which teaches what is the law's right and proper work and how one should use its right, from St. Paul's writings with all diligence.

Be suppressed altogether. For even now, when we are still alive, and most diligently show what both the law and the gospel, each in particular, are for, there are very few of them who profess the gospel and know how to glory in it, who rightly and truly understand and know this office of the law. What think ye that shall come to pass, when we have laid the head?" (VIII, 2257. 58.)

Furthermore Luther writes in 1530 to Joh. 17, 21. I say it on my soul, as much as I have seen and experienced, both preachers and scribes, who now want to be and are supposed to be the best (with very few exceptions), know nothing at all about this piece; and even if they occasionally advise and take action, it is still as if they had spoken or heard it in a dream; they can all well rebuke the pope, monks and priests, but they really know little about the right reason for overthrowing the pope and all kinds of false teaching. Therefore I must also admonish so diligently that such sayings and this whole chapter may be well regarded, for I know nowhere else this main piece of the whole Christian doctrine so abundantly and in one heap and with such powerful words, namely, that we have everything in Christ that we ought to have, and nothing in us or in some men. Foolish and silly are the words: this also maketh wise spirits to rustle and despise it, as if they had trodden it long in children's shoes, and meanwhile with their dreams and own thoughts write and preach the world full." (VIII, 788. 789.)

Regarding Joh. 6, 57, the dear man writes: "I do not treat the article so diligently in vain; for I fear that one will not remain with the article. And there are, alas, already many among us who despise it and will not take the Article seriously. So the pope and the bishops fight hard against it. If preachers come later who preach and practice the article sleepily, lazily, and lazily, it will soon be done, and one error will follow another. For already in the territory of our sovereign there is such contempt for the gospel, ingratitude and forgetfulness, that my heart would break. I would not have thought that the misery and wretchedness in which we are plunged in the papacy would soon be forgotten and no longer remembered. We live as securely as if we had been in this freedom forever. So no one wants to give anything more to churches, preachers' chairs, and schools. If the preachers could die of hunger, they would do it most willingly, and would also persecute the preachers; and if they could drive them out to the country, they would do it much more willingly. But this is what happened to the gospel before, and this is what will happen to it again. The children of Israel were in

And when they came out of Egypt, and were deliveredFor it was an immense and more than herculean labor to of the Egyptians, it was soon forgotten. They thoughtbring forth the true light out of the densest darknesses only of the onions and the fleshspots. The same is doneand out of the vilest smut of Antichrist, and to restore to this day: we only remember that which is for peaceapostolic purity to the fountains of Israel, which could not and for pleasure. Well then, all kinds of plagues willhave been done had not the kindled light of the Word follow, so that the poor will be oppressed by evil times,shone before. Shameful and ungodly, therefore, would and pestilence will choke the rich, and even bloodshedbe our slothfulness, if we should lose what has been will come, and many tyrants and evil spirits will arise,delivered and shown to us with so great labor, and out of and the word of God will fall again. But I will learn andsuch astonishing goodness of God, from the prophetic teach by the article as long as I live, it shall be diligentlyand apostolic fundamental writings in this article, .either urged in my preaching; for I well see what it does whereby careless learning and by cold teaching, or by allowing it is, and on the other hand what harm it also doesit to be snatched away from us in the struggles by a where it is not." (VII, 21 29. 30.)

Thus Luther speaks at last in the last sermon he light there is no darkness to be navigated. For we bear preached at Wittenberg: "Hitherto ye have heard thehis treasure not in vessels of iron and brass, but in right true word; now beware for your own thought andearthen vessels, 2 Cor. 4:7, and in this life in which we prudence. The devil will kindle the light of reason andwalk there are many stones of offence on every side, bring you from the faith; as happened to theagainst which we easily bump in our weakness. I often Anabaptists and Sacramentists, and now there areshudder together that Luther, I know not in what foreboding, very often repeats that word in his more heretics. I have had before me more than thirtyexpositions of the Epistle to the Galatians and of the first of the spirits of the Gentiles, which would have taughtbook of Moses, "This doctrine shall be darkened again after our death." (Loc. theol. II, 201.) me: but I have confuted all their things with this saying, Matt. 17:5, This is my beloved Son, in whom I am wellpleased: hear ye him. And with this saying I have hitherto preserved myself by the grace of God; otherwise I should have embraced thirty faiths. The heretics seek on every side to make us yield to them, to make us relent, to make us admit; but we will not do it with the help of God. So they say: Ye are proud drops. I will gladly suffer all manner of reproach, but I will not depart a finger's breadth from the mouth of him that saith, Hear ye this one. I see before my eyes that if God does not give us faithful preachers and ministers, then the devil will tear our churches apart with the spirits of the wicked, and will not pale nor cease until he has ended. That, in short, is what he has in mind. Where he cannot do it by the pope and emperor, he will do it by those who are still in agreement with us in doctrine." (XII, 1534. 35.) By way of appendix, M. Stephanus Tücher adds to this last Wittenberg sermon of Luther: "Dr. M. Luther, of holy memory, has often said these words before many others of faith, and also before Dr. Augustin Schurff: 'After my death none of these theologians will remain constant' " (Id. 1538.).

Such prophetic words of Luther went deeply to the heart of Chemnitz. He therefore writes-. "We must strive all the more to retain the true meaning and apostolic purity of the doctrine of justification and to propagate it to our descendants, and not to allow it to be either snatched away or falsified by any sophistical trickery, either by force or by cunning. And this we shall do all the more easily with God's help.

certain softness. Nor must we think that in this so great light there is no darkness to be navigated. For we bear this treasure not in vessels of iron and brass, but in earthen vessels, 2 Cor. 4:7, and in this life in which we walk there are many stones of offence on every side, against which we easily bump in our weakness. I often shudder together that Luther, I know not in what foreboding, very often repeats that word in his expositions of the Epistle to the Galatians and of the first book of Moses, "This doctrine shall be darkened again after our death." (Loc. theol. II, 201.)

(To be continued.)

(Submitted.)

Excerpt

from

the proceedings of the free Lutheran convention at Fort Wayne, Ind., July 14-20, 1859.

(Continued.)

Fifth session.

After the necessity and the power of the public office had been sufficiently illuminated in the previous sessions, the meeting began with the discussion of the 4th point in the 14th article (of the holders of this office) and dealt with the necessity, the originator and the concept of the ordinary profession.

The necessity of the profession follows from God's command and order. For God, who gave the gospel to the world, at the same time gave the command to proclaim and distribute it and the treasures of grace it contains. For this, he said, persons were needed. According to God's will (Jerem. 23; Hebr. 5), however, no one should refrain from publicly carrying out this ministry of his own choosing. For God Himself has reserved the right to call and send such persons. As He is the founder of the office, so He is also the actual and supreme author of the calling. But this He is in two ways. Either He calls directly, in that He does not call without the means.

of His divine Word, but still without the mediation of the church, He calls and sends His servants, whom He then also uses to authenticate through miraculous gifts. Or he calls indirectly. Now here the question is, who, according to the meaning of the fourteenth article and of our confessions in general, it is to whom God has given the command to cooperate in this work, or to whom He has given the power to call? The answer is: not to a single person or a single estate in the church, but to the church; not to the church as something that hovers over the congregations (for Scripture and the Confession know absolutely nothing of this nebulous concept, which unfortunately confuses so many senses today and plunges them into foolishness over foolishness), but to the church as the congregation of believers; and furthermore not only to the church as a whole (the totality of individual congregations), but to the whole church, even in its smallest parts, thus also to the smallest local congregations. (Schmält. Art. "Where two or three 2c.")

This right and authority of the church or congregation is derived from our confessions: first, from the fact that the church consists essentially of only spiritual priests, consequently these alone could have the right and authority, as the commandment, to not relinquish to others and for their own person the duties of their priesthood (which are also the duties of the public office), but to assign them to special persons for the public direction of common ways. For so it would read in the appendix of the Schmalk. Art:

"Lastly, this is also confirmed by the saying of Peter, when he says: You are the royal priesthood. These words actually refer to the true churches, which because it alone has the priesthood, it must also have the power to elect and ordain ministers."

Furthermore, our confession bases this right of the church on the fact that the church or congregation "originally and directly" received the keys from God. The keys, however, "are nothing else than the ministry, by which such promise (of the gospel) is communicated to everyone who desires it. Consequently, she who has the office must also be able to confer it. See Schmalk. Art. Appendix:

"About this it must be confessed that the keys are not given to one man alone, but to the whole church, as can be sufficiently proved by clear and certain causes. For as the promise of the gospel belongs certainly and without means to the whole church, so the keys belong without means (Latin: *principaliter et immediate*, i.e. originally and immediately) to the whole church, since the keys are nothing else than the ministry by which such promise is communicated to everyone who desires it; as it is then in the work for the eyes of the church.

is, that the church hath power to ordain ministers. pure word. For this reason, however, it is an and welcomed in him the first Christian poet of the And Christ saith in these words, What ye shall bind, encroachment on a foreign office if someone takes the Tamulen people. He then continues: "I remarked to him 2c. and signifieth to whom he hath given the keys, liberty of teaching publicly in their "parish" (among their that I myself had been in Jerusalem and Bethlehem. He even to the churches, Where two or three, 2c. people). But it is quite another thing when an unsought looked at me with great interest, and then asked me

Likewise the confession proves this authority of the opportunity presents itself in such places to give an about this and that. He especially inquired whether church from the fact that he who has the command to account of the hope that is in us, to confess and answer there were still Jews living in Jerusalem. For he has a preach must also have the power to establish the office for the truth, and to reveal the lie. This is not forbidden, great love for the brothers of the Lord according to the of preaching. Art. Schmalk. Appendix: but God's express command.

"Where the church is, there is the command to preach the gospel; therefore the churches must retain the power to demand, elect, and ordain church ministers. Now, it is true, only the true believers are the rightful possessors of this authority, but the hypocrites and the ungodly, who are in outward communion with them, have, of course, in themselves no right to it. Nevertheless, since the true believers are to be sought only in the congregation of the called, but the hypocrites who are mixed with them cannot be distinguished from them with certainty, and are to be distinguished from them, the establishment of the office must therefore take place through the congregation of the called, hypocrites are of course often co-administrators of this right (which also cannot be prevented until they have become manifest as such). But this in no way annulled the validity of the calling, since it was and remained only the true believers who were called, though by the mouth of the ungodly.

The question arose whether, since the congregation had the right of vocation, the priests of the papal church, who were appointed by the pope or bishop without the active participation of the congregations, really had a vocation, and whether it could therefore rightly be regarded as an encroachment on a foreign office when someone missionre in their congregations?

The answer was that a distinction must be made between the Papacy and the Roman Church. The first, however, was nothing other than a wicked antichrist. But among the latter, because even there, through God's mercy and long-suffering, Word and Sacrament had not yet been completely and essentially eradicated, believers still remained (the Roman Church). These are those to whom alone the right of calling belongs. But that this right of theirs is not administered by themselves, as it ought to be, but by ungodly tyrants (which they have allowed to happen through lack of knowledge or because of oppression), does not yet make the calling of their preachers a nullity. The Roman priests, therefore, had a vocation and an office. Even that the Antichrist sends them with false doctrine and to mass and other abominations is a reason to flee them as false prophets, but it does not overthrow the fact that they have office and calling in the church, which (namely, the church) certainly does not call them to that, but to nothing else than to administer the

(To be continued.)

Is God looking at the person of the Jews in the last days?

This is what many now believe, thinking that in the last times immediately before Christ's future (the millennial kingdom) the Jews will be converted all together, or at least in extraordinarily large numbers, in an extraordinary way by a miracle, and will be led back to the holy land, and there form, as it were, the center and residence of Christ's kingdom.

The Lutheran pastor C. Becker in Königsberg in the Neumark, who not only wrote in the Pilgrim from Saxony about the conversion of the Jews, but also worked zealously for the same himself, writes in the aforementioned sheet No. 15 of the present volume, among other things, the following about the hope that the Jews would have great advantages in the very last time:

The Lutheran Church, in its clear, biblical sobriety, is far removed from such exaggerated, half-enthusiastic expectations as have in some cases emerged in England. We hold that in Christ there is no longer Jew or Greek. Gal. 3, 28. In Him only the new creature counts for anything. And Paul says, "We ourselves no longer know Christ according to the flesh," that is, we do not boast of having known Him in life, or of our descent with Him from one people, 2 Cor. 5:16; what then should the mere descent from Abraham help the present Jews? John the Baptist already told them plainly: "Think not that ye will say among yourselves, We have Abraham for our father. I say unto you, God is able to raise up children unto Abraham out of these stones. Match. 3, 9. compare Joh. 8, 39.

It is strange, however, how special traits of enthusiastic views from England, especially in relation to the millennial empire, in which the Jews, even if converted, are to play an outstanding role, have been mixed in with individual Lutherans. Dr. Graul himself found it so in the East Indies, where, of course, the English influence could easily be explained. In his: Reise nach Ostindien, Theil IV, p. 227. 228. he tells us that he visited an aged disciple of the old father Schwarz Vedanaichen by name, not far from Tanjore,

great love for the brothers of the Lord according to the flesh. Some time ago a few Persian Jews came to Tanjore. They were led to him among others. "So ye are the brethren of our Lord! O ye are the true olive tree, we Gentiles are but the wild branches grafted on!" Thus saying, he embraced and kissed the rare guests, who did not know what was happening to them. His special love for the Jews, by the way, was also connected with peculiar ideas of the millennial kingdom. "When you return to Jerusalem, you will ride on the backs of the Gentiles," he said in the course of the conversation, which was peculiar enough; Missionary Bower, however, who had introduced the Jewish guests to the poet, thought it advisable not to interpret this statement.

Not so, we say. Scripture and the confession of our church say nothing about the Jews now returning to Jerusalem as Jews, or even having a temple with a Mosaic cult there, or even, in the opinion of some Christians, appearing there as a separate Christian people after their conversion. Passages such as Deut. 30, 1-6., Jerem. 30, 16-21, were fulfilled at their return from Babylon. For the present conditions, the word of the Lord is to be kept. "I will bring you, there one of a city, and there two of one generation, of one family" (so according to the basic text). Jerem. 3:14 And if Rahab were saved out of one city, would not that soul be worth more than the whole world? But as Rahab was taken up from the Gentiles into the people of God, and because of her faith came to high honors, that she also became, as Luther says, a grandmother of our Lord Jesus: so now the Jews are to pass over to and into the Christian church, and to be absorbed into it; for in this also before God there is no respect of person. But if they become believing Christians, then with thanksgiving and bowing before the Lord they may rejoice in their former descent, but not boast of it. For he that will boast, let him boast of the Lord. 2 Cor. 10:17, Jer. 9:23, 24.

Therefore, in our present work among the Jews, it will always be necessary to pay attention to this first: That we bear them witness of the truth, according to the word of the Lord, Ye shall be my witnesses. Joh. 15, 27. If they do not accept it, it is for a testimony against them, for our justification at the last day. Match. 8, 4. Further: That we should keep the new testament and Christian

We are to sow in general, and not to see at once. We Sacraments, without a proper profession," in which the and at last had to leave the battlefield to him, are to sow in general, and not to see at once. We sneaking and the intrusion of the Methodist preachers whereupon, of course, the proud son of wisdom should sow in general and not see immediately. God into foreign congregations, which was so often carried shouted triumphantly after them: "Gelt, I was right? - lets the outward seed germinate in secret. And who out as a matter of principle, was punished. This had now, A. Hügli.

and fear of man. To instruct and strengthen you, The result, as we can see, was that a certain Methodist therefore, here is only one example from my earlier preacher, named Krehbiel, who felt hard hit by it, sent a experiences. When I had once preached a sermon in a letter against it to the editor of the Methodist "Apologist", service in Berlin, especially for Jews, a master tailor who, because it was against his mortal enemies, the came to me in the sacristy and introduced one of his "Old Lutherans", took it up with pleasure, added a little journeymen to me with the words: Preacher, here I to it and then served it up to his readers in his newspaper bring you a lost sheep from the house of Israel, which as a delicious titbit. The quintessence of all the would like to be saved! I was pleased, took the Israelite scribbling, however, was nothing but mean-spirited for instruction, and saw to my joy how the Word of God invective and vituperation. There was no thought of a found its way into his heart. After I had taught him for reasonable, honest examination and weighing of the four or five months, he fell ill and had to be taken to the assertions and their reasons made in that essay. The hospital. But he took his New Testament with him, in essay sought to distort the point of contention, which is which he read diligently, and I rejoiced over it when I actually at issue, and to throw sand in the eyes of the visited him. In the same room there were many sick readers.

people, and next to him was a young miller's Pastor Eirich has now, as the first readers have seen apprentice, who, together with the others, became in No. 19 of the "Lutheraner" (in the previous year), aware of the quiet manner of the inquiring Jew, and written an "evaluation" of this, in which he sets all this finally asked him to read to them from the new out even more clearly.

testament. He did so, and according to his knowledge But what does the "Apologist" say to this? - In the pointed them to the Lord Jesus, without their number of July 28, he does indeed bring an answer to this "assessment" of Pastor Eirich; but the whole thing, again does not contain any reasonable, honest proof of

recovering, came to me, and I resumed my teaching. how, where, or why those accusations against the Methodist preachers are false *), but a mere sophistical chatter, whereby the "Apologist" tries to play the actual question, which is at stake here, out of the eyes of his readers with sleight of hand. In short, the whole thing again boils down to this: The Krehbiel did "bid" after all. Therefore, instead of replying to this, we point the Christian reader, who is really concerned with the truth here, be he friend or foe, to the essays in question themselves and ask him to read them impartially and to examine them for himself. We are then not afraid of the outcome.

stood before the altar, was the same young man to whom he owed his first Christian inspiration from the To Mr. Krehbiel, however, and to the editor of the hospital! After the act of baptism was over, the "Apologist," who thinks "that Pastor Hügli feels defeated," serve notice: We will not enter into any further dispute with him about this, unless he wants to go to work honestly; for we do feel defeated up to now, but of course only as in the fable of those animals who entered into a dispute with a certain long-eared animal, which, instead of advancing on grounds, began to scream so horribly that its opponents involuntarily covered their ears.

scene took place!

*This would not have been possible. The other day such a clean subject of a Methodist preacher came to our church during the session of a congregational meeting, and made an appearance to try his arts there; so that we were able to get rid of the meddlesome troublemaker only with the words of Luther: "Go and preach to the geese.

(Submitted.)

Example of a lost and recovered sheep.

A poor widower had the misfortune that his eldest daughter was seduced into the sect of an Anabaptist family in whose service she was. This family not only sought to divert the daughter's heart from her old father by means of dazzling gifts, but also sought to make her so suspicious of our baptism and of the church and congregation in general that she believed she would have to sin greatly if she entered her father's house or even our church again. But the old father was not aware of all these things, and therefore it is easy to imagine that the first news brought to him that his daughter would be baptized the next day in the Creek would almost have cost him his life, if God had not miraculously strengthened him. He hastened to fetch his daughter home at once; but she not only would not obey her father, but would not even dignify him with a look or an answer. Just as futile was a second attempt to lead the daughter back from her erroneous path with the help of a close relative. After these futile attempts, the old father ventured the last, and with weeping eyes and a bleeding heart, went with his staff to the very place where his daughter was to be baptized, in order to persuade her to turn back by his tears and piteous words; but all his entreaties, warnings, and exhortations, which he expressed in the most piteous manner, reached a closed ear and a stiff heart. Yes, when he held up his scrawny staff as a testimony that he had tried his utmost in the conversion of his daughter, and that she could not accuse him before Christ's judgment seat, the Anabaptist, with whom his daughter was in service, rushed up with a great fury and struck the old man to the ground with his own staff. He has this man, on account of his hideous thar, taken up in court; only he is acquitted by a bunch of witnesses of the like-minded brothers of this man, as if he had only rendered an emergency defense to the daughter, who herself also swore: she had to fear a life-threatening maltreatment from her father. But the court decided that the father had a right to decide over his underage daughter, and that the employer had to have her immediately put away at the father's request. Then I was called, with God's help, to seek the lost sheep and lead her back to the right pasture of the Word. I then sought to teach the doctrine of the Anabaptists according to God's Word.

(Submitted.)

The "Apologist".

The dear readers of the "Lutheran" will probably still remember an essay in that paper which bore the inscription: "That no one in the church should publicly teach, or preach, or

which had the blessed result that this daughter publicly confessed before all the witnesses present: she had only been blinded by the beautiful words of the Anabaptists, by which they had disparaged and rejected our church and doctrine, and by the outward holy appearance of their church, to take this step of rejecting our church and adhering to theirs; but she recognized that she had hardly sinned against the Lord her God by denying her faith, by breaking her baptismal covenant and her vow of confirmation; indeed she had fallen even deeper: for she had unjustly begotten and sworn that her father had wanted to maltreat her in a way that endangered her life, as shown above, since she knew that her father had only wanted to express his ardent desire to deter her from the baptism of the Anabaptists. At this outward appearance she sank down at her father's feet and, crying aloud, begged forgiveness for her grave sin, so that all present were overcome to weep aloud with her. That the old father was ready with a thousand joys to grant her forgiveness, since his dear daughter, as the Lost Sheep, was now found again, needs no mention.

C. H. G. Schliepsiek.

Confessional fidelity.

Harms tells the following in his missionary journal: "There is still room to tell a little story that happened a long time ago, namely in the year 1717, which is told by a local preacher named Christoph Gabriel Stock, who was pastor here from 1687 to 1729. At that time there was the Great Turkish War, in which the pious and brave general, Prince Eugene, won such glorious victories over the Turks. From all German countries there were auxiliary troops with the imperial army, also from our country some had gone along, and in particular from our village a gentleman of Staffhorst with two cavalry servants, of whom one was called Peter Paasch and the other Hans Püffel. In the great battle of Belgrade, which the Germans won, Hans Püffel met his death by cutting his hard-pressed master loose from the hands of the Turks. In the storming of Belgrade which followed, the Lord of Staffhorst had fallen, having already penetrated the city. Peter Paasch, full of grief at the death of his beloved lord, had pursued the fleeing Turks so carelessly that he was surrounded and captured by the fugitives outside the city. They tied him to his horse's tail, a Turk sat on the horse, and Paasch had to run naked and barefoot beside it, for the Turks had taken everything from him. Late in the evening they stopped in a wood, where the Christian was to be avenged, for the Turks had seen Paasch cut down several Turks in battle. They

first laid two sticks in the shape of a cross over each other, spat on this cross and wanted to force Paasch by blows and torture to also spit on the cross. Paasch, however, who had been untied from his horse and was not expected to resist, chivalrously beat every Turk who spat on the cross behind the ears until his hands and feet were tied together again. Now he was stabbed with knives and daggers to force him to spit on the cross, and when all this was of no avail, they nailed both his hands above his head to a tree trunk and tried to force him to pronounce the name of Muhamed by lashing him with whips, beating him with sticks, and inflicting wounds on him. But as often as they promised him this name, he said: Jesus Christ. Then the enemies of Christ determined to kindle a fire at his feet, and thus either make him deny, or let ihu die in torments of fire. When Paasch saw that his death was near, he prayed with a devout voice an Our Father and then the faith, and the Lord gave the brave man of war such peace in his heart that he could even pray for his murderers, as the Lord did and St. Stephen. But no sooner had he finished praying than he was filled with such high, heavenly joy that he could not refrain from singing the old, glorious passion hymn with a mighty voice that drowned out everything: "O Lamb of God, innocent, slain on the cross for us," and so on. He had just finished singing the third verse, and concluded with the words: "Grant us Thy peace, O Jesus. The sound of trumpets was heard outside the forest, German horsemen burst into the forest, the Turks burst out of each other, and with amazement the horsemen saw the nailed Paasch and the fire at his feet. They hurriedly untied him, and fainting he fell into their arms. After they had dressed his many wounds, cleansed him, and clothed him, he came to himself again, and his first question was, how did God send you here just at the right hour? They answered, we were sent out to persecute the Turks, when we heard singing in the forest, O Lamb of God innocent. This is a Christian, we cried, and chased into the forest, the Lamb of God, in whom you trusted, has saved you. They now brought Paasch to Belgrade. The story came to the ears of the pious Prince Eugene, who had him fed in the best manner, visited him himself several times, and rejoiced in his childlike, simple faith, and then, as he was no longer fit for military service, sent him back to his fatherland. Stock says that he lived for another ten years in the congregation at Paaschen Hof in Bonstorf, from which he came, and wore the wound marks of the Lord Jesus on his body to strengthen the congregation in the faith, and that in 1728 he died in the faith, having just sung: "O innocent Lamb of God! That was also

a confessor. The Lord Jesus teaches us in this example the saying: whoever confesses Me before men, him will I also confess before My heavenly Father. Amen.

An example of divine long-suffering.

When a faithful servant of Christ once severely reproved the recklessness of the children of the world who were manifesting themselves in his congregation, and added: "Well, he has done his official duty, he is innocent of their blood, they will not be able to accuse him before God one day and say that he did not warn them", one of the listeners was struck mightily in his conscience. But instead of going into himself and repenting, he only hardens himself the more. He goes home and immediately writes a letter to the preacher to the following effect: "Since he sees that the preacher is so worried about the account he will one day have to give to God for his soul, he wants to reassure him, the preacher, at least for his own person. He wants him to have acknowledged with this handwriting of his that he should by no means give an account for his soul on that day; but if God would want to claim his soul from him, then he has sent him this handwriting for this very reason, so that he can present it for his vindication in God's judgment," The preacher reads the note sent to him with horror. But the mocker remains merry and in good spirits for a long time. But what does God do? - He bears him for a long time with great long-suffering and patience, at last lays him on a painful protracted bed of sickness, and changes his natural cheerfulness into restlessness and sadness. And behold! at last the wretch remembers his iniquity, and now he cries day and night, "O my handwriting! O my handwriting!" The faithful pastor hears this and now hurries to his bedside with the handwriting, which fortunately had been well kept, tears it up before his eyes, and, after confessing his great sin and wickedness and asking for consolation from the Gospel with the deepest melancholy and shuddering, announces holy absolution to him. Whereupon the wretch comes to rest and becomes a different man.

Does it matter which church you belong to?

Pastor Harms in Hermannsburg preached a sermon last summer on the question: What is the church? In it he shows, among other things, that although souls are saved even in false believing churches, because of the Word of God, which they have still kept, it is by no means the same to which church one belongs. He then writes: "Let this be shown to you in a parable. Think of three streams (he means the Lutheran, Refor-

(the middle and the Roman church); in the one there is only pure water; in the second there are two-thirds pure water and one-third dung; in the third there is one-third pure water and two-thirds dung. Now from which of the three streams I drink, I get pure water to drink; but will it be quite the same to me from which I drink, and whether I have to swallow more or less dung-manure with the pure water? Not at all. And if one should come and say, Shall we not unite (uniren) our two brooks, that they may become one great brook, I would at once consent? No, I would say: I will keep my pure water, I give thanks for Your manure!"

**Luther's verdict on a house rent --
usurer.**

In Luther's Table Talks we find the following strange story, which is also applicable to American conditions. A citizen of W. had bought a house for 30 florins; now that he had used it for a while, and had not built anything special in it, except four rooms glued and whitewashed with glue, he wanted to sell it again for 400 florins; he put on the same four rooms, and made the calculation that since they would be rented out, one could take 20 guilders from them.*) Then said Dr. Martinus (Luther): Will the wretch esteem a rotten beam and a glued top wall lying grounds alike? If he will do so, I will put him under ban and excommunicate him, that he may speak and abstain from the sacraments and Christianity. And only do not think that he belongs in heaven. It would be more than enough if he sold it for 150 guilders. We must restore the ercommunication.

Missionaries murdered.

On the lusel Bornes, namely in the southeast, where Dutch possessions are partly located, and in Bandschermassing, where a sultan who is obliged to pay interest to the Europeans reigns, a terrible conspiracy has broken out. It was directed at first against the Sultan, but soon extended to the Dutch and all Europeans. Unfortunately, the missionaries sent out by the Rhenish Missionary Society, Klammer, Rott, Wiegand, Kind and Hofmeister, some of them with their wives and children, met their deaths, as did Hupperts, who had formerly been a Rhenish missionary and became a civil servant. All the Rhenish stations have been completely looted and plundered. The entire missionary work on Borneo, which had been cultivated for 24 years with much toil, labor, and privation, was thus destroyed in one fell swoop. The first Christian to be murdered was the son of a Chinese, Andreas by name, who answered the summons of a band that had attacked him to confess Muhamed with the words, "I am and remain a Christian!" and was immediately riddled with several lance wounds when the first Christian Borneo blood witness fell.

I *) Calculated thus: Twenty gülden is the annual interest from a capital of 0)0 gülden, if the rate of interest is 5 per cent.

The men of darkness.

An
Revealing the machinations of secret societies. Edited by Adam Schlitt.
Ephes. 5, 11. 12.
Baltimore, Md., 1859.

Under this title, a booklet of 108 octavo pages against the secret societies has just appeared and been sent to us. We consider it our duty to draw the attention of our esteemed readers to it. The secret societies, which are so numerous here, are a real cancer to the local population. They belong to the most terrible instruments of the kingdom of darkness; they not only maintain great multitudes in their contempt of the church, but also make thousands and thousands, who did not yet want to reject religion, strangers to the church and finally lead them into the abyss of the most obvious unbelief. Even preachers - to their shame it may be said - not seldom pull at the same yoke with these societies, so that sometimes even inexperienced Christians allow themselves to be lured into them. Therefore, the above text is worth to be spread as far as possible. In addition to two essays in which former Freemasons present their experiences to the public, and in addition to several documents which reveal several secrets of these societies, the booklet contains a conversation written by a master in which the question is answered: "Is it permissible for a Christian to join the so-called secret societies? Several illustrations of scenes from the Freimaurei are also enclosed. The price is twenty cents. Whoever wishes to have the booklet, send this amount, with his postoffice, to the following address:

eure ok 0. Isso 20 Buruek 8t.
Baltimore, Nä.

"The Treasury of Lutheri by Philipp Gärtner."

Under this title, a work in five parts was published in 1613, which contains the history of the origin and progress of the Reformation, a number of Luther's most important writings and a defense of him against all kinds of attacks. Teacher Habermehl intends to have this work reprinted unchanged in Baltimore. It is to appear gradually in five monthly issues in large octavo format of 125-170 pages each. The price of each issue is set at 30 cents. Although we do not know the work ourselves, we do not doubt that it is worthy of all recommendation, since the author of it, then provost of Herbrechtigen, was a recognized righteous and capable Lutheran theologian. Whoever wishes to sign the work, should contact us in writing at the following address:

H. Hadormöü, Botterdöx 1001, Baltimore,

Indication

By order of the Preaching Conference of the Eastern District of the Missouri Synod, I take the liberty of thereby calling attention to the fact that the whole complete volume of Rev. Keyl's sermon outlines is to be printed at once, if the necessary funds can be procured. The expense will be about \$1.30. If each of the preachers of our Synod will send in a dollar prenumeration price for his copy, the book may appear.

The dear brethren are therefore urgently requested, if they wish to have the sermon drafts, to kindly notify Pastor Keyl in Baltimore immediately, so that it can be determined for the time being whether the book can be printed or not. If the necessary number of subscribers comes together, this will be announced immediately in the "Lutheraner" and then each subscriber can send in his dollar. If we are somewhat prompt, the drafts may be in our hands by the first Advent. -

E. Brewer.

**The Pastoral - Conference of the St.
Louis District**

will meet on October 7 in St. Louis. The topics of discussion will include: 1. Luther and the Protestant theologians of the 16th century, compared with Arnd and the so-called Pietists. 2. the legal relationship of the synods to each other. - Those arriving want to report to the Concordia-Collegium.

Receipt and thanks.

(Delayed.)
With heartfelt thanks it is hereby certified that the Lutheran Missionary Society of Nuremberg in the past year 1858 has graciously sent the missionary Mießler at Bethany two financial donations, one of H409.00, the other of 8405.00, so that the needs of his person and family would be covered. May the Lord reward the givers with a very great reward!
Frankenlust, September 5, 1859.
Ferdinand Sievers, d. Z- Präses der Misstvnns-Commission.
For poor students and pupils with heartfelt thanks received auS New Aork from the Dasigen luth. Frauenverein 845,00; from the gentlemen: A. Lamprecht K5,00; J. Birkner K5,00; H. Birkner P5,00 ; Willens L5,00: Cd. Bergman K2,00 ; Stallmann 49,00.
C. F. W. Walther.
For the College Library received with thanks from Mr. Georg Willner in Washington, D. C.: biarrnbivs ok tüe Lxpollition ok an ionn LguAriro" to Um 6trimr Sen" nnä llspn, 3 vol. ; from Hrn I)->. Friedrich Schmidt in Washington, D. C.: 9'üo tt. 8t, Anvsl 'stionormcrJ Lxneäition to tüo 8ouUrein Homigzrü'i s, 3 vols.
C. F. W. W alt her.
Warmly thankful certified by Mr. Past. Bernreuther from his sister Maria for poor students 1 bedderte and 6 pillow-cases have received ru
' C. F. W. Walther.
For C. Sruel of the Young Men's Club of West Cleveland...
SO/>6 ; from Jungt. - Verein zu West Cleveland 89,98;
from the Jungl. - Verein zu Cleveland Dsi Srüe 85,27
from the Gemeind des Hrn. Past.
Lindemann 87,27; from Mr. Limperl sen. 48Cts; H18.71 "
Heinrich Walker from the lungfr.-Verein der Gem.
of Mr. Past. Lindemann 59,17 ; of the Jüngl.- Verein daselbst 83,27 ; of the Gemeinde des Hrn.
Past. Lindemann ^7.27; of Valentin Limpert 82.00; of Messrs. Hellmann and H. H. Bohrung L P1.00; of Messrs. Voigrländer 52 Cts; of Messrs. Johann Böhning, H. Hehmann, Fr. Stockbaus, of deßcn Baier, & of Franz Fable L 50 Cts; of Messrs. Jodst H. Walker. Fr. Uthof, Ernst Heller, and Mr. Thies 25 Cts. 22,03

From Wilhelm Walker a pair of new leggings For G. M. Schumm from the Gem. deS^rn. Past.

Werfelmann by Christian Psiüger \$2.50; Fr. Schumm \$2.00; Wittwe Schumm \$1.50; Jacob Dieterich \$1.00; Adam Dieicrich 50 Cts.; Johann Büchner 50 Cts. 8

" Fr. Will ". Stelhorn of the gentlemen: A- She- mon, F. Kanne and H. Hilbrecht ü \$2,00 ; Mr. Brandes \$1,00; Mrs. Plinke \$1,00; Mrs. Westerbausen \$3,00; N. A. Fraucnv. \$5,00-- 16,00

" L. Schick of some members of the congregation of Mr. Past. Franke in Addison, Ill, namely: from the gentlemen: H. Rvtennuud, L. Fiene, WRabe, W. Stiinkel à \$1,00; Marquoröt 50 Cts.; H Buchholz \$1,00; W- Heuer \$1,00; H. Degencr in the Gein. of Hrn. Past. Meyer, Proviso, Look Cv. 40.00; the Jungfr.-Verein m the Gem. of Hrn. Past. Müller in Chicago, Ill. \$5.00; W. Stünkei in the same parish 22.00

„ A. Maschy by Mr. Pastor Brauer as Collecte of his Gem. in Pinb. received - - -18

By W- Bartling of W- Stünkcl in Mr. Past. Franke'S (parish of Addisen Jlls. 1,00

" S. Keyl of the Baltimore Women's Association, Md. 5.00 " H. Partenfclder of the Saginaw City Congreg.

by Mr. Past. Hügli 22,50; collected from the same community from the wedding of Mr. M. Blank 22,00

„ A. Mennicke of the Altenburger Jünglingsverein 25,00 " Leonhard Küntzcl of the St. Panius-6öcm. to

New Melle, St Charles Co , Mon 11.00

" Ludwig Lochner 17.60 viz: by Mr. Vogel 40.00 ; Past. Jor 60 Cts.; H. Meyer \$2.00; on Past. Jor infant baptism ges. \$2.19; N. N. 81 Cts.; N. N. \$1.00 Louis Otto 1.00 ; N. N. \$1.00; H. Huck \$1.00 H. Pritzlaff 85.00; J. Pritzlaff 50 Cts.; Kronenbergcr A) Cts.; D. Knak 21.00.

Further, from the Milwaukee Woman's Club: Three bust shirts, 2 undershirts, 2 uotrchosc, 3 pairs of stockings, 3 neckerchiefs, 3 handkerchiefs, 1 quill.

"H. Koch of the Young Men's Association in Buffalo \$5.M; likewise 75 Cts. collected on Heinrich Joxcnö Kindtautc and 75 Cts. on Heinrich Haas's Kindtaufe

" Ad. Biewend of the Ev. Lutb. Jüngl. - Verein in Addison 210.00; by Hrn. W. Heuer in Addison \$1.00; Hrn. C. Heidman ibid. 21.00 and Hru. L. L-tünkel same \$1.00; Mrs. Degener in Proviso, Cook Co, Ill 50 cts; Wittwe Backhous in Addison 50 cts; Mr. W. Reinke, Jr. in Addison \$1; Mr. H. Postier in Addison 21; Mr. C. SeegerS in Proviso 50 cts,/from Mrs. Crage in Addison a pair of woolen ttriimpse; from Mr. Crage 21; from Mr. Plagge \$; from Mr. H. Degener in Proviso a skirt, trousers and vest 18.50

„ Karl Rittmaier from the comm. at Frankcnmuth 20.00 " Joh. Walther from Mr. Past. Sievers zu Frankenlust, Mich., \$5 ; from Frankenmuth, Mich., by Mr. Ranzenberger \$5; Mr. Dr. Koch \$2; Mr. Joh. Huvinacr \$2; Mr. Georg Hubinger \$1,50 ; Mr. Schoolteacher Nüchterlein 50 Cts.; Mr. Georg Beierlein \$1; Mr. Schoolteacher Riedel \$1; Mr. Ferd. Nüchterkeit"

50 cts; Mr. Frank 50 cts. -- 19,00

" Joh. List from the gentlemen: A. Ranzenberger in Frankenmuth 23; Leonb. Rodamer \$1,50; Joh. Schroll \$1,25; Ferd. Nüchterlein \$1; J. Ordners! ; Fr. LateS 50 Cts.; collected from Wwe. Schleier \$1; on the wedding of deö Mr. Michael Geier \$2

"F. W- Spindlcr of the members of the congregation of Mr. Rev. Fohlinger at New Jork, the travel expenses from New Jork to Fort Wayne, and a surplus for the purchase of a valise, a valise, a hntc and the most urgent bibliotbek; also an almost new pair of cloth trousers and a black silk cravat.

From the Women's Association of the designated parish by Mrs. Vonder Gem. des Hrn. Past. Hosts in Columbia, Ill. 7.35

Past. Föhlinger 2 woolen undershirts, 4 top shirts, 2 pairs of woolen stockings, 1 black silk neckerchief, 1 white handkerchief, 3 chemisets, 3 towels.

" H- E. F. Westrumb of Mr. August Sievers in the parish of Mr. Past. Rennecke 1,00 Bon

Mr. Vogelsang in the parish of Mr.

Past. Schliepstek - - -

" L. Hölter of Mr. N. N. in the parish of Mr. Past. Strieter 2,00

"C. Schmit from the community of Mr. Past. Reisinger- 8,00

"E. Engelder by Mr. Past. König at the baptism of Hm. Crane collected 1,50

"J. Zimmermann von der Gen", of Mr. Past.

Werselmann 4,50

" J. Ungemach of Mr. stemler, Zanesville, O. 2.00 " A. Müde of the Women's Association of the comm. of Mr.

Past. Steinbach to Milwaukee 7.25

"Karl Brensingcr of the Women's Association of the Gem. of Mr. Past. Fohlinger to New -fort 8..... 00

" Conrad rush money from the women's club at ZaneSvltte 5.10

From the Women's Club of Philadelphia - - 3.00

and 3 shirts, 1 neck tie, 1 pair of suspenders and 2 pairs of stockings.

From members of St. John's parish in Philadelphia: Mrs. Bohn 1 shirt, Mr. Bohn 25 cts. and 2 handkerchiefs, Mr. H. Müller .50 cts., Mr. H. Menlikig 50 cts., Mr. Klein25 cts., Mr. H. Pfeifer \$5.00, Mr. H. Wembgrcr \$2.00, Mr. H. Dusing 50 cts. 9.00

For Heinrich Grosse of the 1st Women's Association in the community of Mr. Past. Wunder in Chicago 2 shirts.

Received

For the general synodical treasury:

Don Prof. Dr. Sihler Surplus of travel expenses ... -\$2,00

" of the parish of Mr. Past. Schürmann 5,00

" Mr. Reichold25

" of the parish of Mr. Past. Reichardt5,00

„ Mr. Teacher Kolb75

For the synodal treasury middle. districts:

From the congregation of Mr. Past. Jüngel2,10

" an unnamed person10,00

" of the parish of Mr. Past. Heid15,00

For teacher salaries:

From the comm. of Mr. Past. Reisingcr 1.85

"Mr. Teacher Kolb1,00

For the Synodical Missionary Fund:

From the Gem. of the Hrn. Past. Rinkcr4,31

" Mr. A. Lchmann - - 200

For seminar construction:

Don of the parish of the Rev. Frederick, Whitley Co, Ind. 5.00

C. Piepenbrink.

For the schoolteachers' seminar:

By Mr. Past. Kleincgens by members of his congregation\$1.00

Prof. Ph. Fleischmann.

a. To the general synodal treasury:

By Mr. Past. Sommer in Philadelphia\$0.50 and

namely:

\$0.25 by G. Pfeiffer,

25 " Tboussaint.

" Hrn. Past. F. W. Richmann, Schaumburg, Ill. 16,03 and namely?:

\$10.78 of his St. Peter's parish, 5.25 " " John. "

From the Synodal-Casse of the Eastern District by Mr. J. H. Bergmann 90,00

By Mr. Past. Sievers in Frankenlust7,38 and

namely:

\$1,50 by A. Götz there,

1,00 " M. Förster "

1.88 „, of the municipality in Frankentrost.

For the äügem. Praeses:

By Mr. Past. Wunder, Chicago, full Jacob Kirchner50

d. To the Synodal Missionary Fund:

Bon Hrn. Past. J. Schladermundt in PeterSburgh, Mahoning Co., O 1.00

From St. Louis Trinity Community District 5.95

By Mr. Past. A. Saupert of Meicrding 50

" Hrn. Past. F. W. Richmann, Schaumburg,

Ill, of his St. John's parish5.30

"Mr. O. Noack in New Orleans from the Lt. John congregation there

Mission Collectke in August 11,25

Hrn. Past. F. Sievers, Frankcnlust8.90

namely:

\$2.64 from the school children of the Saginaw City church for

Missionary O. Cloter, 1.00 from W. S. in Saginaw City, 2.71

at J. M. Bcchinger's wedding in Frankenmuth,

55 from a parishioner there,

1,00 " A. Götz in Frankcnlust,

1,00 " M. Förster, daselbst.

Mr. Past. W. Hattstädt, Monroc Co, Mich. 12.53 to wit:

\$1.00 by M. Angerer,

1,00 " H. Kurt;

1.25 " G. Matches,

5,00 " to the unnamed,

1.66 " the school children,

54 „, " Readers of the Missionary Papers,

79 " some members, 1.29 on Hrn. Joh. Lvvfler'S child baptism s. O.

To the college maintenance fund, for the teachers' salaries:

From St. Louis Trinity Community District 11.00 " ImmanuelS- "

„11,00

By Mr. Past. A. Saupert3,25

namely:

\$3.00 by B. Spindler,

25 " Mrs. Tschoppc.

By Hrn. Past. Wunder von Christiane Kartschr 5l> " Hrn. O. Noack in diew Orlcaas 19,50

namely:

\$1.00 fromMr . Tbalbert,

2,50 "" Mohr,

1,00 "" John Funk,

10,00 "" Halbritcr,

5,00 " Unnamed.

" Mr. Past. J. J. F. Also in Sibiwaing, Mich. 12,60 and namely:

\$j),76 from ibm itself,

5,00 „, Hrn. Ebr. Bach,

50 „, A. Haag,

5.74 Gemeindcopfcr on 10 Sonnt, n. Tun.

Bon Mr. J. M. Cstel in St. Louis5,>IV

ä. For poor students and pupils in the Concordia- Cvllege and Seminary:

By Mr. Past. Dulitz in Buffalo for H. Koch on

of the wedding of Mr. teacher Bürger collected- 3,50 " Mr. Past. Stubnatzy, Thornton Stn., Ill, for

the students from Pittsburgh..... 11,51

namely:

\$1.00 of W. u. N.,

2,00 " N. N.,

5 46 from virgins club in scincr Gem., 2.80 " Fiauenvrcrcin ""

" 25 from Mrs. Zum Mailn.

" Mr. Past. Wunder, Chicago, for N. Scrgcl of the Young Men's Association in his parish 6.00

" Hrn. Past. F. Sievers, Frankenlust, sür Bartenfelder10,00

e. To the maintenance fund for widowed woman Prof. Biewend.

From Mr. H. W. B. in St. Louis 2.00

"" J.M. Cstel " 5,00

, a community member of the Concordia District-- 5.00

By Mr. Past. Sievers6,00

namely:

\$5.00 by himself,

1,00 " A. Götz daselbst.

F. Böhlau, Cassirer.

7

For the Lutheran have paid:

The 9th-11th graders:

Mr. A. Intervener.

' The 12 -13 year old:

The Hcrrcn: A. Einwächter, Chr. Köhn.

The 14th year:

Messrs: Einwächter, H. Waltjcn, M. Friedrich, C. Hcise, Past. G. Reichhardt, H. Niemann, J. Nafc, J. Metzger, L. F. Sälen, C. Kvhn, S. Ehrhardt, E. T-, Past. H. König.

The 15th year:

Messrs: Past. C. L. Knapp, A. F. Sicck, A. Reu- 1 ter, W. Tormöle, J. H. Komker, J. G. Ströbel, R. Lange, " E. Ortmann, L. Meyer, G. Wicdemann, W. Schaum- 1 loffcl, N. Muth, L. Waldschmitt, D. Kalcnkamp, M. z Schlers, H.Ruppel, Fr. Louis, J. Briel, C. "Lchultz, H. 1 Waltjen, C. Dunker, I. Hülgärtncr, H. Schäfer, Z. Regner, C. Brauer, M. Friedrich, Dr. G. Scistarih Heinz, z C. Hcise, A. Cstel, G- Lconhardt, Markwoub, C. Müller, CD Müller, Gvtlfr. Müller, Johann Schmidt, C (streb, s Jut. ^chlimpert, Aug. Weber, Past. G. Rcichhardt, Pass. I I. Trautmann, Past. Weyei 8 Ex., F. Wendt, I. Schro- V der, C. Rost, D. Stricker, W. Hiller, W. Schäfer 50 Cts, I I. Waldschmidt, I. Achenbacher, I. Schmidt, C. Mach-1 Muller. Tetzen 50 Cts, Brühl 50 Cts , Mirly 50 Cts, I Koch 50 Cts, Weltmann 50 Ctö., Ncircubächlc 50 LIS., Fr. Weiß, Fr. Bolberding, I. Lauer, L. Nitschkowsky, Pass. D H. Wunder, I. Nafr, W. Kruse 50 Ctö., I. Bockman" I 20 Cts, Past. H. König, H. Gilster 50 Cts., A. Bohn 2? ' Ex., Past. I. 6). Streckfnß, Past. H. Lemke 6 ex., Pass. F. Köstering 10 ex., Dr. Brückcr, Past. M. Eirich, Hetznn, C. Weber, Past. H. Kübn 10 Er., A. Noc-bacher, C. Wöbkng, Henning, Johannes, L. Grieball, Fr. >leller, E. - Boß, C. Müller, Gottfr. Thieme, A. F. Siemon, G- Thamert, L. F- Sälen, Past. H. Schöncnberg, Past. F. Schiede 6 Ex., Past. Schieferdecker, C. Hiliikclmann, Pass. Th. above, Kleinichmidt, I. Deingcr, H. Thiimling, Ä. Hambaum, I. Braun, Runge, F. Maul, P. Maul, C. Blödel, L>. Ehrhardt, C. Tröster, C. Wirth, G. Herrmann, E. T. 50 Cts.

The 16th year:

Messrs. A. H. Siek, E. Beck, D. Wildemuth, L.. Horn, H. Bäpler, Dr. G. Seyssarlh, Past. G. A. Stab, E. Dörschlen, H. Rauscher, Klcinsorge, I. B. Sa'Mer, H. Resing, Gottfried Schmidt, H. Knrth, H. Grebm, M Sckuhrts, H. Syenglcr, W. Kruse 50 Cts, I. BockmnlW 80 Cts, P. Burbes, H. Gilster 50 Cts, Past. G. KranM L. Grieball, Bro. Keller, E. Voß. C. Müller, W. Baate, Ä Bro. Haupt, V. Brackhage, L. Schauer, Teacher Kastei, Dr. 1 L. Mcindermann, L- F. Sälen, Past. Schieferdecker, L. I Hinkclmann, Past. Th. Grüber, I. Schammcl, I. Manb H. Sufick, Dr. A. Haynel.

F. W. Barthel.



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Redigirt von C. F. W. Walther.

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Unit,

abgestatter für die Sitzungen der deutschen ev.-luth. Synod von Missouri, Ohio u. a. St. west district am 5. Mai 1859 und die folg. Days at Addison, Du Page Co, Ill.

(Continued.)

The Papal Church not only falsifies the article of justification, but also condemns and curses the same.

Thus, for example, in the principal symbol of the Pontifical, in the resolutions of the Concilium of Trent, in the sixth session, it is said: "Justification is not a mere remission of sins, but also the sanctification and renewal of the inner man through the voluntary reception of grace and gifts.- The only formal cause (that is, the cause for which a justified man is actually and truly justified and bites) is the righteousness of God, not that by which he himself is justified, but by which he justifies us, by which we are therefore gifted by him, renewed in the spirit of our minds, and not only counted righteous, but are called and are truly righteous, as we receive righteousness into us, each according to the measure which the Holy Spirit imparts to the individual, as he does to the righteous. For though no man be righteous, but he shall be called righteous, and shall be called righteous by receiving righteousness into himself. For though no man be righteous, but he to whom the merits of the passion of our Lord JESUS are committed, he is righteous.

But if the love of God is imparted to the hearts of those who are justified, it is imparted to them in the justification commands you to do what you can, and to ask for what of the ungodly, because the love of God is poured into the hearts of those who are justified through the merit of the most holy suffering, and the love of God is implanted in them. For faith, if hope and love be not added to it, helpeth, that thou mayest: his commandments are not neither perfectly unites with Christ, nor makes it a living § 5. member of his body.- Just as no pious person should good works and perfections; but God himself that maketh the promise, even Christ, who hath made perfect, and brought to light that which was before to be broken. But to look at the pope is not power and efficacy of the sacraments, so also every one, looking at himself and his own weakness and clumsiness, may fear and be anxious concerning his grace, since no one is able to know by certainty of faith, which can contain nothing false, whether he has obtained the grace of God. *) - No one is to be afraid of the

The Lord does not command the impossible, but you cannot, and he helps you so that you may be able to keep his commandments. For God commandeth not the impossible, but commandeth to do that which thou canst, and to ask that which thou canst not; and he neither perfectly unites with Christ, nor makes it a living grievous, neither is his yoke sweet, neither are his our good works and perfections; but God himself that maketh the promise, even Christ, who hath made perfect, and brought to light that which was before to be broken. But to look at the pope is not called God who promised, nor Christ who is our mediator and high priest, but our works and our merits; nothing else can follow, but that we may be uncertain whether God is gracious to us, and finally despair. For the matter is founded on our works, merit, and righteousness 2c. But if it be founded on God's promise, and on Christ, the right and immovable rock, then is the thing assured, sure, and rejoicing in the Holy Ghost: for it standeth on God, who is faithful, and cannot lie nor deceive. For thus saith he, Behold, I give my own Son to die, that he by his blood might redeem thee from sin and death: and I cannot be uncertain of the matter, but I will deny God. This is the reason by which we can truly know and prove that our theology or doctrine is righteous and certain, namely, that it does not let us rest and build on what we have done, but leads us away from what is ours and establishes us on another foundation which is apart from us, So that we do not rely on our powers, conscience, feelings, person, and work, but on that which is apart from us, that is, on God's promise and truth, on Christ, who sits at the right hand of God and is our righteousness, which the devil cannot overthrow or take away from us. Of this the pope with his multitude knows and understands nothing at all; therefore he denies and blasphemes so abominably and unchristianly with his multitude, pretending that no one knows, however pious and wise he may be, whether he is in grace or in disgrace with God." (On Gal. 4, 6. VIII, 2449.) [E]

*)Luther writes: "Even if everything else in the papacy were right and good, as it is not, the fact that they teach people to doubt God's grace and will in this way would be such a tremendously harmful error that it is impossible to say ... Therefore we should thank our dear God for eternity that we have been freed from our desperate error and can now truly know and believe that the Holy Spirit, as St. Paul says, cries out in our hearts and causes unspeakable groaning. And this is our foundation. The gospel does not tell us to look at

Burden is light. *Those who through sin have lost the (1 Corinthians 6:1) For eternal punishment, which is received grace of justification may be justified again, if remitted at the same time as guilt, either by the on the impulse of God, through the Sacrament of sacrament or by the desire for the sacrament, but for Penance, they strive to regain the lost grace through the temporal punishment, which, as the Scriptures teach, is merit of Christ, for this kind of justification is the not always entirely remitted, as in baptism, to those who, restoration of fallen men, which the holy Fathers unthankful for the grace of God which they have appropriately called the second plank after the received, have grieved the Holy Spirit. Spirit.*) - It must be shipwreck of lost grace. **For Jesus Christ instituted the be firmly asserted that not only by unbelief, by which the sacrament of penance for those who fell into sins after faith itself is lost, but also by every other mortal sin, baptism, saying, "Receive the Holy Spirit, whom ye although faith is not lost thereby, the grace of have received for sins. Spirit, by whom ye remit sins 2c. justification received is lost, In defense of the doctrine of Therefore it is to be taught that the penance of a the divine law, which excludes from the kingdom of God Christian man after his fall is quite different from that not only unbelievers, but also believers, fornicators, which belongs to baptism, and that it includes in itself adulterers, wimps, rapists, thieves, miserly men, not only the renunciation of sins and their detestation, drunkards, blasphemers, robbers, and others who or a contrite and humble heart, but also their commit mortal sins. **For this reason eternal life is to be sacramental confession, at least according to desire, presented to those who work good to the end and hope and as to be performed in his time, and the priestly in God, both as a grace mercifully promised to the children of God through Jesus Christ and as a reward faithfully granted to them according to God's own promise for their good works and merits. .. Let it be

*) Luther says about the passage Match. 11, 30: In truth the law is in itself an intolerable burden, as Peter saith, Acts 15, 10. 15:10: For the law required such things as nature could not keep nor fulfil, and so it increased sin, and afterwards it condemned it, and so it threatened death. Therefore the law is called the ministry of sin and death, 2 Cor. 3:9; but the yoke of Christ is an encouragement to the taking of the cross, that by it the old man may be put to death. But the cross is light when the burden of the law is taken away, that is, sin and death. . Those are greatly mistaken who here interpret the yoke of Christ by the evangelical law, i.e. by the commandments, inasmuch as they were given by Christ.... O blindness! which is well suited for such people who do not want to read the gospel out of contempt. This should rather have been taught, how wonderful is the power of Christ in his saints, who by faith in the hearts of men turneth death into laughter, punishment into joy, hell into heaven. For those who believe in him laugh at and despise these evils, from which the world and the flesh fearfully flee and bear abhorrence. This Christ calls a sweet yoke and a light burden, which is to bear the cross with joy, even as Paul saith, We glory in tribulations, Rom. 5:9." (VII, 213.) [F]

**Luther wrote about this in the book of the Babylonian Prison of the Churches: "Because the devil cannot extinguish the power of baptism in children, he has gotten the upper hand that he has destroyed it in all adults, so that now there is almost no one left who remembers that he was baptized, much less that he boasts of it, after so many other works have been invented to remit sins and go to heaven. To these opinions it has given rise to a dangerous speech of Jerome, which is either ill-spoken or ill-understood, since he calls repentance the other plank after shipwreck. Just as if repentance were not repentance. For hence it comes to pass, that when they have fallen into sins, they despair of the first plank or ship, as if they had lost the same, and begin to make do with the other plank alone, that is, repentance, and to rely thereon. Hence have sprung up the innumerable burdens of vows, spiritualities, works, penances, pilgrimages, indulgences, and sects, and of these an exceeding great number of books, questions, opinions, and statutes of men, which the whole world cannot now comprehend, that this tyranny plagues the church of God far worse than it ever plagued the synagogue of the Jews, or any other nation under heaven. But the bishops ought to have done away with all this, and to have pointed the Christians with all diligence to baptism only, that they might understand what they were, and what Christians ought to do. But this alone they now do, that they lead the people far away from baptism, and plunge them all into the flood of their tyranny." (XIX, 65. 66.) [G.]

If anyone says that men are so justified through Christ's righteousness that their righteousness consists in this (per eipsam formaliter justosesse), let him be accursed. If anyone says that men are so justified by Christ's righteousness that their righteousness consists in it (*per eam ipsam formaliter justos esse*), let him be accursed. If any man say that men are justified either by the imputation of Christ's righteousness alone, or by the forgiveness of sins alone, to the exclusion of the grace and love which is shed abroad in their hearts by the Holy Ghost, and is poured into their hearts by the Holy Spirit, let him be accursed. Or that the grace by which we are justified is only the favor of God, let him be accursed. If any man say that justifying faith is nothing else, but a confidence in the divine mercy which remits sins for Christ's sake, or that this confidence alone is by what we are justified, let him be accursed. If anyone says that the righteousness received is not preserved or increased before God by good works, but that these works are only fruits and signs of the justification received, and not the cause of its increase, let him be accursed. If any man say, that with the grace which is lost through sin, faith is always lost; or that the faith which is left behind is not true faith, though it be not a living faith; or that he which hath faith without love is not a Christian, let him be accursed. If any man say, that after the grace of justification is received, the guilt of every penitent sinner shall be so remitted, and the eternal punishment forfeited shall be so blotted out, that no debt of temporal punishment shall remain to be paid, either in this world, or in that which is to come, in purgatory, before the entrance into the kingdom of heaven shall be open; let him be accursed. If any man say ... that the justified, by the good works done by him through the grace of God and the merit of Jesus Christ, of which he is a living member, deserve not truly the increase of grace, eternal life, and, if he pass away in grace, attainment of the same eternal life . . let him be accursed." [K.]

*The Apology says of this: "The third part of this play is the *Satisfactio*, or satisfaction for sin. There they teach even more clumsily, more confusedly, throwing the hundred into the thousand, so that there not a drop of good or necessary consolation may find a poor conscience. For there they themselves invent that the eternal chastisement is changed for God into the chastisement of the purgatory, and a part of the chastisement is forgiven and remitted by the keys, but for a part one must do enough with works." [H.]

**Luther writes in 1 Pet. 1, 5: "If God creates faith in man, it is as great a work as if he created heaven and earth again. Therefore the fools know not what they say, who speak: How can faith alone do it, which does no good work? For they think that their own dream is faith, and that faith can be without good works. But we say, as Peter says, that faith is the power of God. Where God works faith, man must be born again and become a new creature, and good works must naturally follow from faith. Therefore it must not be said to a Christian who believes, "Do this or that work," for he is doing good works of his own free will. But this must be said unto him, that he deceive not himself with the ...false imaginary faith. Therefore let the rag-washers go, who can speak much of it, which is nothing but foam and useless talk. (IX, 643. f.) [I.]

Luther's final verdict on the papists' entire doctrine of justification is: "Where otherwise the papists would have won in all things, they are nevertheless lost in this main matter, since they teach that one must doubt God's grace where we are not worthy enough beforehand through our own satisfaction or the merit and intercession of the saints. There are their books, letters, and seals, monasteries, and foundations, and even their present plates and masses. But because they teach this, that they stand on their works and doubts, as they cannot otherwise: so it is certain that they must be the church of the devil; for there are, and cannot be, more ways than these.

Two, one that relies on the grace of God, and the otherThey therefore confess that it is not enough for them that that builds on our own merit and work. The first is thesomeone has the spiritual priesthood from his baptism or, way of the ancient churches and of all the patriarchs,moreover, has special gifts or feels an inner urge. No, if prophets, and apostles, as the Scriptures testify; thesomeone is to teach publicly with them, he must also be other is of the pope and his churches; no one can denycalled by men who have that power, and that in the form this, not even the hens and all the devils themselves."and order as it rightly exists in that place.
(Scripture against Duke Henry of Brunswick. XVII, To the question raised, whether an appeal is to be considered invalid, if it lacks this and that part with regard 1681.)

Finally Luther remarks in his warning to those atto this order, it was answered: There is a difference Frankfurt: "After they (the papists) have noticed thatbetween recte (correct) and rate (valid); an appeal is their abominable abomination has come to light, sincerecte, of course, only when it has been carried out as it they have purely condemned the Saviour Christ and hisshould be; but an appeal can undoubtedly be rata, even faith, and have taught and almost cried out to build onif it has not been carried out recte. And this, namely, it is their own work, they now draw in the pipes and alsovalid, so long as the essence of the calling is still present. take up the word 'faith' and preach of faith and goodBut the essence includes 1) that those call who have works; but secretly they remain with their oldpower to call, 2) that they really call to the office, i.e., to abomination under the word faith. For they say: It is the administration of the means of grace. Now, of course, true, one must be justified by faith, provided works bethe church alone has the power to call. But the church with it; for before and without works faith is nothing.does not call only when it does so as *ecclesia synthetica*. With these words they call faith that which justifies, buti.e. in the full number of its members, but also when it has they give righteousness to works, and nothing to faithit done as *eccl, repraesentativa*, i.e. by representatives, alone; and therefore they preen themselves, saying,even if only a small number of them. Scripture itself refers Faith justifies when works are present, otherwise it is the church to a certain representation, in that women are nothing. That is, blowing hot and cold out of one mouth,required to be silent in the congregation, but young men when I say, Faith makes righteous, and yet withoutare required to be heard by their parents. The church also works it is nothing. For if it alone is nothing withoutthen, if it only accepts the election made by its works, then works must be nothing, if the same isrepresentatives, calls for a certain number of women. nothing, (that is, faith) thereby. Such is their secret tacitly acknowledges.
opinion, and the other former abomination, brought
forward under new words, and a new skirt put on the old idol-" (XVII, 2438.).

(To be continued.)

Sixth session.

As a result of the discussion held at the previous meeting, the assembly unanimously agreed on the following sentences:

"When it is said in the 14th Art. of the A. C.: 'No man shall teach publicly in the church 2c., without a proper calling,' the Conference understands by the 'proper' that the calling has not only the essentials, as that the person to be called is eligible, that the callers have the right of calling in fact, that they are called for the purpose of the office, and that there is consent on both sides, on the part of the callers, that they want the man to be their preacher, on the part of the person called, that he wants to serve them as a preacher; but that the calling is also in the usual order, and that the man is called for the purpose of the office."
of the church in question."

"Now, should so much disorder be involved in reality, nevertheless the appeal would still be considered valid so long as it did not entirely lack the essential pieces."

"With regard to the co-operation of the so-called three Christian estates in the appointment of ecclesiastics, of which our doctrinal fathers make several references, their opinion, as the Conference observes, is not this, as if the Christian Church in its outward form were a Christian Church, but a Christian Church.

They knew that there was essentially only one Christian state in the church, namely, the Christian state. For they well knew that there was essentially only one, namely, the Christian state, in the church, regardless of whether these and those individual Christians were ministers of the word or persons in authority or fathers of the household, all of whom, precisely as Christians, had equal rights in the appointment of church servants. And they were no less aware that it was a matter of chance that such and such an individual Christian in a calling congregation, e.g. a person in authority, was or was not, likewise a married or single man. Our doctrinal fathers, recognizing and adhering to the pure doctrine of church and ministry, express themselves in this quite unobjectionably, according to the ecclesiastical constitutional relations existing at that time as in their locality, and have thereby directed their attention chiefly to rejecting the more unscriptural and unchurchlike assertions, as if any one of the so-called three Christian estates were exclusively entitled to the right of calling."

"But it is not to be denied herewith that, because under all forms of ecclesiastical constitution every congregation consists of teachers and hearers, in the appointment of a church servant the due natural order is observed, that the examination and ordination of the person appointed is predominantly due to the teaching authority, but the election and appointment is predominantly due to the hearers. And if there should be persons in authority in the audience who represent the sovereignty of the country, then, according to custom, a kind of confirmation could take place from them.

"Since the indirect calling is just as truly from God as the direct calling, and can therefore only be taken away from those entrusted with it by God Himself, it is the unanimous conviction of the Conference that the hiring of preachers for a certain longer or shorter time, which occurs in this country, is an abomination contrary to God and His Word."

It now remained to speak of the relation of ordination to profession, and the following was the substance of this debate:

At the present time there is the greatest difference of opinion as to the reason, meaning, and effect of this act. Some claim that our fathers at the time of the Reformation were too busy with more necessary matters to devote the proper attention to this subject. They claim that our Confessions are obscure, insufficient, and even self-contradictory in this matter. It is therefore held that one is at liberty to take this action according to one's inclination. The opposing opinions, however, come down to two main points. On the one hand, ordination is considered to be nothing else and nothing more than

(Submitted.)

Excerpt

from
the proceedings of the Free Evangelical
Lutheran Conference held at Fort Wayne,
Ind. from July 14 to 20, 1859.

(Continued.)

Having thus spoken of the necessity and origin of the profession, one came to the order and form of the same, and the question arose as to what was actually meant by "*rite vocatus*" or "proper profession"?

The answer was: These expressions wanted to say that the calling must not only proceed from those who have the power to call (which the 14th article presupposes as a matter of course), but that it should also be carried out in the order which is customary in the church in question. On the one hand, our fathers wanted to reject the accusation of the papists against them, as if everyone preached at their discretion without a vocation; on the other hand, they wanted to bear witness against the swarm spirits, where this was indeed the case.

the ecclesiastical confirmation of an already existingThe church or congregation which originally had the profession; on the other hand, for the actual conferral of office, consequently only it could confer it. Their calling, the office itself. What then does the Lutheran churchtherefore, is the act by which it is conferred; teach in its symbols? Quite obviously the first for anyoneconsequently, nothing remains for ordination but who wants to see. In the Schmalk. Art. In the Schmalk.ecclesiastical public confirmation and blessing. art. annex, it is clearly stated, after previously By recognizing the authority of the congregation in this pronouncing "the church must have the power to electmatter, however, the preaching office is in no way and ordain church servants": "The common custom of thedeprived of its due participation in the establishment of church also testifies to this; in ancient times the peoplethe office. For 1) the already existing ministers of the elected pastors and bishops. In addition, the bishop camechurch are also members, and indeed primary members, to the same place, or sat near it, confirmed the electedand they, as those qualified to do so before others, are bishop by laying on his hands, and at that time theentitled to the examination of the persons to be elected; *ordinatio* was nothing else (nil nisi) than such2) as those who are the public mouth of the congregation, confirmation! But do not Apology 13th Art. contradict this,they are entitled to ordination; 8) even as the ordinary where it is said, "it would have no weight to callrulers and governors of the congregation, they are ordination, nay, even the laying on of hands, aentitled to the direction of the whole matter by means of sacrament?" Not in the least. For, 1) "Sacrament" is therethe divine word. Therefore, as freely and unhesitatingly evidently taken in a wider sense, where, of course, thereas we should confess and teach the rights given to the is in itself "no difficulty" in attaching this name also tocongregation by God, so earnestly, of course, should we other sacred acts. 2) But let the condition also beuphold and highly esteem ordination as a most lovely, expressly added: "Where one would call the sacramentpraiseworthy, and comforting order of the Christian of the order a sacrament of the sermon camouflage andchurch, which, even if it does not function in a gospel it is good that such election be highly praisedsacramental manner and imparts special anus and grace and honored;" thus only then would mau permit it, if bygifts ex opere operato, nevertheless, without any doubt, *ordinatio* one understood the election to the office ofcannot remain without great blessing because of the word preaching, i.e., everything that belongs to theand prayer that is acted in it. establishment of the office, but not an act of God that first validates the profession, or even carries it over. 3) If, then, it is said that "such election is to be highly praisedasassembly made the following statement: and honored," what is the reason why our confessors want ordination and the laying on of hands to be called a sacrament? None other than this, because ordination serves to praise and honor the election (which has therefore already taken place and is valid), but by no means to make it valid and powerful or even to create it. But it is also impossible, according to Scripture, in spite of all attempted exegesis, to hold anything else of ordination. For it certainly mentions the laying on of hands as an observed use; but where is there a word of divine appointment and command? But to make a thing of which this cannot be proved a divine institution, and to attribute to it almost the power of a means of grace, is essentially nothing but superstition and idolatry. The blindness that now unfortunately prevails so generally in this matter is due to the fact that one does not know or does not want to know what the church is and what it has. If, in addition to this, one reads how some of our doctrinal fathers, quite guilelessly and innocently, sometimes call the office of preaching a divine estate, one comes to the sad conclusion that the office is a privilege of this estate; and since no one is able to give it except he who has it himself, it must be propagated by those who belong to this estate, and that by ordination. But now, according to Scripture and the Confession, it is

"As ordination is only a confirmation of the profession received, missiouare, itinerant preachers 2c. who have not yet a profession to a particular congregation, are of course not to be ordained."

"If, however, in more recent times, the notion has arisen that there is a double vocation to the ministry of preaching, a general one, which is granted by the church, for example, through ordination, and which is special for the ministry of preaching, and only then a special one for the service of a particular congregation, this is all the more to be deplored, since this new doctrine, like so many others, is based on the frivolous assertion, which has never been substantiated, nor can it ever be substantiated, that in the Lutheran church, in the church of the Reformation, which had not only fought against the Pelagianism of the Roman church, but also against the antichristic pabstacy, this secret had been kept secret. Church, in the Church of the Reformation, which not only had to fight the Pelagianism of the Roman Church, but also discovered and denied the antichristic pabstacy, this secret of wickedness, the doctrine of Church and ministry is a so-called open question."

As against the customary practice of hiring preachers temporarily, the conference also believed it had to give its testimony against the lioouse conversion

Seventh Session.

As a result of their association on ordination, thein the following:

"Concerning ordination, the Conference declaresto ordain a man as a minister of the Word to a on the basis of Scripture and our symbols: 'Since thecongregation without first having sufficient human office is conferred by election and profession of theevidence of his fitness for such a highly important congregation, ordination can be nothing else than aoffice. If one has these, then one should not deny the public and solemn confirmation of such profession.'confirmation of a proper profession through ordination. Apolog. Art. XIII; Schmalk. Art. Appendix. As much asThe Conference declares the contrary to be contrary to we hold ordination to be a general and apostolicScripture, frivolous, and contrary to the great custom for the sake of the honor of the preachingimportance, heavy responsibility, and divinity of the ministry, it lacks a divine foundation, and is thereforeoffice. With this, the negotiations on the 14th Article not absolutely necessary. But that the office shouldwere concluded, and the Conference expressed its only be conferred by ordination is a Roman myth andunanimity in this understanding and its commitment to a consequence of the gross error that not the churchthis Article according to its custom by standing up. but the state of preachers is the original and exclusive (Conclusion follows.)

Conrad Dietrich of the right to impose the ban.

In "Informatorium," No. 7 of the current volume, Mr. Deacon Hochstetter in Buffalo makes new attacks on our Catechism. Having already written the reply to this for the: "Lutheraner", we have finally come to the decision to rather give this answer in "Lehre und Wehre", since apparently the greatest number of readers of the "Lutheraner" have no interest in having the baselessness of the expositions made on our Catechism shown to them *). Only two points

*) Those Lutheran readers who are interested in getting to know the impotent fencing pranks which the Buffaloeers have taken against our Catechism, which contains nothing of our own, but only words of Dietrich, of the Dresden Creuz Catechism, of the symbolic books, and of the holy Scriptures - can obtain this knowledge by reading the next issue of "Lehre und Wehre".

we consider worthy of mention in "The Lutheran." want to conclude. Now it is the general opinion of 1 Cor. 5:4 *)."

The first is this. Before your year, we reproached Mr. Protestant theologians that no preacher should or could "Above this, the excommunication belongs to the Hochstetter in the "Lutheraner" for having falsified *excommunicatee magori*, by banishment, or *minori*, by whole Christian community, or its presbyters and elders, Dietrich's definition of the church by inserting the word exclusion from Holy Communion. For it is precisely for as representing the whole community, according to "visible". We accused him of this because all out this reason that the consistoria *) were established, writes Christ's and Paul's saying Matth. 18, 17. 1 Cor. 5, 4. 2 editions of both the small and the large, both the Latin Philip Melanchthon, so that clumsy, malicious preachers Cor. 2, 6."

and the Catechism of 1677 and 1709, translated into would not condemn people without rightful knowledge; for "Christ commanded, concerning the discipline of the German by Dietrich himself, do not have the word it is evident that irascible preachers have often confused church, and especially concerning excommunication, "visible", and secondly because this word is also not their churches in this way. that it should be judged and administered in a certain

found in Dietrich's more extensive definition of the "It is evident that the excommunication and exclusion way to the church, both spiritual and secular. Matth. 18, Church, which is found below the text. Since, however from Holy Communion is not to be performed and carried 17. What Christ commanded, Paul followed, by Mr. Hochstetter proves by witnesses that the word out according to each one's own head, mind, and will, commanding the Corinthians to excommunicate and "visible" is found in his edition, we consider ourselves much less out of his own private effect, movement, and banish the desecrator of blood, and that they should put obliged to believe this, hereby mimic our accusation, presumptuous beginning, but out of a certain order in the him away and hand him over to Satan. 1 Cor. 5, 2. 4. 5. as is fair, and for this reason ask his heartfelt pardon. churches, shown and founded in God's Word. But what 5:2, 4, 5. This is required by great necessity itself, since

The other point concerns the doctrine of the Baun, this order is and what process is to be kept in it, Christ excommunication is the highest and most terrible Mr. Hochstetter claims that the author of our showed us and taught us Matth. 18, 15 ff, from which the punishment in the world, and since temporal and eternal catechism, Conrad Dietrich, teaches, as do the teachers and rulers of the evangelical churches have salvation and destruction are involved, it is highly Buffaloers, that the ministry or, what is the same, the taken this ordinance, and have observed and kept it in a necessary that it be handled with great prudence and preachers alone can impose the ban without the Christian manner in general: That, if one or another sound counsel. For whose sake God the Lord has congregation. The Buffaloers give this assertion a preacher shall either see for himself or hear from other decreed that not the bishops and preachers alone, semblance, in that Dietrich calls the ban a proclamation certified persons, or hear by a secret murmur or common unquestioned by the presbyterate, consistory, or church of the keeping of sins, which is done by a proper cry, that he is leading an evil life, is notorious of this or council, nor by **the congregation itself**, should minister of the church, whereby the banished person is that sin, shame, and vice, he shall indeed therein 1) decide what to do about it, but that they should act and then actually excluded from the congregation. But they privately discover such to the same, and shall kindly proceed with sound counsel.)

conceal that Dietrich does not speak at all in the remind and warn him of it for the sake of his office; If this In view of these and other motives (motives) the Catechism of the ban proceß, who has to impose the does not work with him, but he continues in his sins one Protestant Church Princes and Estates have set up their ban and to decide and recognize about it. So the way after the other, he, the preacher, will then 2) take special Presbyteria, Synedria, Consistoria, Seniores, Buffaloers fill in what is missing with their doctrine, some of his colleagues or, in their absence, from the Aeltesten, Kirchenpfleger, Kirchenanfseher, and which is thoroughly Papist, and attribute the same to churchwardens or overseers and punish them in the Kirchenrätten in their lands and people laudably and the old orthodox Dietrich. We therefore consider it our presence of the seriousness due to him for his crime. If have so far kept them salutary in constant trial and duty, partly for the honor of this faithful theologian, this still does not help, then the matter should be brought practice, of which not only all kinds of church matters in partly for the sake of probity itself, to prove how Dietrich before the Consistory or Church Council, and from their general, but also excommunication matters in specie (in taught about the right of excommunication. advice and opinion, they should take recourse to particular) have been dealt with, also are still dealt with;

Our college library has a work entitled: "Dr. Conrad excommunication, first of all to expulsion and exclusion as then in the Electorate Saxony such Consistoria vider, Dietrich's Concilia and Concerns," which contains, from Holy Communion. Communion. After that, if this but in Pomerania three †), among other things, a concern of his about the fact that does not work and the sinner remains unrepentant in

a preacher, on his own authority, had denied a person spite of all punishments, admonishments, warnings, and according to Dietrich, it is not even the consistory that is supposed to Holy Communion. Holy Communion. From this matter, exclusion from Holy Communion, he is to be impose the ban on its own authority, but must first have received the then, we communicate some things to our readers, excommunicated. After that, if the sinner persists in his consent of the whole congregation to do so. It is also important that from which it will emerge clearly enough what our impenitence and becomes hardened in it, then the Dietrich, in order to prove this, cites 1 Cor. 5:4, which passage the Buffaloers, contrary to Dietrich, misinterpret as meaning that, Dietrich has taught about the said subject. excommunicationem majorem (the greater ban) is to be according to it, the ban is a matter for the ministry, i.e., the preachers.

Dietrich writes page 304 and the following: taken in hand and such a person is to be excluded and **Dietrich refers to Brochmand, who writes: "These two things are different: to proclaim to an impenitent sinner that he has neither a part nor an attack in the kingdom of God; and to exclude an impenitent man completely from the congregation of the saints, so that access to the sanctuary is now closed to him, and no pious person is permitted to deal with him in confidence. The former may be done by Holds entirely consideratis considerandis (after banished from the church altogether, which †) If the Buffaloers, who have been able to persuade their laity to consideration of the circumstances in question) that excommunication is also to be carried out with the adopt the Pomeranian Church Order, persuade their charge that here such customs are not due to Mr. M. N., and that he has foreknowledge and **consent of the sinner.** the ministry is as much as a German consistory, that therefore bier the Mi- therefore committed no small offense against the

common practice of the Protestant Church. For the *) The consistories were not ministers, which consisted solely of every minister of the divine word, according to the command of Christ, preachers; rather, laymen were also members of the consistories, Matt. 18:18; but the latter is the business of the church, as Christus the aforementioned denunciation has occurred for no other indeed, most of the time, even the president of the consistories was a malt. 18, 17. and Paul 1 Cor. 5, 1. 2. 3. ff." (Dom. 2. 8M. td. cle layman. In a representative constitution, therefore, the consistories are illiseli). oecl. c. 5. s. 10. p. 1008. a.) certainly the legitimate representatives of the congregations, but not †) If the Buffaloers, who have been able to persuade their laity to the ministries. The mere priests are considered representatives of the adopt the Pomeranian Church Order, persuade their charge that here the ministry is as much as a German consistory, that therefore bier the Mi- unworthy of Holy Communion and therefore excommunicated him from it, as much as was in him, whole multitude only in the pabstical church. and expelled him from the church.

in Württemberg one, in Denmark and Norway not only in cities but also in noble villages are presbyteria, so on the inhabitants customs, life and change diligent supervision have."

"Accordingly, the authorities may and shall establish certain presbyteria, synedria, upper and lower church consistoria, and church councils ...to which they may, as over other forfeitable disputes of church matters and persons, so also over the *excommunicandos* (over those to be excommunicated), which as unrepentant, vicious, publicly committed and known persons are to be excluded, cognosciren, deliberiren, consultiren, dijudiciren, decidiren (decide) with the entire council. If however, the excommunication is lawfully decided, **then** the **execution of the** same shall be left to the *ordilnariis ecclesiae ministris* (the ordinary church ministers), that they *de facto* (in fact) exclude the declared persons to be excommunicated; For it behooves them alone, and no one else, to execute such **execution** in the church; *) all in its certain order, according to the norm of the divine word, and well-established customs and rights, for the salvation and welfare of fallen sinners, and the common benefit of the common church, that all may be done honestly and properly. 1 Cor. 14, 40." -

Thus Dietrich teaches about the ban. - Now compare with this what Mr. Hochstetter writes: "It is well enough known that the Missourians call a ban, which is not recognized by decision of a congregational assembly, but by decision of the ministry (i.e. as Dietrich says (!) of the lawful successors of the apostles), a false and unjust one, who are banished by the ministry as public and unrepentant sinners. But it is bad for the Missourians, that C. Dietrich also, whom they now pass off as their catechism teacher, has this doctrine of excommunication, far different from theirs, for whose sake the Buffaloers are called ungodly sectirians." **)

nists are entitled to the same right and the same power that was given to the consistories in Germany, they betray them and commit a terrible church robbery against them.

*) Here Dietrich clearly states what he means and what all Lutheran theologians mean when they say that the power to banish belongs to the preachers and to them alone. By this they do not mean the decision that someone belongs in the ban, but the execution of the judgment, which judgment, on the other hand, is to be made by the church or congregation itself, which does it, not, as in the papacy through the ministry, but either through all its voting members or through a committee, through a presbytery, consistory, etc., which must consist not only of preachers, but also of laymen. In the latter case, too, the committee must be assured of the consensus, the "approval," of the entire congregation before the execution.

**Since Mr. Hochstetter has wisely not attached any particular importance to the fact that we have not included Dietrich's doctrine of ordination in his large catechism, we will omit to show how decidedly Dietrich rejects Buffalo's doctrine of ordination. On another occasion, however, we intend to show this with respect to the doctrine of the church. We rr-

The dear readers do not want to be annoyed that we that can irrigate and fertilize entire countries. Therefore, go to work fresh and with confidence. gross errors of the Buffaloers. You may think that there are many ignorant and at the same time domineering associations are springing up! But can Christians preachers here, who gladly fall into the doctrine of their being? Can they and may they participate in any of the Buffaloers, because they find satisfaction in it for their lusts of domination. It is more convenient for them, with associations that have arisen? Certainly not; Christians their pretended authority of office, than with reasons from God's Word and experience, to compel their them, which either openly set as their aim the congregations to do anything that suits them well. Let our readers think what a terrible yoke would be put upon it, and are therefore contrary to God's Word and the them, and what a nameless trouble of conscience would salvation of men. Unfortunately, there is no lack of such associations in our day! May they at least pretend to enlightenment and human happiness.

May God have mercy on our poor American Lutheran Zion and help it not to be robbed of the Christian liberty so dearly acquired by Christ through his blood of God and brought to light again by the Lutheran church reformation by partly ignorant, partly dishonest men. Gal. 5, 1.

Submitted).

Call to all Lutheran young men. *)

It is already known to all within our Synod that pious young men have united with one another in order to be able to work powerfully and salutary through love and charity on fellow students.

In order to gradually achieve this purpose better, we have agreed to call upon all Lutheran young men of our Synod, by means of this tract, to join this Young Men's Association as soon as possible, for the ever-widening spread of the pure doctrine through love and charity, and for their own salvation.

Dear young men! If you are in a place where there is not yet an association in this sense to join, do not fail to form one quickly. Get to work, you who love and honor God's word! Save yourselves and lay the foundation stone, even if you are still so few! Remember the words of our Saviour, when he saith, "Where two or three are gathered together in my name, there am I in the midst of them!" If you have Jesus in your midst, your work must succeed; who then can be against you? Blessings will accompany your works, and from the tiny grain of mustard seed a mighty tree will spring up, bringing refreshment to the whole world. Think not, then, that your are too few, But that a hundred cents may give a dollar, And that many drops of rain may make a

only think here that in his "analysis" of the pericopes in defence of his calling the Lutheran Church Catholic, although it was not spread over the whole face of the earth, writes: "Catholic is the same thing that is orthodox," and is opposed to the heretical- *Catholicum idem est, quod orthodoxum, et opponitur haeretico.* " (4., e. p. 409.)

*This beautiful appeal is currently circulated as a pamphlet by the Lutheran Young Men's Association in Baltimore.

Oh, it is only a beautiful figurehead to deceive the inexperienced! Such associations are an object of distress and disgust to all true Christians; all must be warned against such associations with the greatest seriousness. But where the purpose is the extension of the kingdom of God: Where people unite to do something for the promotion and maintenance of the pure beatific doctrine; where people unite to warn one another against the seductions and temptations of this world and to encourage one another to zeal in godliness - and especially when this happens among young people - then every Christian's heart laughs; Every Christian father and mother will gladly welcome the association with regard to their sons; all young men can be exhorted with a good, happy conscience before God to join such an association, where it exists, or to form one of its kind: It is an enterprise pleasing to God. We are to take heartfelt care for the spread of the kingdom of God here on earth; if we cannot go ourselves to preach the word of God, we are to participate in these necessary Christian works through prayer and help. The more the ungodly and unbelieving world unites in our day to suppress and eradicate the Word of God and the proclamation of it from the earth, the more young and old should unite in an active way so that the Word of God may be preserved and become more and more active. The more the world rages against the holy office of preaching ordained by God, and would like nothing better than that no one should give himself up to this office and that the seminaries should stand empty, the more we should stand up against the attempts of the devil and work with all diligence so that quite a few devote themselves to the office of preaching and that the orthodox seminaries are received and attended more and more. Certainly, God demands a double zeal from us now; especially in our Lutheran church, which by God's grace has and preserves the pure, clean confession of the truth, it is very necessary that preachers be educated. And ge-

here are so few who want to prepare themselves for love for Him and for the spreading of His holy word and the sacred office of preaching, and those who would still like to do so are mostly poor and impecunious.

Should now, if here and there a young person is found who has the desire and gift for the important and difficult profession of a preacher, which is despised in the world and usually poorly rewarded, and because he has no means to pay the costs of a preparatory

period of several years, be rejected or stopped? That would be truly irresponsible! The Synod as a whole sees to it that seminary teachers are maintained, and thus that everyone who studies theology has free instruction. It is only a question of the 50 to 60 dollars which the annual maintenance of a poor student costs; if these are provided, then there is again the prospect of a preacher of the Word of God. But how easy it is for even the impecunious to raise such maintenance, if several join together. It is gratifying when several circles of people from all classes and ages form to support a poor student; but it is especially gratifying when young people do so.

Let me introduce to you, beloved young men, a few things that should especially move you to this work. The young man who wants to devote himself to preaching is of your age, he is one of you, so you should support him for that reason alone. The father of the family has a special interest for the father of the family, the wife for the wife, the boy and youth for the boy and youth. But still more: the young man enters, as it were, for you into the difficult profession which demands denial, while you are usually well rewarded already in the preparation for your profession, as is the case especially here in the country, and, with diligence and faithfulness, have the prospect of a carefree life; so those who are preparing for the sacred office of preaching can earn nothing in the time of preparation: They have enough to do with learning foreign languages and all the knowledge and sciences necessary for a Lutheran preaching ministry. And what usually awaits the Lutheran preacher here in

America? Where they faithfully administer their office, it is work, worry, hardship, danger, poverty, failure. Therefore you, as the growing generation, must see to it that you too will one day have well-prepared preachers of the Word of God. Here in this country the authorities do not see to it that preachers are provided; if later on you cannot find righteous and capable preachers, whom must you blame? Yourselves! You cannot excuse yourselves with that: Yes, we would have liked to have seen to it, but we lacked the means. God gives you means enough! If only all the money that young people earn were put to good use! Here is a proper application of it. The small tax for the support of a student will not make you sorry; the good Lord will bless you abundantly with what you have earned out

kingdom. But you are not to let your dear parents go hungry because of this, and those who have poor needy parents we do not wish to call upon to deprive them of even a cent. But not all young people are in such a

position, and many will only please their parents if they become active and zealous members of such an association.

O, be moved by this little idea, dear Lutheran young men! Come together in the name of the Lord and leave all doubts behind; for where there is only a desire and love for the cause, all difficulties will surely be overcome. What a joy it would be if such associations were to spring up here and there, and if, where they already exist, they were to be joined by all. What emulation would be aroused, what blessings would be bestowed both within and without! Many a young man joins the association because he is attracted by the fellowship of young men, and is won over to the church, and learns from Christian young men the true nature of a living Christian. How glorious such a youth has become through joining the association. Come on, young men! Make a start! Do not wait until you have become many; unite so that you may become many. Will you allow yourselves to be kept back by the clamor of the unbelievers? These, of course, will reprove you if you spend a cent for the church; but they will also reprove you if you pray, if you hear God's Word and believe, and seek to be blessed. They will urge you to join their unchristian associations.

It is precisely to them, to the unbelievers, that you must make a frank confession for the truth, for the kingdom of God, for the highly praised King and Lord in this kingdom, for the Lord Jesus Christ Himself. Confess Him in this way before men in our evil, denying times, and the Lord Jesus will one day confess you before His heavenly Father and all His angels on that great day when all unbelievers and the wicked will be put to shame and all believers will come to glory and reap without ceasing.

But to you, beloved Lutheran friends, who are indeed Lutheran young men, but not yet members of our association, we would like to call upon you to take part in the beautiful work which we have begun by God's grace. Perhaps there are some in a town or in the country where an association already exists without having joined it: such a one is herewith earnestly requested not to stand so alone any longer; he should consider how dangerous it is to be alone. It is much easier for the devil to listen to us. That is why our dear Lord Jesus Christ commanded it so often. The blessing that one enjoys in Christian fellowship is inexpressible.

Therefore, up, up! All you young Lutherans, let us be serious about our Christian duty! Let us unite our forces, so that the kingdom of darkness may be greatly broken down and the kingdom of light greatly promoted.

May this be done by the faithful and merciful God, to whom be praise, glory and thanksgiving through his Son, our Lord Jesus Christ. Amen.

Luther from stolen letters.

Once Luther wrote a letter to W. Link in Nuremberg, in which he accused of a treacherous

The letter was a copy of the covenant that Duke George, who was known to be a great enemy of the Gospel, had made. George was able to obtain a copy of this letter through his secretary, Heiden, and made public use of it for the most violent accusations against Luther as a desecrator. Through this Luther was forced to publish in the year 1529 a writing, which carried the title: "Von heimlichen und gestohlenen Briefen, sammt einem Psalm, ausgelegt wider Herzog Georg zu Sachsen." That this writing would ever find its use again in America, we did not mean. And yet it is so. Not long ago, a similar theft was committed in a private letter written by us, which we will publish in due course, should those involved in the theft, who even had the audacity to make misleading public use of it, not recognize and admit their wrongdoing. To help them to this repentance and to warn others of similar shameful sins, we share here some of that writing. Luther writes, among other things, as follows:

"If the letter to Dr. Wencelaum (Link) is not mine, it is a fictitious, false, untruthful letter, which shall be of no harm to me. *) If, however, it is mine, as I have accepted above on Duke Georgen's confession and deed, then Duke Georgen is my earnest demand on my account, but on God's account his earnest, strict commandment that he return the said letter together with all copies copied or printed from it to me or Dr. Wencelaum in the event of a mortal sin and loss of divine graces and his blessedness. Wencelao, as a stolen and robbed good to its rightful lord and owner; and thus, with full restitution, make the letter secret again, and place it where he took it. For there is God's commandment, Thou shalt not steal, to which Duke George must be subject as well as other men. And he knows well that he has such a letter, as our money and goods, against our knowledge and will, according to his own confession and this public writing of mine. Besides, also to both of us restitution thou our deprived ebr.

*)The original of the letter was lost, so that Luther could not even be sure whether the alleged copy was correct. R. d. L.

and misery and other damage and harm, which has arisen to us through him because of such our letter of free revelation, and beg forgiveness from us, as befits a Christian, Matth. 5, '23: If you bring your sacrifice to the altar, and become inside there 2c. With such a burden we want to weigh down Duke George's conscience: not we, who have no power over him, but God's commandment (as all the world knows) compels and demands such from Duke George. If he will despise this, let him see whom he will despise. And the priests and confessors may take care that they do not absolve him, nor administer the sacrament, so that they do not participate in such sins against God's commandment, and that he himself neither prays nor sacrifices, for he has done enough beforehand according to God's commandment and the Gospel of Matthew 5, as now indicated. In the same way we want to complain, that is to say, we want to point out God's commandment to all his officials and servants who have advised, helped and served with this letter, and we want to admonish them to learn to make a joke of it. For though we have neither authority nor power over them, yet we, as their neighbors, point to him who is over them and requires this of them by his commandment, which says, "Thou shalt not steal. (S. Luther's Werke. Erlanger Ausg. vol. 31. pp. 12-11.

This may be enough.-By the way, those concerned may also realize that we do not live under a despotism which, however, thinks it has the right, without anyone being allowed to complain about it, to open secret letters, to copy them, and to use them for its own purposes. Thank God, there is still the freedom that such works of darkness are punished by the light. Ephesians 5:13.

Notice.

Public notice is hereby given that this year's Great Michigan Pastoral Conference will be held at Monroe, Mich. from the 14th to the 17th of October, and the pastors and school teachers intend to meet at the residence of Pastor Hattstädt not later than the evening of the 13th of October.

Ferdinand Sievers, d. Z. Secretary of the Pastoral Conference. Frankenlust, Sept. 20, 1859.

The new Lutheran Calendar of 1860, edited by Pastor Brobst, has left the press. The deserving editor, as we see from his "Luth. Zeitschrift," has again furnished it very richly and beautifully. The hundred costs D.OO, 37-1/2 cents the dozen and 5 cents single. With postage \$4.00 the hundred, 50 cents the dozen, and 6 cents the piece. For r\$5.00 cash 200 pieces are sent in one packet by extortion. Orders should be addressed to: Rev. 8th X. Lrod^t, lcllento^'n,

Why is it that a true Christian cannot and must not, for the salvation of his soul, keep himself to any so-called secret society?

Sermon against the secret societies about Matth. 10, 02. 00.

Held at Cincinnati, Dom. 4. p/sir. 1859. Bon Hr. entirely.

Whoever desires to have this timely sermon, preached under great blessing, which has been committed to print at the request of the congregation, may apply to the undersigned. It may be obtained postage paid for the price of 3 cents. DDD1VIO K0D1Z,

cnro 0? llcv. 1'. IviiniZ, Dim murr:., Ohio.

Public Statement.

The undersigned declares that Mr. Otto Ernst is no longer agent of the Lutheran Central Bible Society of the West, and that therefore all those who are in debt for Bibles, New Testaments, and Altenburg Bible works received from Mr. Ernst are to make payment of the same under no condition to Mr. Otto Ernst, but to the undersigned. L. E. Ed. Bertram, Agent, IM ol'MM;. WIMLL L L8H

The undersigned declares that Mr. Otto Ernst is no longer agent for the sale of the St. Louis Hymnal, and that therefore all those who are in debt for St. Louis Hymnals received are to make payment of the same on no condition to Mr. Otto Ernst, but to the present agent, Mr. L. Volkening, St. Louis, Mo.

On behalf of the Board of Directors: Johann Fürchtegott Schuricht, Trustee.

Illustrated Night School.

Since Mr. Otto Ernst made the further appearance of the above paper impossible by "secretly absconding", the undersigned uses the kindness of the "Lutheran" to make this announcement to as many subscribers as possible, as well as to declare publicly herewith that the previous editor has neither received any fee for his work on the paper, nor has he had anything to do with its financial affairs.-All change sheets are urgently requested to be copied.

Alex. Saxer.

Receipt and thanks.

With hearty thanks for the college - budget a barrel of butter of 325 pounds from the Common Mr. Past. Hahn s in Benton Co, Mo. having received it, do hereby certify!

C. F. W. Walther.

For N. Sorge! a pair of shoes from Mr.Rullmann to Cbicago. " F. Wcsemamr by the gentlemen: Bro. Krage S2, Bro. EhlcrrsHi. W. Precht K1, W. Heuer K1, B. Willen K1, W. Babe K1, Bro. Lcseh.rg S1, D. NornhaaS Hl, Bro. Stünkel Pl, H. Pflug 25 Cts ./H. Backhaus 50 Cts, W. Ticm Hs, Past. Franke L1, W. Stänket K1, H. Buchholz II, H.stünkel K1, H. Heitmaun Kt, Chr. Hci- domann Hl, Fr. Meycr \$1, Ehlcrd Ahrcns Hl, H. BartlingHl, H. Rotermund K1, from the bell-bag of the parish of Mr. Past. Franke in Atdison, Ills, S18, from the Gcm. at Proviso, Cock Co, IIS, P8, from Mrs. Sdath. White ütt Cts.4845 "J. Nützel! from Mr. Stünkel in Chicago Z,00 " the same from the 2nd Women's Club in the Gcm. of the Mr. P ast. W under 2,00 "N. L-örgel from Mr. Stünkel in Chicago 2.00 " A.L. Selle received from Crcic, Will Co, III, from Messrs. C. Harmening 1.00, C. Tatge 2.00, Ph. Wilham 3.00, F. O. Meyer 5.00, G. Brauns 2.00, from Mrs. Nacke 1.00; from Nock Island, Ill, from Mr. G. Nies 50 cts, from Mrs. Schlemmer 50 cts, Mrs. Kroger 50 cts.15.00 " J. P. Cmrick at Fort Wayne by Mr. Past. Sommer in Philadelvhia 1.25 To all the brethren and friends who have supported me during the year, when I was in Fort Wayne preparing for the school board, I again express my heartfelt thanks. The Lord Jesus, who does not leave unrewarded a drink of cold Master given for his sake, may he bless them here already with miserable goods, but still more with eternal and heavenly goods. I.P.Cmrick.

For the school teacher sevinar: 5
By Mr. Past. Lochmr as the first Clrou from the Noth- ...
weWlatt 12,M
""Lehmann for daS Schullchrcr sem. t.liill
Prof. Ph. Fleischmann.

(Delayed.)
The following monies have been received by the undersigned FOR the Mission:

For the allgcm. Pres:
lon Hrn. Past. Llcindach " 2,00
" whose congregation the lesser part of the DsterCollekto 2,25
Ans of the same by Ccnt collection
By Christian Wcigle 1.00
" Push ^50
" of the municipality of Franktntrost- a,vü
" "" of Mr. Past. LochnerUM
" " "" " AlsoCG
,, Mr. Past. Beyer holds

For the Luther Association:
From Mr. Past. (Celebration '>0
" CiSfcllcr
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From the congregation dcS Hrn. Past. Günther si.tt ..
my Gcnrcinde 1ch2ö
For the college's debt redemption fund:
By Carl Fink in the Gcm. of Mr. Past. Günther 1.00 " of the parish of Freistadt, Wrcs.-1.18
To the maintenance fund for Prof. Biewend:
Bon Hrn. Past. Stcinbach 2,00
" whose congregation Pentecostal Colclclc 10,25
" rincm parishioner of Mr. Past. Geier - - - 1,00
W. Hattstädt, Cassirer.

a. To pay off the debt of the Concordia College building:
Bon.Ioh. Teeg, Bridgewater, W^shtenan Co, Mich. -:O.,ch By Mr. Past. Wüstemann, Detroit, Mich-, of an unnamed 1,00, Mrs. Herbst 25 Cts.- 1,A Bon the Gcm. of Hrn. Past. Gross, Nichmond, Ba. 1l.,l-b " Mr. Joh. Freibergrr in St. dwms, Mo.ö,G By Mr. Past. "Laupert, Cvansville, Ja., of Mrs. Umbach, Fr. Lchäfcr and D Huber ü!bl TOO Bon Johann Schammcl, Frankenmurh, Mich..... 2,ck By Hrn. Past. F. Sievers of A. Göst 1,00 and M. Forester 1.00 2.M
b. To the synodal treasury westl. district:
Bon Hrn. Past. Bünger in St. Louis, Mv. 2,M ,, the Krcuz-Gkin. of Mr. Past. Birtmaim bci Watcrloo, Ill.3,HZ
" of the comm. of Mr. Past. Lchmann, Ballwin, Mo. """"", Baumgari, CikhornPr., III.-- 28,lä
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",,,", , Eirich, Ehester, III ---AW
"to Messrs. L. and C. Crich by Mr. Past. Bünger-2,M
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" Mr. Past. Wolst, lcsscscrövn Co., Mo. IM
,, Mr. Mehrer Ulrich in Lt. dlouis, Mo.2B
Pentecost-Collekto der Gemeinte des Hrn. Past. Volkert, -R Lafayette Co, Mo.
Colckle to the journey of the president Schaller, ibid-- 7l Bon Mrs. Kammeircr ibid.....
E Noschke.^

For the Lutheran have paid^
The 13th year:
Mr. Past. J. Seilß.
The 14th year:
Hcrrcn; C, Bergmann, H. Brinkmann, Past. 2- Seist, M. Bernhard.

The 15th year:
Messrs: H. Ohlcrking, Chr Lllschwed, C. VrcÄr, C. Kühnert, H.b'crenz, Past. C. Voster, C. Stünkel, Pasi. W. Hattstätt 82 Er., Fr. Recsc 23 Er., J. Jäger, thaun, Vipvus, H. Burggrabe, Friedlcin, Gerst. H. BO ' H Past. W. Stubnatzy 2 Er., Past. J. Seist, M Bcrnhaß, Zuttermeister, J. ". ^iemon, Roth, Past. FleischnuM Past. F. R. Tramm 5 Er., A. Dielmanu, H. Fries, IS- Hoffmann, C. Mal, J. Bcncrc.

The 16 year old:
Messrs: W. Maler, C. Ohlenhorf, G. Bö'gler, > hann Ströter, Past. C. Küster, S. Tolle, J. Beck, I. Steible, A. Michel, S. Merz, Past. T. Brohm, Graue. F. stünkel, H. Bruns, G- Frerking, H. Röge, st. H Stallmünn, C. G. Pfeiffer, Fr. Rocse 27 Er., H. I. Hoppe, F. Nahe, F. Bodcmer, Zntermeister, A.LiIM
Autumn.
F. W. Barthel.

St. Louis, Mo.,
Synodal Printing Office of Anq. Wiebusch u. Sobu.



Vol. 16, St. Louis, Mo., Oct. 18, 1859, No. 5.

Unit,

abgestattet für die Sitzungen der deutschen ev.-luth. Synod von Missouri, Ohio u. a. St. west Di Str. on the 5th of May, 1859, and the following. Days to Addison, Du Page Co, Ill.

(Continued.) § 6.

It is true that, apart from the Lutheran Church, most of the so-called Protestant churches profess the proposition that man is justified before God by grace alone, through faith for Christ's sake, and not by the works of the law; but by their doctrine of the means by which man is justified before God, they again overthrow this doctrine. First, they teach falsely of the means of grace, or of the means of God's giving, namely, the word and the holy sacraments. They teach, first, falsely of the means of grace or means of reception on the part of God, namely, the Word and the holy sacraments; and, secondly, falsely of the instrumental means or means of reception on the part of man, namely, faith; which falsities are, in turn, based on erroneous teachings concerning Christ's work of redemption and person, as well as God's will of grace and call to grace.

Thus Luther writes to Deut. 4, 28: "Behold, what do our new mobs and enthusiasts do but lead the people to works? .. The Anabaptists, what do they do, what do they teach? They say that baptism is nothing; they take away from baptism pure grace, that there is no grace and mercy of God in it, no forgiveness of sins; but only a sign, that thou art

(2c.) Or let baptism be a sign that thou hast the same godliness. They take grace away from baptism, and leave me there a mere outward sign; there is not a speck of grace, but it is cut out altogether. When therefore the grace of Christ is taken away from baptism, there remaineth a mere work. So, in the sacrament of the Lord's Supper, the revelers take away the promise that is offered to us; they say, it is bread and wine, if you eat it or drink it. The grace that is offered to us in it is cut off and denied. For so they teach: Thou doest a good work in confessing Christ alone; and if thou eatest and drinkest the bread and wine only in the Lord's supper, there must be no grace. Thus it is, that if any man fall away from the first commandment, he soon setteth up an idol, and a work to trust in. Therefore Moses says: "Dear children, take good care of yourselves, stay with God, follow him, otherwise idolatry is inevitable for you, you must fall into idolatry, you cannot help it; for grace is always contested by the devil, no heresy can suffer the grace of God. The heretics of this day also all press the first commandment saying, We also preach grace and mercy through Christ, and do not reject the article of the first commandment, and say, I, Luther, lie to them. But behold, they confess that they have sinned.

That is true; but they deny that by which we get him, that is, the means, the way, the bridge and the ascent, which they break down. The Jews also believe that there is one God, but they deny the way by which we come to God, namely, through Christ, through Christ's humanity. The Turk also confesses God, but denies the way, the means, the bridge by which one comes to God, that is, the grace of God; they do not want Christ, nor any sacraments by which one comes to grace. It is like and goes with them, as if I preached to a man, I have a treasure; and yet I did not hold the treasure up to his face, neither did I give him the keys of it; what good would this treasure do him? They shut up the treasure in a monkey's tail: the admission and presentation, the use and possession of the treasure, they deny and deprive me of. For this cause also do the reprobates speak much of God, of the remission of sins, and of the grace of God, even that Christ died: but how I obtain Christ, and how grace comes unto me, that I may obtain it, that we may come together, they say, the Spirit must do it alone; they lead me in a monkey's tail; they say that the outward and oral word, baptism and sacrament, are of no use, and yet they preach of the

Grace.) This is to declare unto me the treasure, and to collect. Therefore let us stick to the article: Thou shalt not speak well of it; but to take away the key and the bridge, have other gods; and to this end and scopum diligently whereon I should come unto the treasure. Now God hath have regard. For if we let it pass out of our sight, then the ordained that this treasure should be given and gate and the door is shut to all the "red spirits. God has sin, the scribes began to think that Christ was presented unto us by baptism, the sacrament of the never wanted to have his worship in the world without blaspheming God by forgiving sin. This is also a Lord's Supper, and the outward word. For these are the external means. In the Old Testament he gave the Jews necessary thing, because much is needed; wherefore means and instruments whereby we come to the grace a way to find him; there was a certain place of the we also ought to mark it diligently. For this is plain to of God. This they deny. I say this because the devil is so tabernacle or tabernacle of the congregation, the altar, see in all the fanatics and the spiritualists, that they are quick to confess these words, but he denies the means the lampstands, the Levites, and God would not be found all in error, that they do not understand how sins are by which we come to it, that is, they deny not the without outward means and ways. He proposed to them forgiven. For ask the pope and all his doctors, and they treasure, but the use and benefit of the treasure; they every way an outward means, that they might find him; will not be able to tell you what absolution take away and deprive us of the manner, means, and he would not let them go astray without a way and an accomplishes; for the whole papacy insists on this ways by which we come to it, and enjoy the treasure, and outward means. But, as our enthusiasts now run, and doctrine: that grace is poured into man by a secret how we ought and may come to grace. You must, they leave that way which God gave us in the N. T., so the effect, and that he who would come to it must repent, say, have the Spirit; but how I can have the Spirit, they Jews also left that same way, and sought other ways. confess, and do enough. But when it is asked what will not let me have. Now how can I have the Spirit, and God cannot be our God, let him give us something absolution and the keys do, they say it is an outward believe, unless the word of God be preached unto me, external to find him in, than the oral word and the two order kept in the church. Thus they place the and the sacraments be ministered unto me? I must have sacraments. If I do not take hold of God by outward forgiveness of sins not on the word and faith, since it the means; for faith cometh by hearing, but hearing by things, how can I meet him? Therefore all heretics have must be established, but on our repentance, the word of God, Rom. 10:17. Summa Summarum: No been against the first commandment, and have confession, and satisfaction. But this is a false doctrine, mob can arise; it must run counter to the first trespassed against it in all manner of works of men, and by which men are deceived and led into the wrong way. commandment, and be opposed to Christ Jesus; and in cut off the promise and grace of God which is put therein, So the Anabaptists also say, What should baptism do this article all heretics are summed up in one. yea, denying God himself, rejecting the benefit and for the remission of sins? It is but a handful of water! custom, that one may not come to grace." (III., 2500- The Spirit must do it, if we are to be truly cleansed from sins; water cannot do it. So they take forgiveness of sins

*Thus writes: B. Z win gli in his Augsburg Confession: "I believe, indeed I know, that all sacraments, far from conferring grace, do not even bring it or administer it. In this I shall seem too bold to you, most powerful emperor. But it remains so. For as grace is produced and given by the divine Spirit (but I use the word grace in Latin for pardon, forbearance, and gracious benevolence), so that gift comes to the Spirit alone. But no guide or chariot is necessary to the Spirit, for he himself is the power and the bearer, by whom all things are borne, who does not need to be borne. And we have never read this in Holy Scripture, that sensual things, such as the sacraments are, certainly bring the Spirit with them, but if sensual things were ever brought with the Spirit, the Spirit was already there, bringing non-sensual things. Just as a violent wind blew, so at the same time the languages were brought by the force of the wind, not was the wind brought by the force of the languages. In short, the wind blows where it wills, i.e. the wind blows according to its nature, and you hear its whispering, but you do not know from whence it comes or whither it goes. So everyone who is born of the spirit, i.e. he is born invisibly and in a non-sensual way, is a man who is born of the spirit.

shines and is drawn. This has spoken the truth; the grace of the Spirit, therefore, is not brought by this immersion, not by this drink, not by that oiling; for if it were so, it would already be known how, where, whither, and into what the Spirit would be carried; for if the presence and efficacy of grace is bound up with the sacraments, they work where they are brought; where they are not applied, all withers.... From this it is concluded (which I willingly and readily admit in the Punct of the Sacraments), that the Sacraments are to be a public The baptism is given to those who, before receiving it, have either confessed the religion of Christ or have the word of promise. Thus baptism is given before the church to him who, before he receives it, has either confessed the religion of Christ, or has the word of promise from which it is known that he belongs to the church. The Church, therefore, publicly receives by baptism him who is previously received by grace. Baptism, therefore, does not bring grace, but testifies to the church that grace has been given to him to whom it is given. I believe, therefore, O emperor, that the sacrament is the sign of a holy thing, i.e., of the grace that has come to pass," etc. (2. Cyprian's Impressed Instruction of Ecclesiastical Derrinigung. Supplement p. 19-22.) fD.j

Furthermore, Luther writes in his interpretation of the away from the word, and will not leave it at that, as the 117th Psalm: "Therefore Christ is also called in the pious people here say, that such power is given to men. Scriptures a cornerstone, on which everything must be The devotees of the sacraments also say that there is built and founded that is to stand before God. But only bread and wine in the sacrament, and therefore whatever is built without him and not founded or built on forgiveness of sins cannot be found there; the spirit him must come to nothing and cannot stand. And what must give it, the flesh is of no use. In sum, no spirit of is lacking now in the mobs and in the mad saints, but that the church, no priest nor monk has been able to see that they have left this cornerstone, and are again fallen into the forgiveness of sins is a power given to men, as it is works? They cannot come out of it, but must go on, and written here in the Gospel. Therefore learn here, that make of baptism and sacrament (which are the word and thou mayest speak of the matter: I know and confess commandment of God) a vain work of their own. The that God alone forgives sin; but I must know this also, Anabaptists say that baptism is nothing if a man is not whereby I may know that my sins are forgiven me, or pious beforehand; they do not want to become pious what is the means whereby my sins are forgiven me. through and from baptism, but by their piety they want to Therefore the holy scripture teacheth me and all make baptism holy and good. That is, (I mean) to lose Christians. Scripture teaches me and all Christians that this cornerstone thoroughly, and not to become holy by if I want forgiveness of sins, I must not sit down in the Christ's grace, which baptism gives, but first by itself, that corner and say, "My God, forgive me my sin," and then baptism gives nothing, creates nothing, brings nothing, wait for an angel to come from heaven and tell me, but we bring and give everything to baptism beforehand, "Your sins are forgiven. For God promises that he will so that it is nothing but a mere unnecessary sign, come down to me and himself promise me forgiveness whereby such holy people may be known: so that of sins. This happens first in holy baptism, for there his baptism also cannot be such a lasting sign or command is that I should be baptized in the name of the characteristic, whereby anyone may be known, but Father and of the Son and of the Holy Spirit. Spirit. And happens once, after which it can no longer be regarded with this command there is also a promise: He that by anyone. So also do the enthusiasts with their believeth and is baptized shall be saved, Marc. 16:16. sacrament; this must not make pious, nor give grace, but Yea, say show and testify how pious and holy they are without such sacrament." (V, 1701.1702.)

For baptism is but water. True, but it is not only water, Melanchthon writes in his disputation on the power of it is also the word of God. So if you go to your pastor, the keys and absolution: "The keys are the office of who has this special command, or to any other binding and absolving sins. That is, they are the office of Christian, and ask him to comfort you and absolve you the gospel itself, for the gospel is the binding and from your sins, and he says to you, "I, instead of God, remitting of sins. Some understand the keys not of the proclaim to you forgiveness of all your sins through office at all, but of the jurisdiction in the church to bind or Christ, you can be sure that your sins are truly and absolve individuals. But whether they be understood of certainly forgiven by this outward word, for baptism and the ministry or of the jurisdiction, it is certain that the the word will not lie to you. For this reason the gospel may be preached in common, as well as Anabaptists and other mobs have lost forgiveness of announced to individuals; as Christ absolved many sins, baptism, the sacrament, the Christian church, and individually, and commanded Petro to forgive the brother all Christian works, because they throw away the word that sinned. Private absolution is therefore valid, and is which they hear from their neighbor, and do not the true voice of the gospel, because the gospel is consider it as different from the way some cow bleats equally valid whether it be preached to many or to Now if God speaks through a cow or other animal, as individuals. He is an unbeliever who thinks that the he once spoke through an ass, we should not despise gospel, when applied to individuals, is uncertain. It is not his word, but accept it; why should we despise the fact contrary to this that some cry out that men cannot forgive that men speak it from God's command and order? For sins, for since it is certain that men are commanded to though thou hear a man's voice, yet hearest thou God, preach the gospel, it is certain that men are and findest forgiveness of sins thereby, if thou but commissioned to forgive sins. And the same confess that receive it with faith." *) (XIII, 2078 -80. 2084.) [M] they forgive sins generally, when they preach the gospel

*This is not to be understood as if the speaking of the formula of absolution by an ordained preacher had the secret power to take away the guilt of a person's sin. Rather, Luther ascribes such great things to absolution on the basis of Scripture, because he ascribes such great things to the gospel. He writes in his Lutheran Church Postil in the sermon on Easter Tuesday: "Absolution is nothing other than the preaching and proclamation of the forgiveness of sins, which Christ here empowers both to preach and to hear. But because such preaching is necessary to be received in the church, absolution is also to be kept; for there is no other distinction here, except that such a word as is otherwise preached in the preaching of the gospel everywhere publicly and generally to all, the same is said in absolution to one or more in particular who desire it. For Christ ordained that such preaching of the forgiveness of sins should go forth and resound everywhere and at all times, not only in general over a whole house, but also to individual persons, where there are such persons who need it; as, however, he says in the following Sunday's Gospel, "Whose soever sins ye forgive, they are forgiven them. To preach forgiveness of sins is nothing else than to absolve or absolve from sins, which is also done in baptism and sacrament, which are also ordained to show and assure us of such forgiveness of sins. That therefore to be baptized, or to receive the sacrament, is also an absolution, inasmuch as forgiveness is assured and promised to every one in particular by Christ's name and command; which thou shalt hear where and how often thou needest it, and shalt accept and believe it, as if thou hearest it from Christ himself. For since it is not our absolution, but Christ's command and word, it is as good and powerful as if it were heard from his own mouth." (XI, 985-87.) In the sermon of the following Sunday, Luther writes on the words, "As my Father hath sent me, so send I you. Receive the Holy Ghost, by whom ye remit sins," etc. Here is what Christ says: "If ye speak a word concerning a sinner, it shall be spoken in heaven, and shall be counted as much as if God himself spoke it in heaven: for he is in your mouth, therefore it is as much as if he himself had spoken it. Now it is ever true, when Christ speaketh a word, because he is a Lord over sin and hell, and saith unto thee, Thy sins be forgiven; they must be forgiven, and nothing can be done contrary thereto. Again, when he saith, Thy sins be not forgiven thee; they remain unforgiven, that neither thou, nor angel, nor saint, nor any creature, can take away the sins.

(Submitted.)

Excerpt
from

the proceedings of the Free Evangelical Lutheran Conference held at Fort Wayne, Ind. from July 14 to 20, 1859.

(Conclusion.)

Thereupon, because of the coherence of the matter, it was decided to immediately adopt the 28th Art. Augs. Conf., which expresses the opposition to the papists, while the 14th is directed against the swarm spirits.

To this end, the following brief summary of contents was first provided.

The 28th Art. deals mainly with three main parts:

- I. The difference of spiritual and temporal power; and shall there be
 - a, the occasion indicated to make such difference clear;
 - b, showed wherein the same consisted.

- II. the extent of spiritual power according to divine law.

Here is acted upon:

- a, that the power of the bishops is no other than the power of the church;
- b, of the power of judging doctrine; c, of jurisdiction and excommunication, in so far as both belong to the bishops.

- III. the power of the bishops with regard to the ceremonies;

- a, whence the popes derive such power;
- b, that the bishops have no power to make such ordinances, whereby grace shall be obtained;
- c, that they may otherwise make some orders;
- d, what is the meaning of such ordinances as Sunday;
- e that the bishops should temper their ordinances;
- f, otherwise they would be revealed as wolves and the guilt of the schism would fall on them.

Eighth session.

To I. a, the Assembly recognized that the atrocious mixture of spiritual and temporal power in theory and practice, which had made the papacy such a terrible power with spiritual and temporal sword, had driven our fathers of the faith, with necessity, to make the difference between the two powers quite clear from the Word of God; But that in our day, when on the one hand the Antichrist has not abandoned any of his claims, but rather, since Tridentino, has only increased them wherever he can; and when, on the other hand, the equally pernicious *Caesaropapism* (rule of worldly authorities over the Church) has been allowed to continue. On the other hand, where equally pernicious Caesaropapism (the rule of worldly authorities over the Church) rears its head high, and the secular arm is regarded by many as something absolutely necessary to give entrance and emphasis to the divine word, the Church is not to be left to its own devices. This is certainly not less, but perhaps even more reason for the church to be in the position of the

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| <p>We must, as our fathers did, join with them in the most resolute declaration of the complete and total separation of spiritual and temporal power.</p> <p>To I. b, to the words: "Now ours teach that the authority of the keys or bishops is, according to the Gospel, an authority and command of God to preach the Gospel, to forgive and retain sins," and to administer and perform the Sacraments," 2c. it was remarked: "Here the difference between spiritual and temporal authority is only briefly stated. Here the difference between spiritual and temporal power, which is to be considered later, is only briefly stated. It should be noted, however, that already here it is stated so plainly that the authority of bishops "is exercised and carried on solely by the teaching and preaching of God's Word. 2c." With this alone is rejected that which the Romanizing After-Lutherans seek. The 28th Art. knows nothing of that supposed authority of the office, by virtue of which the preacher can insist on the fourth commandment and demand obedience in all things that are not against God's word, nothing of an office that hovers over the church, but knows only an office of service in the church, whose sole power and weapon is the word of God. The conference also joyfully acknowledged this testimony of our fathers.</p> <p>Now follows, it was further said, an important transitional sentence. For the thought could easily arise that if one thus rejected all authority of secular power in the church and granted the church a separate, independent power, there was a danger that a state within the state would arise and thus the legitimate power of secular authority would be diminished. Here, then, it is testified and proven that the independence of the church's power "does not hinder the police and the secular government everywhere. For the church has to do exclusively with spiritual, eternal things; the state, however, or the secular government, deals with quite different things, namely, only with earthly and temporal things.-The assembly also most decidedly acknowledged this, and testified that even according to its firm conviction the strict separation of spiritual and secular authority neither brings danger to the state in any way, nor impairs in the least the lawful authority and the prestige of secular authority, since obviously church and state have two entirely different domains; and that the separation expressed in the 28th article of the Constitution does not in any way impair the rightful authority and prestige of secular government. Article is also their conviction of the secular authorities, namely, that the office of the same consists "not in protecting souls, but in protecting body and goods against external violence with the sword and bodily weapons. (Punishments.)</p> <p>To the words: "In this form ours distinguish both regiment and office of power, and call them both to be held in honor as the highest gift of God on earth," it was remarked: "The blessed Church Reformation is often maligned by the Popes, the Jesuits in particular, as if it had been the cause of the evil</p> | <p>The Lutheran Church, however, is and remains a special glory and decoration that it has neither then nor now paid homage to the spirit of the age, which despises the rulers and blasphemes the majesties. But precisely this is and remains a special glory and adornment of the Lutheran Church, that it has neither then nor now paid homage to the spirit of the age, which despises the rulers and blasphemes the majesties; On the contrary, in obedience to the divine word, she is sincere and heartily subject to all civil authorities as set by God, and even though she, especially now, suffers more injustice and oppression from them than other religious communities, she nevertheless fights above all others for the divine right of the authorities.</p> <p>The Conference felt compelled to confess that it not only strictly adheres to the separation of the two powers, but that it also recognizes and honors both powers as the highest gifts of God on earth.</p> <p><u>Ninth Session.</u></p> <p>The conference took a closer look at the 2nd main part of the 28th article, which deals with the concept and scope of spiritual authority according to divine law.</p> <p>Here attention was first called to the fact that in our article, as well as everywhere in the Confessions, the expressions: "spiritual power, power of the keys, church power, power of the bishops or pastors" are used continuously synonymously and alternately. But what is to be gathered from this? Certainly nothing else than that our confessions know nothing of any authority of bishops and pastors apart from, beside, or over the church or congregation, but that by all these expressions they mean the spiritual authority which God the Lord has placed in his Word and Sacrament and entrusted to the church, and which is now publicly administered by the bishops or pastors for the sake of God and the congregation.</p> <p>This is also evident from the following description of this power and the enumeration of the individual items that belong to it according to divine right, i.e. that were instigated by its founder. "Therefore</p> <p>The episcopal office according to divine rights is to preach the gospel, to forgive sin, to judge doctrine, and to reject doctrine contrary to the gospel, and to exclude the ungodly, whose ungodly nature is manifest, from the Christian church, without human authority, but by God's word alone, and in this case the parishioners and churches are bound to be obedient to the bishops, according to this saying of Christ, Luc. am 10 2c."</p> <p>To what extent the office of preaching the gospel and forgiving sins is assigned to the bishops in relation to the church was discussed earlier. But just as the public administration of the word and the keys belongs to the office of preaching, so it does not deprive the general Christian community of its spiritual priesthood, so it does not deprive the bishops of their spiritual priesthood.</p> | <p>the following points, namely the judgement on the doctrine and the exercise of the ban, the case. Both of these were indeed granted to the bishops, and that by virtue of divine right. This, however, in no way denies that the general Christian community also has a right to them. For, 1st, the bishops are not here opposed to the Christian people, and denied what is recognized to be represented); but the contrast is between <u>what the</u> bishops have by divine right and what they have by human right, and the former is to be described here. (2) Since it is stated in this light article that the hearers should flee false prophets, which cannot be done without judging the doctrine of the preachers, there is no doubt that they have the right to do so. (3) This right is also expressly granted to the hearers, for example, in the following passages of the Confessions: Schmalk. Art. Beginning: "...For immediately</p> <p>of the churches is taken away, it cannot be possible that one could control false doctrine or unrighteous worship, and for this reason many souls must be lost..... And just as Christians are obliged to punish all the other errors of the pope, so they are also obliged to punish the pope himself, if he wants to flee or to prevent the right judgment and true knowledge of the churches." - "Item, Christ gives the highest and last judgment of the churches, when he says: "Tell it to the churches." Apology art. 14.</p> <p>It is usually objected that many communities as such are obviously incapable of exercising such rights, but the following is to be replied: (1) In principle, they nevertheless retain the right, just as minors are really the owners of property that they do not yet administer. (2) Of course, one cannot easily demand of such communities to do something that they are not yet able to do. (3) But they ought the more diligently to be trained by their pastors and teachers. (4) But by no means does it flow from this for their preachers the right and the duty to administer what is due to the whole congregation, e.g. the ban, without the congregation by virtue of presumed official authority, but all that such a preacher can do for his person, but must also do, is to keep the impenitent from the sacrament (suspendire).</p> <p>After further discussion, the meeting agreed as follows:</p> <p>"It is the conviction of the Conference that it is the right and duty of the ecclesiastical office to judge doctrine and to exercise the ban; but that this does not in any way deprive the audience of their right to judge doctrine; that there is therefore no doubt that in the ecclesiastical courts laymen have a seat and a voice with the ecclesiastics, and that the ecclesiastical office has the right to judge doctrine.</p> |
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that the entire congregation, preachers and listeners, must also participate in the exorcism, since only the entire congregation is entitled to impose the exorcism, but the parish office is entitled to publicly enforce it".

"At the same time the conference declares that such congregations, in which the ban is not yet in force because of a lack of knowledge, are not to be treated as un-Lutheran, but are to be brought to the right clarity of knowledge and to the right willingness to obey God's Word by diligent and friendly instruction in this matter as well.

"On the other hand, it declares that it is not in keeping with the office of a Protestant preacher if, in such cases, the holders of the parish office usurp the imposition of the ban and apply it alone without the consultation and consent of the congregation. Such a practice is against the Word of God and rests solely on human presumption."

In considering the statements of the 28th article concerning the hearing which is to be given to the ministry of preaching, the conference held that "even today, the preaching of the sermon is to be done in the name of the church.

necessary, on the one hand to counter the encroachments of the great heap, on the other hand to counter the novelizing tendencies, to refer anew to three pieces pronounced here

"1. where the bishops or parish rulers act according to the authority of God given to them by God, one owes them unconditional obedience ("nece8snrio ot 8s jurs stivino.").

"(2) When ceremonies and other such things are instituted, they may be obeyed, where the existing constitution gives them the right to do so, for the sake of love and peace."

"3. Where they put anything contrary to God's word, according to God's command they shall be fled."

Tenth Session.

Through Mr. Past. J. A. Ottesen a fraternal letter was received from the preachers' conference of the Norwegian Lutheran Church in N. A., which filled the assembly with great joy, and the secretary was instructed to answer it.

Whereupon the time of the next meeting, the Lord willing, was appointed to be the first Thursday after the feast of Trinity, 1860, and the place Cleveland (west side), East.

After heartfelt thanks had been expressed to the dear St. Paul's congregation in Fort-Wayne for their hospitality and to the railroad companies for their benefits, the meeting was closed with prayer and benediction.

G. Schick, Pres.
J. A. Ottesen, vice president.
H.C. Swan,)
J. C.W. Lindemann,)

On the Suspending of Holy Communion by the Preacher.

As we have heard, some readers have become uncertain through Conrad Dietrich's concern, reported in No. 4, whether this acknowledged orthodox theologian grants preachers the right, under certain circumstances, to suspend a member of their congregation from Holy Communion, that is, to refuse Holy Communion to a member of the congregation, not outright, but temporarily, until a certain matter is resolved, or to demand a postponement in the enjoyment of it until, for example, a member of the congregation is able to take Holy Communion. This means that the preachers have the right, under certain circumstances, to suspend a member of their congregation from Holy Communion, that is, to refuse Holy Communion to a member of the congregation, not absolutely, but temporarily, until a certain matter has been settled, or to demand a postponement in its enjoyment, until, for example, the person desiring Holy Communion has reconciled with his neighbor, and the like. *)

Now Conrad Dietrich, in the objection which he has partly communicated, does indeed use the word "suspendire" when he speaks of that which a preacher alone has no power to do; but he adds: "By exclusion from the Holy Supper - suspendiren. Dietrich does not seem to deny preachers the mere, simple power of suspending. Otherwise he would have to demand even this of a preacher, that he also give the same to all evidently impenitent and even to a drunkard or murderer who desired the Holy Communion from him, if the ban could not yet be executed on him; which would be contrary to the words and commands of Christ, Matth. 7:6.)

Perhaps many preachers and parishioners would like to hear the voice of our church in its best times. We therefore share here some testimonies of orthodox Lutheran teachers about the suspension from Holy Communion.

Thus Luther's trusted friend Amsdorf wrote in an objection of 1561: "If the consistory wanted to take away from the ministris (the preachers) olwvein (the binding to key) and not let the same free, or sovrstarn a saorawnsko (the secret suspension from the Sacrament) hindern and forbid, then one cannot and should not consent to it. If, however, publicum excommunicationsm (the public exclusion) to itself shows, that a parish priest

(*) To refuse Holy Communion to a member of the congregation, and to exclude him from it, is, however, to be regarded as tantamount to excommunication. Therefore Luther quotes the following words of Hilarius in the Great Catechism, in the main section on the Sacrament of the Altar: "If a sin has not been committed in such a way that one can justly expel someone from the congregation and consider him an unchristian, he should not remain from the Sacrament, lest he deprive himself of life. - But it is clear that if he who does not belong to the ban should not stay away from Holy Communion, the pastor should even less drive him away from it. If he does so, the preacher, as much as is in his power, puts the departed person under ban himself, for which he had no power.

**) It would not be impossible, of course, that Dietrich does not want the prohibition of suspension by a single preacher to be regarded as an order and command of God, but as a good human precautionary measure, without taking into account the cases in which a preacher would be compelled to give the Lord's Supper to an obviously impenitent person, or to suspend him alone.

Do not excommunicate anyone without the knowledge and approval of the Consistorii: that is right and proper. (S. Löscher's continued collection of old and new theological matters. Volume 1722. p. 29. 30.)

Thus it is further stated in the old Württemberg church order, called Cynosura: "Ministri (preachers) may revoke, forbid, or petition to suspend the communion, but no minister propria autoritàre (in his own power) shall exercise the public ban." (This passage is quoted by M. S. Eckard in his paper, "The True Conscientious Pastor." S. 177.)

Thus Sanbertus writes: "Although every appointed minister has the power, by virtue of the binding decree, to exclude such a knowingly impenitent person from the use of Holy Communion, because in this case he should have regard both to himself and to the host, Act. 20, 28, and not to throw away the sanctuary to the hundreds, Matth. 7, 6: however, it does not behoove him to make the greater exclusion for himself alone, and without the foreknowledge of a Christian consistory." (S. Zuchtbüchlein Cap. 5, p. 49.)

The old Rostock theologian Panlus Tarnovius (d. 1633) wrote: "Every pastor can administer the sacrament of the Lord's Supper, since he has the command to admonish every one of his hearers, if he sins, Ezech. 3:17, 18, 20; to take heed to himself, and to all the flock, among whom the Holy Ghost hath made him a bishop, to feed the congregation of God, Acts 20:28; and to take heed that he give not the sanctuary to the dogs, Matthew 7:6. But the power to communicate is vested in the presbytery or consistory alone, which represents the whole church,^ Matth. 18, 17., 1 Cor. 5, 4., 2 Cor. 2, 6. which must also know of it itself, and tacitly sign the sentence passed, 1 Cor. 5, 5." (S. Dedekenuus l'wrsaurus H. 699.)

The excellent Württemberg theologian Häberlin (d. 1699) writes in his practical theology: "The minister can suspend from the use of Holy Communion, but he should not do it easily; but he cannot excommunicate (i.e. by the greater ban), nor may he. In this rule we assert three things: 1. that the minister may suspend one from the use of Holy Communion; the reason for this is clear from the preceding passage, because Holy Communion is not to be administered to those of whom it is quite evident that they are not properly prepared, or whose ungodly nature is evident, as the Augsburg Confession says in the last article. We maintain, secondly, that the minister should not easily suspend a person from the use of Holy Communion. The reason for this assertion is that the minister, in dispensing this heavenly benefit, does not base himself on his own suspicions, or on uncertain rumors, but on the Christian principle.

Rather to hope all good from his neighbor, I Cor. 13:7, Or should the secretary even think that the absolution and therefore, if the penitent has given signs of his repentance, to believe that he is prepared; if there are not manifest signs for the sake of which he cannot be thought a worthy guest of that holy supper, such would be perseverance in mortal sin, e.g., retention of other people's goods, unforgiveness, and so forth. We say, 3rd, that an ecclesiastical minister cannot be excommunicated, namely, by the greater ban. The ground of this assertion is found in Matt. 18:17, where the last degree of church discipline, by virtue of which one is to be considered a heathen and a publican, is ascribed, not to one person, as to the church servant, nor to two or three, but to the congregation, and therefore to the whole eötus, which is to be regarded either representatively or collectively, i. e. which may perform the thing either by representatives or by all its (voting) members." (Lpemwou tũ. praotiono. p. 199. 200.)

It is clear from this that, according to the judgment of our Doctors of the Church, a preacher may "suspendire," but in such a way that he either counsels against the use of Holy Communion, asks and exhorts to abstain from it for pastoral reasons, or, if the person is obviously unrepentant, outright refuses the use of Holy Communion by instituting the process of church discipline against such a person who does not want to abstain from a manifest mortal sin.

(Submitted.)

The information given to the members of the Southern District of the Synod of Ohio in "priestly Quality" proclaimed absolution.

The secretary of the southern district of the general synod of Ohio, in mentioning the various services held during the synodal term, says: "At the close of the same, the local preacher held the exhortation to confession, then the public act of confession, accompanied with absolution, pronounced in priestly quality."

Since the doctrine of church and ministry has been seriously debated for years, such a deliberately prominent, as it were challenging statement, namely, that absolution is proclaimed in "priestly quality," is remarkable. It indicates which way the wind is blowing.

Absolution proclaimed in "priestly quality" is evidently to be contrasted with one proclaimed in non-priestly quality. Otherwise, what is the point of the whole sentence? Everyone already knows that absolution is proclaimed at a "public confession. But the readers should take this especially ad notam, that the synodals of the southern district have received the real, true, perfect absolution, namely, that "in priestly quality".

proclaimed in a non-"priestly quality" is not only an incomplete absolution, but a completely ineffective, invalid absolution? What might his opinion with its quality and additions actually be? This much is certain, the "priestly quality" of the one who proclaims the absolution is very important to him. He probably thinks (for he must have thought something with the addition) that the sins of the venerable District Synod would not have been forgiven so much or so thoroughly if a "child" or a "stable boy" had pronounced absolution than now that the forgiveness of sins has been announced to them by a duly appointed local preacher, ordained with the imposition of hands, and thus endowed with "priestly quality. Does not the secretary believe that the blood of Jesus Christ cleanses from sins even without "priestly quality"? If Christ's suffering and death are not yet enough for the forgiveness of sins, the "priestly quality" of smeared priests must first be added, so that the thing then becomes only more consoling, holy, golden, effective.

The Mr. Secretary and other members of the Ohio Synod will not blame a Missourian if such omissions seem very un-Lutheran to him, and he dares to submit to them some extracts from our ancient theologians for their proper study and heeding. -

Luther said: "If the devil himself were to come (if he were so pious that he would or could do it), but I suppose that I would afterwards learn that the devil had thus crept into the office, and let himself be called in the form of a man to the office of pastor, and publicly preached the gospel in the churches, baptized, absolved, and administered such office and sacrament as a pastor, according to the command of Christ, we must nevertheless confess that the sacrament is the same as the gospel, baptized, said mass, absolved, and performed and administered such office and sacrament as a pastor, according to the command and order of Christ, we would still have to confess that the sacraments were right, that we received right baptism, heard right gospel, received right absolution, and took right sacrament of the body and blood of Christ. For our faith and sacrament must not rest on the person, whether he be pious or wicked, consecrated or unconsecrated, called or insinuated, the devil or his mother, but on Christ, on his word, on his office, on his command and order, where these go, there it must stand and go right, Let the person be whoever and however he will or can, and if the person should be regarded, what is it about preaching, baptism, and sacrament that Judas and all his descendants, according to Christ's command, have done and administered, and still do, other than the devil's preaching, baptism, and sacrament, that is, administered and given to us by the devil's members; But because the ministry, word, and sacrament are the order of Christ, and not of Judas nor of the devil, we let Judas and the devil, Judas and the devil, be, yet by them we receive the goods of Christ.

.... But the papists are blind and blind guides, looking only at their person and work, just as if the sacrament had to become or not because they are such persons and do such works, asking nothing about the order or institution of Christ, and yet our person and work can do nothing to it, the order of Christ alone must do it. Honourable, plate, casel, and such like trappings do not help." - What then is the "priestly quality" to do?!

Martin Chemnitz (Examen des Trid. Conc. p. 394): There is no doubt that God is active through the proclaimed voice of the gospel, by whomsoever the same may be proclaimed. Why then does the Trid. Chapter make such a great noise about this question?

Answer: Because they place the completeness, truth, and efficacy of the sacraments, not in the words of Christ alone, but in part also in the character which is supposed to be impressed on the priests at ordination (thus the secretary's "priestly quality"). Thus they also wanted that the consolation of absolution should not depend both on the words of the Gospel and on the person of the absolver." -

In order that the Lutheran secretary may realize where such priestly thoughts of quality finally lead, I will add the following Roman Catholic anathema as a warning (Gouo.riä.14. Sitzg. 3. Cap.): "If anyone says that not only the priests are the administrators of absolution, but that it is said to all the faithful of Christ: What you will bind on earth 2c. by virtue of which words **anyone** can absolve, let him be accursed!"

I wonder if the Ohio Synod will call the Secretair to account for his "priestly quality"?

(Submitted.)

Preliminary Notice of the "American Luther Association for the Publication of Lutheran Writings for the People."

The aforementioned association, founded at Addison on May 10, 1858, the bylaws of which are printed in No. 21 of the "Lutheran," presently numbers 1667 members, who have contributed the sum of \$969.44. These 1667 members, of whom nearly 500 come from St. Louis, are distributed among 95 localities. The first volume, a Communion booklet from Luther's writings, 192 pages in length, is almost finished and, according to the contract, is to be sent to the members of the association on Oct. 27. J. to the members of the association. The external design of the book, printing, paper and binding, will also please everyone. Since many new members have already signed up, 2000 copies will provisionally be taken from the stereotype plates. The names of the present members of the Association, their place of residence and subscriptions for 1859 are to be appended to the first volume. As soon as the number of members has increased to 2000, the

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| <p>The second volume of Luther's writings is to be printed, since only a small sum is still missing to cover the expenses for 2000 copies of the second volume. In this way each member of the Society will receive 2 volumes for his annual subscription before the end of the year. In the book trade the first volume will cost 50 Cts.</p> <p>At the same time the arrangement has been made, as was desired, that smaller or larger sections can be sold in a volume, specially printed and provided with title and cover. Therefore, whoever wishes to distribute a smaller Lutheran writing as a tract or pamphlet, should contact the director and specify the number of copies, and they will be sent to him against reimbursement of the expenses, in accordance with the statutes.</p> <p>First of all, it is to be hoped that those who still wish to become members of the Society will send in their names and contributions with details of the postal office quite soon, so that the strength of the first edition can be determined exactly and the printing of the 2nd volume can be started immediately. Whoever sends in his annual subscription after the publication of the 1st volume before the end of the year can only be listed as a member in the 2nd volume, but will receive the 1st volume later. However, anyone who joins after 31st December of this year will be obliged to buy the two volumes published in the course of this year in a bookshop and to pay the retail price.</p> <p>While God is to be thanked that the Lutheran Association has found such great participation in such a short time, it is, on the other hand, very saddening that relatively so few members of the Lutheran Church have participated. What are 1667 persons against the millions of Lutherans in the United States, and 95 localities against the thousands of cities and towns with Lutheran congregations! The present Lutheran Association can hardly be blamed for this. More than 1600 families have benevolently made sacrifices, some of them great, to support the work, and in the process, as one will find, many a penny has gone to the poor widow. The annual contribution of a member of the association is so low that even poorer people can join. The association has never wanted to close itself off, or to confine itself to one synod; but it has invited all who profess the Lutheran Church in America to join. The statutes have been printed in 4000 copies and distributed wherever possible. All German church papers have been requested to make these statutes known; but few have done so. Where, then, does this indifference come from? Are there any writings, apart from the Bible, which, especially in earlier years, have brought about so much salvation and blessing in the church, and can still do so, as Luther's? One can name a church father whom friends and enemies have held in such high esteem, as the testimonies cited in "Lutheran" No. 21 teach. While other associations have published questionable tracts, or Luther's writings, with the omission of main matters, without making the same noteworthy, in millions of</p> | <p>spread copies; should it be wrong to help that the almost forgotten works of a true man of God should be reprinted unadulterated in this country, where it has never been done before, and spread again for the benefit and piety of the poor Christian church?</p> <p>Should anyone still wish to have a few copies of "Lutheraner" No. 21, with the statutes of the Society and the judgments on Luther's writings, for inspection or distribution, these can be sent to him.</p> <p>The treasurer of the American Lntherverein Dr. G. Seyffarth.</p> <p>(For the Lutheran.)</p> <p>Church News.</p> <p>In consequence of an order received from the Reverend President of the Middle District of our Synod, Rev. Dr. Sihler, the candidate for the sacred office of preacher, Mr. Wilhelm Brakhage, who received his theological training at Fort Wayne Seminary and passed the prescribed examination, was ordained by me before the Evangelical Lutheran congregation of St. Peter's on Bear Creek, Switzerland Co. in the afternoon of the Fourth Sunday after Trinity. Afternoon solemnly ordained and installed in his office. Unfortunately, Mr. Rev. John was prevented by illness from assisting.</p> <p>Mr. Brakhage's entrance into his congregation was truly festive; it took place in a joyful procession that was surprising for us. About 15 members of the congregation on horses decorated with colourful ribbons rode in front of the carriage which took us from my home on Sunday afternoon to the local church service. After a two hour ride we arrived in front of the church and were greeted with a chorale sung by the congregation lined up in front of the church, men, women and children, asking that God would bless the entrance and the work of their pastor. A gate of honor had been erected of green trees in front of the church, bearing the inscription, "Welcome!" The little church itself was decorated with garlands and tree branches, but unfortunately it was too small to hold all those present. The others had to take their seats in front of the door and at the windows.</p> <p>There is joyful hope that this congregation, which at present already numbers 42 families and can still count on growth, will be formed into a truly Lutheran one with God's help. To this end, may our dear Lord Christ rule both shepherd and congregation through His Holy Spirit. Amen.</p> <p>Th. Wichmann.</p> <p>Address: kov. ^V. Ooss ZVsr'us O. 0"., /a.</p> <p>The Lord Jesus Christ has given our American Lutheran Zion a faithful servant and righteous teacher for the second time. This is certainly very good news! Pastor Hermann Fick, who in the year 1847 had been the</p> | <p>The first time he came to America and followed a call of the Lord in our Lutheran Church, (see "Lutheran" Year 3. No. 21.), has returned here from Germany, where he had to travel because of his broken health. After he had been unable to preach in his congregation in Detroit for half a year due to illness, he left there on the 19th of last year and went with the Lutherans to Detroit. J. and went with his family via St. Louis and New Orleans to Germany. Already the long sea voyage in the warm climate strengthened the sick man. He arrived happily in Bremen on July 3, 1858. The care he received at his father's home in Hildesheim was blessed by God, so that he recovered. Although he had many chances to get a sphere of activity in the old fatherland, his heart and his ministry, which he still had in the Detroit congregation, drove him back to America. On June 3 of this year he went to sea again and landed happily in New York on July 16. The congregation in Col- linsville, Ills. which had to consent to the removal of their former pastor, because the Lord evidently wished to place him in another place, immediately turned their attention to the return of Rev. Fick immediately turned her attention to him and appointed him in an orderly manner. This appointment was received with great acclaim on many sides. So large a field of labor as Detroit, would soon have broken the feeble strength of Mr. Past. Fick soon to be broken again. The Detroit congregation themselves saw this, and' therefore gladly allowed their pastor, whom they had first welcomed, to move to quiet and small Col- linsville. On the 11th of Sept. d. J., as on the 12th p. Trin. the appointee was installed in his new office in the name of the Presidency by the undersigned, assisted by the Rev. Link. This day was a veritable day of celebration for the Collinsville congregation. It rejoiced in the arrival of a messenger from God. The text of the morning sermon, Isa. 52:7, was especially on the congregation. The text of the afternoon sermon, the ordinary Sunday epistle, 2 Cor. 3. was exploited for the special comfort of the preacher. May the gracious God grant the newly called man many years, and give him a rich measure of bodily and spiritual strength, so that he may work in the blessing of God's word and work, and mature with his already flourishing congregation towards blessedness.</p> <p>J. F. Bünger.</p> <p>Address: kev. 8. OoIlinsvills, ^Inäison Oo., IIIs.</p> <p>(Sent in for the "Lutheran.")</p> <p>Dear Professor!</p> <p>It is a fairly common complaint, not only among younger but also among older congregations, that the congregational meetings are too sparsely attended. Since this is a great hindrance not only to the existence but also to the solid foundation of a congregation, it is necessary to prove again and again in the Word of God what a great help it is to have a congregation.</p> |
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I am convinced that it is the sacred duty of every individual member of the congregation who is entitled to vote not to miss the congregational meetings without necessity. However, I know of no more complete, accurate and profound proof from God's Word of the duty to attend congregational meetings than an address which you, dearest Professor, delivered in former years as pastor of Trinity Parish in St. Louis at a congregational meeting. This address is to be found in the Lutheran, No. 21, Year 3 (v. J. 1847). Since the dear ministers, if not often, then at least once a year, instruct and admonish their congregations about the duty to attend the congregational meetings, but since it is not always so easy to do this thoroughly and forcefully, nothing would be more welcome to them than to have the above-mentioned article of the Lutheran in their hands, in order to read it at least once a year to their congregations and to attach to it any discussions and exhortations that may still be necessary, and if I am to conclude from the impression that the recent reading of this article has made in my congregation, then the congregations will look forward every time to the day on which it is to be read and discussed again in the congregational meeting. Now, however, the 3rd volume of the Lutheran is in very few hands, and is no longer available elsewhere, so you, dearest Professor, will certainly not fail to have the aforementioned article printed in the Lutheran as soon as possible. *) -

With love your
N. Voigt.

Friendly request.

Since O. Ernst took the hymnal treasury along with the account books with him during his secret departure from Sain t-Louis, all those who have received hymnals from him and are in arrears with payment are kindly requested to send the amount with a list of the hymnals received to the undersigned as soon as possible.

L. Volkening, St. Louis, Octob. 14. 1859.

Thanks.

Since I (the undersigned) lost my entire library on July 28 of this year due to a fire in the parsonage apartment, along with other household items, I have been granted the right to a donation from the parish of Hm. **Rev.** Richmann in Schaumburg, Ill, 820.00, namely from the following gentlemen: Conrad Wille 2.M, teacher Für- stenau 2.09, H. Thies, senior, 2.00, Past. Richmann 2,0V, John DLgrr 1,00, John Fasse 1,00, H. Pfingsten 1,00, Conrad Salge 1,00, Heinrich Thies jun., 5,IXH Heinrich Schir- mrr 5,00. Likewise from Hm. Past. Selle, Rock Island, Ill, 5,IU. Bon the two gentlemen Pastors Wnndrr and Müller in Chicago I received as a present some books necessary at first. In acknowledging the proper receipt of such gifts of love, I express my heartfelt thanks to all the kind givers mentioned for their gifts, and wish that **the** faithful God may be their rich recompense, and **bless** them the more with all kinds of spiritual blessings in heavenly goods through Christ.

C. Sallmann.

*) Shall be done soon. The editors.

Receipt and thanks.

With hearty thanks received from the Woman's Club of the congregation of the Rev. l>r. R. John in Washington 18 shirts with bosoms, 6 flannel undershirts, 9 flannel undershorts, 18 pairs of woolen stockings and 1 handkerchief.

C. F. W. Walther.

With heartfelt thanks to Mr. Siemon in Fort Wayne for the Concordia library have received the following valuable works as a gift: 1. Interpretation of the Gospels by >1. Ch. Bischer. Leipzig, 1575. fol. 2. Short Interpretation of the Epistles and Evang. by M. Ant. Lorvinus. Nuremberg, 1556. sol.

C. F. W. Walther.

With heartfelt thanks received for poor students from the Women's Association of the community at Columbia, IIS., 1 cotton blanket, 2 pieces of bed sheets, 7 pieces of towels, 9 pieces of white handkerchiefs, 4 shirts with bustles, and 6 pairs of Boumwollen stockings. L. F. W. Walther. For Aug. Friedr. Bellin for holiday rise from the Trci- nigkicits-Gem. at Milwaukee 815.00; from the Singverein of the same Gcm. 83.00; further from several members of the congregation there 813.85, namely: from Messrs. Joh. Prihlaff 3, Aug. Otto 82, J. Link 81, Ferd.Otto 60 Cts, Minz- laff 50 Cts, Boy 75 Cts, Mrs. Böse 81, H. Huck 50 Cts, D. A. Knab 81, J. Wegner50 Past. F. Lochner 50 Cts, A. Kronenberger 81, I. Leckmann 81,50; further from the Gcm. of Mr. Past. Ruhland at Oshkosch, Wisc. 85.15 837.00

" H. and B. Heller from the communion treasury of the Mr. Past. Strikter in New-Burgh, O., 84,36, further there collected on the infant baptism of Mr. Fr. Tousing 82,66 7,..02 .. H. Ludwig Brakesühler from the Gem. of Hrn. Past. Lindemann3.63 "H. Löscher from several members of the community of the Past. Stürken zu LoganSport, namely from Mr. H Poktboff 85, A. Dorsch 85, H. Hoppe 85, C. Klinksick 82, Ch. Schwier 81,45, C. Berg 8l, H. Klinksick 75 Cts., Brakmeicr 75 Cts., Rehbus 50 Cts, I. Scherer 50 Cts, N. Löffler 50 Cts, I. Ritter50 Cts- Roelscn50 Cts, Deuter a pair of trousers.Fran Grophenmeier four pairs of trousers and a handkerchief, Mrs. M. Klinksick a pair of stockings and 2 towels; furthermore from the Gem. of Mr. Past. Friedrich 82, from Mr. Past. Friedrich 40 Cts, from Mr. Logier that. 60 Cts. 26,45 , H. Stegner from Mr. C. Brandt by Mr.

Past. Friedrich1,00 "Chr. Fr. Keller collected at the wedding of Mr. Andreas Haag 86,10, from P. I. Jüngel 81, from the local women's association 81,84; from some parishioners there 83,75, namely: Bernhard Schnell 81, H. Haserodt 50 Cts, Ludwig and Carl Haserodt G 25 Cts J Wittwe Eycl50Cts, Jakob Reisinger 25 Cts, Andreas Haag 8112,59

" W. Hoffman" by Women's Club to Monroe, Mich., 88, by Women's Club to Adrian 82-- - 13.00 "L. Gärtner and Ch. SchäferReiscgld from Fr.- Ver. to Monroe, Mich.5.00 " Hoffmann, gardener and shepherd of the Gem. in Fraukcnlust, of the Fr.-Vcr. in Adrian 89.41 12.41 " C. Gardener of the Young Men's Association in Monroe, Mich.6,00

"H. Evers of the comm. of Mr. Rev. Schwan, Cleveland, O-, by Mr. Ernst. Lolk 85, by Mr. Jacob von der Au, of the parish of Mr. Past. Kühn at Euclid, O. 88 Cts, by Mr. Past. Bote collected on a child baptism 81,301,8s

Received

u. To the general synodal treasury: From the Synod. treasury westl. district, by Mr. E. Roschke850,00

For the general praeses:

By Mr. Past. Wolff, Jefferson Co, Mo.1.40 Bonder Gcm. of Mr. Past. W. Scholz,Minden,IIS. 4.85

b. To the Synodal Missionary Fund: By Mr. Past. Klinkenberg2,00 namely: 1,W by F. von Strohe. 1.00 from Bolte.

By Mr. Past. G. Cronenwett, at Woodville, Sandusky Co., O. from an unnamed person in the Ohio Synod 50.00 Bonder Gem. of the Hin. Past. Fick at CollinSville, IIS. 8.20 Bon of the comm. of Mr. Past. Schüepsick, Madison Co, IIS, Collecte on Ermdtedankfeste 2.80

By Mr. Past. Besel, Franklin Co., Mo. Collecte at the Ermdtedankfeste8,50 namely: 2.25 from his BethlehemS comm. 6.25 from his Edenezer comm.

Don of the commune of Mr. Past. Mulianovsky, Carlin" ville, IIS. 9,20

From the Trinity Distr. of the St. Louis congreg. -- 5.25 From the Gcm. of the Hrn. Rev. Jrcderkmg, New Wells Cape Girard. Co , Mo. --- 2.50 From Mr. Christian in Cincinnati, O. - - 5M 6. to the college maintenance fund for teachers' salaries:

From Mr. Beck in Columbia, Ills. 10,00 , the comm. of Mr. Past Fick in CollinSville, IIS. 9.35 Bon der Gcm. des Hrn. Past. Schliepsick, Madison Co, Ills, Collecte am Ermdtedankfeste- 785 By Mr. Past. H. Löber in Frohna, Mo., byHrn. Militzer-V ,U From Trinity St. Louis Community Distr. - 11.00 " Immanuel "" "" " 1600

Bon of Trinity S comm. in Shrboygan, Collecte on 9 pv8t Trin. 3.53 From St. Peter's parish inTownWilson, Collecte am on the 9th p. Trin. " By Mr. Past. W. Hattstädt, Monroe, Mich. 2.00 By Mr. I. Krepbach in the Gcm. of Mr. Past. W. Hattstädt 1.00

ä. For poor students and pupils in Concordia College and Seminary:

From Mr. Beck in Columbia, IIS. 10M. Bon der Gem. des Hrn. Past. Scholz in Minden, IIS. Collecte am Ermdtedankfeste11^0

e. To the maintenance fund for widowed woman Prof. Biewend: Bon Mr. Beck in Columbia, Ills. 5,00 From the congregation of Mr. Past. Gräbner in Sr. Charlc v 3M By Mr. Past. W. Hatistätt from the community of the Mr. Past. Lemke, Monroe, Mich. 515 By Mr. Past. W. Scholz of St. PaulsGem. near Naschville, Ills. 1,10 F. Böhlau, Cassirer.

Received by the undersigned: For the college maintenance fund: receipt of the congregation of Mr. Past. Nanschrt 9,21

To the Unterhals-Casse for Mrs. Prof. Biewend: From my parish 9,00

For the mission: From my comm. 11,81 Of the schoolchildren 82.54.

For the synodal treasury northern district: Bon some members of my congregation subsequently 1.01 W- Hattstädt, Cassirer.

For Mr. Pastor Fick: Collecte in Amelith 80,75 ""Frankenlust 4,0l Mrs. Schultheiss 1 ,00 L. Eschenbader 0.25 Dr. Koch in Frankenmnth 0.50 Pastor Dicke in Mapville 2,00 Pastor Also in Sibwaiing 0.50 A. Haag 0.25 Unnamed5.00 By Pastor Sievers 13.75 By Pastor Penalties- 2.00 Unnamed in New-lork3.00 Another " "3,25

Lutheran have paid: The 12th year: Mr. H. Winter.

The 13th year: Men: H. Winter, Retschmann, Past. H. Hansa 85.64. The 14th year: The men: H. Winter, G. Streeb 82.00, Retschmann, Blank, Past. H. Hanser 82.36., B. Hofmann.

The 15th year: By Messrs: Eckardt, L. Ekkert 50 CIS., W. Meier, T, Welker, G. Scheffer, H. Laumann, W. Wulfcköüci, A Schußler, H. Schmidt, H. Holle, C. Grabenkrüger, Winter, W- Temme, C. Wolff 50 Cts, G. Streco6Ä^ I. H. Allmeyer, H. Welpe 50 Cts, Ringlcr, Küster 54 Cts, Schmidt, BauerSfclld, Graf, Hillmanu, Wollier,VWV terstein, Sprötge, Huhn, Gräser, Toy, Eggers, Brück, Zink mermaun, Retschmann, B. Hoffmann 5 Er., Past C. dckkiilg(whole), Past. H. Eisfcller 83.50, Past. P. WaM< gans 10 Ex. The 16th year: The men: Hagestadt, I. Gotsch, H. Koch, Eberhaith Wilhelm, Raaf, Kienzle, Ed. Engelmann, C. RahmM C. Grüber, H. Meier, Past. Gräbner, Fr. Nöskr, W- Wißmann, W. Meier, H. Möller, H. Berkmcier, W.N- de dusch, K. Berkemeier, H. Ohlmdorf, W. Welker, Lindemann, D. Reinkc, H. Mcinke, Past. C. Schließ Schuppan, hardening, W. Borchrlt, H. Winter, Dr. ß- W. Assmann, H. Welpe 50 Ctü., P. Tcnninger, Pass," Brauer 47 Er., Past. L. Dulitz, Past. C. C. Metz 14 V., C. Wichmann, Bro. Meyer.

F. W. Barthel.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

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Unit,

abgestattet für die Sitzungen der deutschen ev.-luth. Synod von Missouri, Ohio u. a. St. west district am 5. Mai 1859 und die folg. Days at Addison, Du Page Co, Ill.

(Continued.)

Luther writes in his writing of the keys: "Whereupon think that the keys or forgiveness of sins do not stand on our repentance or worthiness, as they teach and pervert; for that is altogether Pelagian, Turkish, heathen, Jewish, Anabaptist, enthusiastic, and end-Christian; But, again, that our repentance, works, heart, and whatsoever we are, may be built upon the keys, and with all our mind confidently rely upon them, as upon the word of God, and for loss of body and soul, not to doubt what the keys say and give thee, as surely as if God himself spake it; as indeed he speaketh it himself; for it is his command and word, and not man's word or command. But if thou doubt, thou makest God false, and perverteth his ordinance, and buidest up his keys upon thy repentance and worthiness. Thou shalt repent (this is true), but that therefore the forgiveness of sins should be sure, and confirm the work of the key, that is, forsake the faith, and deny Christ. He will not forgive thee sin for thine own sake, but for his own, out of pure grace, by the key, and give it thee.... Christ saith, What ye bind on earth 2c.

Note here, that he promised assuredly, assuredly, that what we bind shall be bound and loosed.

Bind and loose on earth; here is no false conclusion. He two keys, because God's Word is not taken for God's saith not, What I bind and loose in heaven, that ye also Word, but because it is spoken by men, they look at it as shall bind and loose on earth, as the teachers of false if it were the words of men and think that God is high reasoning fool. If we would know what God bindeth or above and far, far, far away from such a Word which is looseth in heaven? Nevermore, and the keys were in on earth, and then they look up to heaven and write vain, and of no profit. Neither saith he, Ye shall know other keys.... Be not deceived here by Pharisaical what I bind and loose in heaven: who can or will know? babblings, that some may deceive themselves, how But, saith he, If ye bind and loose on earth, I will bind and man can forgive sin, when he cannot give grace, nor the loose with them in heaven: if ye do the work of the keys, Holy Ghost. Stand thou by the words of Christ, and be I will do it also: yea, if ye do it, it shall be done, and it is thou sure that God hath no other way to forgive sin, but not needful that I should be inferior to you. What you bind by the word of God, which he hath commanded us men, and loose (I say) I will neither bind nor loose, but it shall If thou snatchest not forgiveness in the word, thou shalt be bound and loosed without my binding and loosing; it gape in vain toward heaven for grace, or, as they say, shall be one work mine and yours, not two; one key mine for inward forgiveness. But if thou sayest, as the ruffians and yours, not two; if you do your work, mine is already and the sophists do, that many of the keys of binding done; if you bind and loose, I have already bound and and loosing are heard, and yet turn not to them, and loosed. He binds and unites himself to our work, yea, he remain unbound and undone, therefore there must be commands us his own work; why then should we make something else besides the word and the keys: the it uncertain, or turn back, and pretend that he must bind Spirit, Spirit, Spirit must do it. But thinkest thou that he is and loosening in heaven were different from our binding know in his time, that because of his unbelief the binding and loosening on earth, or as if he had different keys up was not in vain, neither did it fail. So also he that in heaven than these on earth, when he clearly and believeth not that he is loosed, and is not bound, plainly says that they are the keys of heaven and not the keys of earth.... But such thoughts come from

If a man forgive his sin, he shall know by and by how certainly his sins are now forgiven him, and he will not believe it. St. Paul saith Romans 3:3, Because of our unbelief God shall not be lacking. So also now we speak of him that believeth or believeth not the keys, knowing almost well that few believe; but we speak of brethren, and that God's word may be spread and if and when he believeth the same. For Christ is the end that which the keys do and give. He that believeth not hath nothing, but the key is not lacking. Many believe not the gospel, but the gospel faileth, and therefore lieth not. A king giveth thee a lock: if thou receive it not, the king hath not therefore lied, neither hath he erred; but thou hast deceived thyself, and it is thy fault; the king hath certainly given it.... For it is God's command and word, which the former speaketh, and the latter heareth; both are guilty, for the salvation of their souls, of believing such things as surely and firmly as all other articles of faith." (XIX, 1172-77.)

Thus Luther writes to Joh. 17,10: "To transfigure Christ or to believe in him is nothing else than, as we have heard, to believe that whoever has him has the Father and all grace, divine goods and eternal life. For though some may say of Christ, and even speak the words, that he is the Son of God, and that he has redeemed us, 2c. yet they never learn or know how to accept him, how to use him, how to seek him, how to find him, how to keep him, and how to take hold of the Father in him and through him. This is what we see in some of our "red spirits," who have learned from us to speak of Christ and the faith, how seldom they teach this doctrine, and how coldly and clumsily they speak of it, when they have to touch this main point, and who rush and flutter about such texts, considering it to be a minor art, which everyone has long since been able to do. Srkmma, it is vain other thoughts, of which they are full, that, though they sometimes hit something, yet they themselves understand nothing of it, and quickly fall away from it to their dreams. But a right preacher presses this article most of all, even without ceasing, as everything that belongs to God's knowledge and our salvation lies in it, as you see everywhere in this Evangelist John and St. Paul's Epistles. For here it is true on both sides that it is said, "When the heart is full, the mouth overflows." (VIII, 740.1.)

Furthermore, Luther writes in Gal. 3, 19: "I will now keep quiet about the Anabaptists, the new Arians, and the fanatics who blaspheme and desecrate the holy sacrament of the body and blood of our dear Lord Jesus Christ. Sacrament of the Body and Blood of our dear Lord Jesus Christ, who all together understand or know as little about the work of the Law and what it serves as the Papists themselves, although they let themselves be heard differently with many words; for they have long since fallen back from the pure doctrine of the Gospel to that of the Holy Spirit.

They do not teach the doctrine of the law; therefore they ascribes to God's commandments or to the law that do not teach Christ. This they do, that they boast with which belongs to Christ alone. But this is Christ's proper great clamor, and may well swear that they teach nothing and special office, that he should most graciously else, and seek nothing else with their doctrine, nor mean receive him that is made a sinner and unrighteous by the anything else, but God's glory, the salvation of the law, and absolve him from his sins through the gospel, brethren, and that God's word may be spread and if and when he believeth the same. For Christ is the end preserved pure and clear; but when it is seen in the light of the law, whereby every one that believeth is justified, and in the bottom, it is found that they counterfeit God's Rom. 10:4; and he is the Lamb of God, which bareth the word, and turn it into an erroneous misunderstanding, sin of the world, Joh. 1:29. But these things the Papists that it must sound and interpret to them what they dream and the zealots turn back, and cannot do otherwise, and want of their own liking. Therefore, under Christ's because they understand not the doctrine how and name they teach their own dreams, under the name of whereby a man must be justified. Wherefore this is the the Gospel they teach vain laws and ceremonies; thus, main part of their doctrine, though they veil it in words, after all, they remain one way and another, as they have namely, that they take Christ for Moses, and preach the always been from the beginning, namely, monks, saints of works, teachers of law and ceremonies, without we teach faith so diligently and diligently, saying, Ha! inventing new names for their nature and also other or Faith! Faith! wait a while, till by faith thou goest to new works. (VIII, 2258.)

Luther writes similarly on John 6:53: "All other must fulfil the law of God, as it is written, Luc. 10:28, Do doctrines (though they speak the very words which we this, and thou shalt live. You must suffer much, shed use) are nothing else than of good works; as our fools, your blood, leave your house and your farm with your when they are seen in the light, teach only of good works, wife and children, and follow the example of Christ; you not understanding that life, grace, and blessedness only make people secure, lazy, and sleepy with your come without our works, only that we believe" (VII:2107). preaching of the faith. So they fall from Christ to Moses, (VII, 2107.)

Matth. 5, 16: "To teach and confess Christ rightly is his works, and so lead the people from baptism, faith, not possible without faith. As St. Paul says in 1 Cor. 12, and the promises of Christ, unto the law and works, and 3: "No one can call Jesus Lord without the Holy Spirit. so make grace of the law, and law of grace.... As for the For no false Christian, nor a spirit of the mob, can words, they distinguish them, as I have said, but truly in deed they mix them together and make a cake of them. understand this doctrine. How much less will he preach For they do not admit that faith alone can justify without it rightly and confess it, though he takes the words and works; but if this be true, Christ is of no use to me. For repeats them, but does not keep them nor leave them though I have righteous faith, yet, according to this pure; he always preaches in such a way that one grasps opinion of theirs, I cannot be justified thereby, if I have that he is not right; yet he smears his zeal on it, thereby not charity at the same time. So Christ does not make taking away Christ's honor, and taking it away from righteous, though he be taken by faith, if grace also himself. Therefore this alone is the most certain work of helpeth nothing, neither can faith without love be a true Christian, when he so praises and preaches righteous (or, as the Anabaptists say, without creed, righteous, though he be taken by faith, if grace also suffering, and shedding of blood); but if love be with it, Christ, that men learn how they are nothing, and Christ together with works and suffering, then faith is righteous, and makes righteous. With this doctrine, the is all." (VII, 623.)

Gal. 2, 17: "Therefore it can never be otherwise, all and makes righteous. With this doctrine, the papists, anabaptists, and all others who do not know or unrighteous, mad enthusiasts and the fools of this age do not understand the righteousness of Christ, must are again obscuring the grace and benefits of Christ, make Christ into Moses and the law, and Moses and the depriving him of his due honor, that he alone does not law into Christ. For thus they teach that faith in Christ make righteous, and making him only a bad servant of makes one righteous, but not without fulfilling the sin; therefore they have learned no more from us, than commandments of God. It is true that the that they only repeat our words to us, and yet do not commandments of God must be fulfilled, for it is written understand a whit of the matter of which they want to in Matthew 19:17, If thou wilt enter into life, keep the speak. They want to be respected and held up as if they commandments of God. But how we come to this had heard the gospel and the fulfillment they know not; for they think it is done badly by our works. So soon Christ is denied, and faith is destroyed, because they have not heard the word of since fallen back from the pure doctrine of the Gospel to God.

They may teach the faith of Christ purely and correctly, as we do, but at bottom they are only vain teachers of the law in all things, as the false apostles were ... Therefore there is not one among them all who understands rightly and thoroughly what the difference is between the law and grace, no matter how learnedly and nosily they may profess to be; for experience convinces them, if they are to use and handle things rightly, that they have no right thorough understanding of them." (VIII, 1852- 57.)

In the church postilion on the Evang. on 14 Sonnt. n. Trinit. it says: "The other kind of faith is that it does not want to know, nor to be assured beforehand, whether it is worthy of grace and will be heard, as the doubters do who reach for God and tempt him. As the blind grope at the wall, so they grope at God, desiring to feel him beforehand, and to be sure that he will not escape them." (XI, 2122.)

In the same passage about the Gospel on the 1st Sunday of Epiphany: "God does not want us to rely on anything else or to cling with our hearts to anything that is not Christ in His Word, however holy and full of the Spirit it may be. Faith has no other ground on which it can stand. We must seek Christ in that which is the Father's, that is, that we hold badly and only to the word of the gospel, which shows and makes known to us Christ. And only learn in this and all spiritual trials, if thou wilt rightly comfort others or thyself, to say thus with Christ: What is it that thou runnest thus hither and thither, and wearest thyself out with anxious and sorrowful thoughts, as if God would not have mercy on thee any more, and as if there were no Christ to be found, and wilt not be satisfied before thou find him in thyself, and feel thyself holy and without sin; there nothing comes of it, it is vain toil and labour. Knowest thou not that Christ will not be, nor be found, but in that which is the Father's? not in that which thou art, or in that which all men are and have. This is not the fault of Christ and his grace: he is and remains undestroyed, and can always be found. But it is lacking in thee, that thou seekest him not aright, where he is to be sought, because thou judgest according to thine own feelings, and thinkest to lay hold on him with thy thoughts. Thou must come hither, that not thine own nor any man's, but God's business and government, even where his word is, there shalt thou meet him, and hear him, and see that there is neither wrath nor displeasure, as thou fearest and tremblest, but only grace and tenderhearted love toward thee. But it is hard before the heart comes to this and takes hold of it: it must first come to know that all is lost and in vain, that it seeks Christ, and that in the end there is no counsel, because

That apart from thyself and all human comfort thoult a man ascend a high tower, or pass over a bridge, mayest yield thyself into the word alone." (XI, 623-25.) under which there is a deep river, he shall be badly 1 Corinthians 15:2: "This is what has happened to alblinded, and blindly led, and a mantle shall be put about heretics in the high article of Christ. Just as it stilhis head, and he shall be led and carried: otherwise he happens to our mobs about baptism and the sacramentshall fall from the tower, and break his neck, or fall into because they do not merely believe the word, butthe water, and be drowned. So if we want to be saved, speculate and think with their reason, which cannot saywe must also follow our leader; then we will be safe. We otherwise than: Bread is bread, water is water; how carmust also close our eyes in bad faith, and follow the bread be Christ's body, or water a bath of souls? For shesguide, the divine word, and say, I will be wrapped in cannot and will not abide in the word, nor be caught ups waddling clothes, and have a mantle put about my in it, but let her wisdom go with her, and understand andhead, and be led to that which I believe, and see not; master it herself 2c. And because she sees that it is soand will live and die upon it. We shall feel it no other way, contrary to her understanding and all her senses andf we be torn about it at once." (Erlanger Ausgabe, Vol. feelings, and contrary to experience, she falls away fromX4XI, pp. 296. 297.

(To be continued.)

it and denies it altogether, or, if she cannot be convinced, she twists and twists God's word with glosses, so that it must rhyme with her understanding, and faith has no place, but must give way to reason and perish. But against all that reason suggests or wants to measure and investigate, yes, what all the senses feel and comprehend, we must learn to hold to the word. .

Though I feel sin pressing me so hard, and my conscience so shattered, that I cannot pass over, yet faith must close the contradiction, and hold fast to the word in these two things. For if thou wilt judge according to that which thou seest and feelest, and if the word of God be held up to thee, thy feeling will be opposed, and thou wilt speak: Thou sayest well many things unto me, but my heart saith many other things unto me; and if thou feltest what I feel, thou wouldst also say otherwise 2c.: then thou hast not God's word in thy heart, but is muffled and blotted out by thine own thoughts, reasoning, and pondering.... Therefore the two must remain here: that we are lords of the devil and of death, and yet at the same time are under his feet; one must be believed, the other must be felt... Sayest thou then, What preachesst thou, and believest thou, if thou thyself confessest that it is not felt nor sensed, then thy preaching must be nothing, and a mere dream? For if it were anything, experience would have to show something of it! Answer: This is what I say, that it is bad to believe by experience that which is not humanly to be believed, and to feel that which is not felt; so that, inasmuch as the devil is my master by feeling, he must be my servant, and if I lie below and all the world is superior to me, I lie above. How is that? If it is to be true, experience must come to it and be felt? Yes, that is right, but it is said that feeling must come afterwards, but faith must be there beforehand, without and over Feeling." (VIII. 1166-69.)

Joh. 3, 11: "In all Christianity we have nothing higher nor greater than the word.... And deal alike with us as with one that hath a dizziness of mind; shall the

The stolen letter.

In February of this year we received from Rev. P. Eirich, of Lithopolis, Ohio, a member of the Ohio Synod, a submission for the "Lutheran," in which the said Rev. Eirich spoke out against his Synod, on account of certain activities of a Masonic member of the Synod, and on account of the protection which the said member had received from other members of the Synod, and defended himself against accusations made against him. Mr. P. Eirich requested the inclusion of his essay in the "Lutheran" because the inclusion of it in the organ of his Synod, the "Lutheran Standard," had been positively rejected. Although we now saw that, according to all the demands of justice, Pastor Eirich must be allowed a public testimony and a public defense, we nevertheless considered it unacceptable that this should be done in the journal of a foreign synod. We therefore also refused to accept the article and sent it back to the author, stating our reasons. We then received a second letter from Pastor Eirich, dated March 14, in which he explained to us the necessity of testifying against the Masonic activities that had been carried out by a member of his synod in his (Eirich's) congregation, and of publicly justifying himself as one who had been pilloried in the "Lutheran Standard. At the same time he asked us for advice as to what he should do, since the "Standard" does not take up any defence and the Synod does not assemble for two years; whether he should resign 2c.? To this we answered him under the 19th of March, that he should write a pamphlet, but not resign from the Synod. Mr. Pastor Eirich acted in accordance with this advice, and on the occasion of the meeting of the Western District Synod of Ohio, he also read from our letter that passage which deals with one of Luther's statements and with his resignation. Trusting the honesty of his synod members, he let

But he found several written documents, among which was our letter, lying unlocked in a room of Pastor König in Wapakonetta, East. What happened now? - Behind his back they rummaged through his papers, found our letter, hastily copied it in full, and delivered the copy to Prof. Dan . Worley in Columbus, editor of the "Standard", since Mr. Worley has despised our gentle admonition, his who now not only presented this stolen property as a good booty, but also publicly gloried in its fortunate acquisition, even circulated it among his comrades and referred to it in the "*Standard*".

Although we were completely indifferent, and in a certain sense only pleased, that our letter had fallen into these hands, since it was the best witness of our honest faith, we were nevertheless not a little appalled at this shameful deed. For if a Christian can no longer expect even those who call themselves his brethren in the faith to keep the secrecy of the letter sacred; if he must himself, for the sake of his supposed brethren, use lock and key; nay, if he must expect that supposed brethren will not only penetrate the secrecy of the letter behind his back, but also make public use of it: then it is safer in the bar to deal with respectable worldlings than with such "brethren." For a respectable man of the world, if he did not fear God in this, would yet fear the infamy into which he would fall by secretly opening and using a foreign letter. Therefore, in No. 4 of the "Lutheran," we deliberately did not name the person involved in the matter. We hoped that he would try to make amends privately in a Christian way. But even in this last confidence in the sincerity and honorableness of Prof. Worley we see ourselves bitterly deceived. In the October 14 issue of the "*Luth. Standard*" he declares that our letter has become the property of the Synod (because Pastor Eirich read something from it) and that he has a right to make use of it, that the letter has become a public document through this communication. We confess that we could hardly believe our eyes when we read this. More annoying Jesuit pranks have probably never been made. Consider, Prof. Worley concludes: Pastor Eirich reads a few lines from a letter of the Synod - *ergo* the whole letter is a public document and property of the Synod! This is a conclusion like the following: I give out of my purse, which contains a hundred thalers, to a beggar or also to a merchant one thaler - my purse together with the whole contents is the property of the beggar or merchant! - In America, such logic is sometimes overlooked in political speeches, in which Mr. Worley is said to have dabbled; but in trade and business, or even in religious and ecclesiastical matters, it is an object of abhorrence. We can only congratulate the Columbus University on this, if Prof. Worley does not

He does not teach morality, but, as far as we know, only mathematics and the natural sciences. For moral principles, such as the one adopted by him above, are found, as I said, only in writings such as the *Institutum Societas Jesu* in the Jesuit Constitution *) We hope that, behind my return of your article, which do not befit a confessor of the truth. I am therefore pleased to see from your communication that my reasons have satisfied you; for I must confess to you that as indifferent as I am to judgments about me on the part of dishonest people, I am jealous of my good name among honest men.

Since Prof. Worley writes of our stolen letter as if it would show us in a light of which we would have reason to be ashamed, we have had it resent to us by the addressee, and share it with the public in diplomatic detail below.

Prof. Worley wants to find an ambiguity on our part in the fact that we have extended the hand of *fellowship* to the Ohio Synod and yet have advised Mr. Pastor Eirich to write a pamphlet against Masonic activities within the Ohio Synod, with the promise to then publish an excerpt from the pamphlet in our papers. Leaving the judgment of this to the public, we note only the following.

Since, in the first place, Mr. Pastor Eirich had his synodal organ closed to him for a testimony against a public sin of a member of the synod, by which the salvation of the congregation of the former was endangered, there was no more Christian way of doing enough for the conscience than the publication of a pamphlet; and since, in the second place, Mr. Pastor Eirich was publicly denounced and denied by his own the next means of vindicating himself publicly, it was evidently our duty to promise him at least that he would be publicly denounced. Pastor Eirich, our friend and brother, was publicly denounced and denied by his own the nearest means of public vindication, it was evidently our duty to promise him that we at least would do what could serve to vindicate him. Whoever, in order to preserve fellowship, demands that nothing be done to tax the truth and to defend an innocent man who has been exposed, must have a different conception of Christian fellowship than the Missouri Synod took from God's Word. How little, by the way, we have instigated an unchristian, unloving treatment of the guilty, or even attempted to draw a member of the Ohio Synod over to us, our letter itself will best show. We leave it here to follow.

*)By the way, the seiche is made even more serious by the fact that Prof. Worley has already been punished by members of his own synod for his dishonorable behavior, whereupon he has given completely different reasons than those given in the "Standard" for his justification! He declared, in fact, that he had not stolen the letter; how the copyist had obtained it was of no concern to him, since the manner of first obtaining the letter could not be a burden to him. So even the well-known saying: "The fence is as good as the thief," strikes Mr. W. in the face! And what must those members of the Ohio Synod think of Mr. W., to whom he has privately given quite different reasons for his conduct than they now read publicly?

"St. Louis, March 19, '59. dearly beloved brother in the Lord!

This morning I received your l. I thank you very much for it. I was, however, concerned that you might have misunderstood me and see human considerations behind my return of your article, which do not befit a confessor of the truth. I am therefore pleased to see from your communication that my reasons have satisfied you; for I must confess to you that as indifferent as I am to judgments about me on the part of dishonest people, I am jealous of my good name among honest men.

My advice would be that you expand your submission a little and have it printed as a small pamphlet, under the title: "Emergency public testimony against Masonic activities within the Synod of Ohio, for the salvation of one's own conscience and for the warning of unsuspecting Christians, submitted by Father Eirich, a member of the aforementioned Synod. In this, however, I would merely adhere to the matter at hand in the first instance, and would punish nothing else but the Masonic machinations and connivance on the part of the most influential members of the Synod. I would not use satire, but would only illuminate and punish the matter with God's Word, and would also expressly refer to the fact that the Redaction had cut off my otherwise preferred path of testifying in the Synodal organ, and that I could not have waited with my testimony until the next general Synod.

Since you write better English than German - you will forgive me this remark - I would, in your place, first give the manuscript to a Deutschgeschulren for review, if you do not prefer to write the pamphlet in English. I would ask for a copy after the appearance of the same and then give an extract in our sheets. For then the matter would be open to public judgment, and we could not be said to be harboring the malcontents of the Ohio Synod, to have them attack their mother from our castle.

That the dissemination of the "Defence" has been an interference with your ministry is undeniable. For whether the intrusive, uncalled-for teaching of my parishioners is done orally or in writing is entirely the same. The passage from Luther to which you refer is quite striking; it should be included in the pamphlet, with the remark that, of course, anyone can have printed what agrees with God's Word, but that then his spiritual products are not to be offered for sale and imitated by anyone who does not belong to those commanded by him. But the "*Defence*" is first of all contrary to God's word, contrary to the confessions of the church, contrary to the oath and the duty of a church servant, and secondly it has been talked into the hands of those commanded to you by a stranger as an angle-creeping commodity. The sin is therefore a twofold one and

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| <p>consists in the spreading of ungodly seductive doctrine and in the illegitimacy of this spreading.</p> <p>As far as leaving is concerned, it is my conviction, which I have always maintained and which has never wavered, that everyone remains in the position to which God places him, as long as one does not want to force him to take part in sin, injustice, error, and the corrupt nature, or until he no longer wants to suffer his testimony and cuts him off. I therefore think that you should stay, continue to testify, and not give up the hope that things will get better.</p> <p>Make do with this little.</p> <p>May the Lord be with you, strengthen you and give you victory and blessing.</p> <p>In the same your</p> <p>C. F. W. Walther."</p> <p>(Sent in by Pastor Brauer.)</p> <p>The "Lutheran Herald" and Spiritual Salt."</p> <p>The "Lutheran Herald" published an English speech some time ago, in which he testified against the miserable activities of the General Synod, especially its hypocritical confession. In No. 10 he now defends himself against a "Philo-Lutheran" and a certain "Fritz," who, because they were born in America, think that they now also have the inherent right to commit <i>humbug in</i> faith and confession. The "Herald" realizes that the G. Synod is in danger of being dismembered by the indignation of the true Lutherans against such after-Lutherans. He says that it might come to the point "that the individual Synods would effect <u>their escape from Egypt</u>." About this dawning of light in the "Herold," however, a certain one seems to be deeply frightened, and therefore makes the following fearful remark about this thought of a <u>possible</u> flight from Egypt, which at the same time gives information as to how the <u>decided elements in the</u> G. Synod, who <u>so bravely confess with their mouths, actually feel</u>. Synod actually think, when the seriousness of their "<u>fire-salted</u>" will even takes them - even if only <u>in thought</u> - as far as the Red Sea, and it is now a matter of really "remitting" Egypt. The commander sees his faithful already fleeing behind him with determination to the shores of the sea, - of course always only in thought - , now he is to step forward into the foaming waves, to cross over into the barren desert! - A sweet smell whispers to him from the dear old land of Egypt (-the onions are so delicious there!) Then he turns with determination and speaks thus, "in spiritual salt."</p> <p>"But I do not wish to be understood as if I were a friend of separating and fragmenting synods (or even of "deserting" them)."</p> <p>I forbid! Who likes to leave Egypt?</p> | <p>And where to separate, where to desert? That is the question. To stay alone? - But there's not much going on! - To join the Missouri Synod? Oh, dear! Oh, dear! That would be like jumping out of the frying pan into the fire. The "truly consecrated to God through spiritual salt" would not be appreciated, and would be treated very roughly - very roughly, in fact. Under such rough treatment, tender souls must fall ill, wither, wither, pass away. Alas! Farewell! - Besides, the Missouri Synod has no history at all; the G. Synod, on the other hand, is already 100 years old! Also, the salaries of its preachers are so desperately low, for since they are in earnest in their fight against secret societies, enthusiasts of all kinds, 2c. the crowd usually remains small. No, then, as a certain D.D. in P. said, one would not have to become right in the upper room before joining the Missouri Synod. And it is true, the way he is now in the upper room, we could certainly not use him in Missouri. ----- No, no, Egypt-land, onion-land, how could I leave thee! A little excursion to the seashore for a change, but then back, back, dear brothers! For the sea is deep and the desert over there is ugly - very ugly! -</p> <p>"Let us be patient with one another, for "the LORD also asked patience of us!"</p> <p>The principle would be good enough, and it sounds so beautifully pious and Christian and humble. If only one knew what to do with it. Can the "Lutheran Herald" in his "spiritual salt" also tell us how God is patient with us and where the <u>limits</u> of his patience are? For there is a limit to patience; surely it is not an unceasing sweetheating with sin, and a peace and love and perseverance without end? The first world perished in the flood, Pharaoh was drowned in the Red Sea, Sodom was burned in fire and brimstone, and God's patience came to an end. And when God allowed the devil to enter Judas, God's patience with Judas was also at an end. This would indeed be a mighty "fire-salted" doctor of theology, who could look directly into God's heart and see how his patience stands, or who would let the pitying roar of his own weak bowels be the thermometer, that he might measure the state of God's goodness, patience, and long-suffering. We cannot deny that all swarm-mindedness, even that which is driven by "patience," "peaceful perseverance," "non-desertion," is very offensive to us. A Lutheran should have learned so much and become sober enough to know that there is no other way to see into God's heart than by looking into His Word. But God's Word says where his patience, and therefore also ours, should end, and that very clearly.</p> | <p>in relation to false believers. Of many passages, only one, Rom. 16:17: "But I exhort you, brethren, that ye take heed of them which cause divisions and vexations beside the doctrine which ye have learned, and depart from them." God does not say, "Have patience, for I am patient," "endure peaceably," "desert not," but only such say this as put in the place of the word of God, and in the place of the divine patience, their own human, sweet imaginations, and the dull feeling of their own sick bowels. The platformists in the G. Synod cause "vexation and division" beside the right doctrine; why then do not the "true Lutherans" "depart" from the same? No, the dear, good, spiritual gentlemen want to have "patience," want to "persevere," for since they are the general tenants of "living" Christianity, they naturally have special communications with the Holy Spirit. Since they are the general tenants of "living" Christianity, they naturally have special communications with the Holy Spirit, who has revealed to them that God has even greater patience than He has revealed in His Word. Patience according to the Word of God is only for the <i>outside</i> Lutherans, the so-called Old Lutherans, who do not make any American progress in development, who suffer from "Pharisaism of the head" and are also often coarse, very coarse. The inslās Lutherans, the real core, are not guided by the patience revealed in the Word of God, which is too vulgar, not tender, not deep-feeling enough for them, but by the secret, inward patience. And therefore it is also very unreasonable, and again very coarse, that such spiritual, inward core-Christians should always be harangued with the word, for they have long since got over the word. Or is it not so? Where is any Doctor of Theology, or any other <i>prominent man</i> in the G. Synod, who dared, nay, who even once made the attempt to prove that their "patience," their "peaceful perseverance," in the G. Synod, was in accordance with the word and the will of God? No, they sin continually against the clear Word of God, often held up to their eyes, and then call it, according to the devil's logic, "Let us be patient with one another, for the Lord also is patient with us."</p> <p>"But let us defend the truth when it is in need."</p> <p>Yes, that would be a good thing. Now then, the following truth is in need in the G. Synod: Gal. 5, 9: "A little leaven leaveneth the whole lump. 1 Cor. 14:40: "Let all things be done honestly and properly." Titus 3:10: "Avoid a heretical man." Now these, of course, would be truths which the "true Lutherans" in the G. Synod, if they did not wish to be "dumb dogs," ought to defend, but instead of this the dear gentlemen exercise themselves in "Christian patience" and in "peaceful perseverance."</p> <p>"We did not create the defects and faults from which "the church groans; all that is</p> |
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"we can do is to testify against it; the "rest we must leave shall hold." (Hitherto we knew what the Old Covenant was, and what the New Covenant was; now we learn also what the "everlasting covenant" is). "Every truly consecrated person can only become pleasing to God through spiritual salt, through the powerful impulse of the Holy Spirit. Spirit to become pleasing to God." (Here the shameful hypocritical confession, by which God is salt cave is advanced, hitherto it was true that a "consecrated man" was already pleasing to God, now he must first become so through the "spiritual salt"). "But in this sin, and thus continually contributes to the "errors Moab shall become like Sodom-a salt pit." (At the end the and deficiencies" of the church. - And that you can do no salt even begins to oracle and to become a little biting, more than "testify against it" is not true. You have already because it should not surprise us if under "Moab" - not done more. Why so modest? You have already -actually Missouri would be understood).

We take the liberty of advising the noble "salt" speaker to at least abstain from "spiritual salt" before border. No, you can do more, and you certainly have the hand and to make use of "bodily salt" instead, e.g. necessary courage and the "fire-salted" determination to Glauber's salt. do so. The only thing that hinders you is just your good, What "spiritual rottenness" still prevails in some parts of the Church, by the way, can be seen from the fact that your "salt" that you have with you, in a word your "living there are still Lutherans who write together such saltless Christianity."-You leave the "rest" to the "Lord. Indeed, broth and Lutherans who can still swallow it. that is not so stupid; you are clever people, too. The "Lord" has indeed said that "witnessing" does not do it alone; his true Christians are to do still more; they are to "avoid" heretical men, if they have twice begotten against them without their mending; they are to "depart" from "brethren" who bring false doctrine. No, you say, we will not do that; here is a free country, we will not take orders from any lord, yes, we want to "testify"; but the "rest," e. g., the turning away from Egypt, that is a very unpleasant thing, we "leave it to the Lord," the Lord may do that himself! O brave witnesses, heroes! -

Now comes the actual treatise on the "spiritual salt," which, in order not to disturb the effect, we do not wish to interrupt at length, but only to conclude with a remark. "Therefore I say, tarry and learn to understand the sentence, Ye are the salt of the earth." "You are called and gifted by the Spirit who is in you to stir up the world spiritually, to make it better, and to keep it from spiritual rot. If you yourselves let the holy If you yourselves let the holy spiritual instinct die in you, who shall awaken and improve you again? But if the salt becomes dull and ineffectual, if the minds are embittered by disunity, then we cannot attain and have unity" (what depth! and what truth! the "salt" speaker has here pronounced: if the minds are embittered by disunity, - so - so we cannot have unity. It is extraordinary!). "Have salt with you, hold together." (Had Christ no salt with him, when he did not hold together with the false-believing but frommthuendon Pharisees?) "But all things must be salted with fire," that is, "the everlasting covenant which binds Christians together.

*Later he said that he "meant it in the sense of St. Paul 1 Tim. 6. 17"! By which explanation, of course, the matter only becomes worse, for an adiaphoron cannot be commanded and enjoined like the keeping of a divine commandment, therefore Paul, when he had asked the Corinthians for a tax for the poor, finally added: "I do not say that I command anything; but because others are so diligent, I also try your love, whether it be of a right kind." 2 Cor. 8:8, compare verses 1-7.

**) One is even said to have issued "life-threatening (!) threats".

The latter made freedom their motto, and even chose Luther as their arbiter. However, since we see from the "Informatorium" that the "Iohannisburgers" have requested a preacher from the Missouri Synod, we will suspend our judgment as to the truthfulness of the self-contradictory report and wait for a further report from the other side. Up to this moment we have never come into contact with any soul in Johannesburg.

(From Ehler's Kirchenblatt.)

Unions - Tolerance.

The provost, Mr. Lubenau of Lobsens, makes the following announcement to the editor of the church bulletin on May 30:

Early on the 29th of April the 3rd year old child of the local widow Tuchowska died in our parish. The burial of the same was to take place on May 2 c. In consequence of the permission granted by the Lutheran parishioners of Luchowo, named Brandt and Pankow, the funeral was to take place on the burial ground in Luchowo, about a mile from Lobsens, because the local Lutheran congregation has not yet been able to obtain the consent to lay out its own burial ground due to the resistance of the mayor and the local church council demanded a burial tax for the grave site that was unaffordable for the widow Tochowska, namely twelve times the usual rate.

Arrived at the burial ground in Luchowo with the corpse, the local schoolmaster Piszczek, at the instigation of the unintelligent churchwarden Grimm from Lobsens, who had hurried ahead of the corpse procession with snorting horses, opposed the burial of the corpse and it had to be set down on the country road next to the burial ground in order not to lead it back again. Moreover, shortly before, the 2c. Grimm had the night watchman in Luchowo throw the pit that was to hold the corpse.

The corpse therefore remained standing under the supervision of 4 persons and a complaint was immediately lodged by the local Evangelical Lutheran church college with the local district office, which was soon decided by the deputy district commissioner, Mr. Rendanten Witte, to the effect that the burial could already be carried out at 5 o'clock in the afternoon, which then also took place with singing and prayer in all tranquillity.

On a second complaint of the local Evangelical Lutheran Church College to the Royal Government at Bromberg, the following decision was issued:

"The church council of the Protestant congregation there has been informed that according to Tbl. II. Tit. XI. § 189 of the Allg. Landrechts, the church societies of the various religious parties admitted to the state are to be treated in the same way as one another.

The "Informatorium"

of last month again contains a hair-raising account of the apostasy of a congregation in St. John'sburg from the Buffalo Synod. It is told that the congregation was supposed to give a certain monthly contribution for the building of churches, schools and parsonages within the Synod and, when neither pleas nor admonitions wanted to make the congregation willing, that the young preacher of the congregation finally ordered the contribution by virtue of his office *); that, however, a terrible storm broke out and the most atrocious excesses were committed. **The "Informatorium" tells us that the "mutineers" did not want to know anything about the Missouri Synod and its teachings until the outbreak of the mutiny; nevertheless, our Synod, and especially the few of us, are to blame for everything! Even if the reported excesses had really been perpetrated with reference to the biblical Lutheran doctrine of Christian liberty, which our Synod and we profess with it and which the Buffalonians reject, these excesses would still be as little ours and our pure doctrine to blame for, as little Luther and his doctrine were to blame for the horrors of the Peasants' Revolt and the Münster Anabaptists, although the Peasants and Anabaptists did not want to know Luther's sayings about Christian liberty.

The churchyards of the respective parishes may not it is even more frightening to inflict this highest churchLye preached the mission sermon on Matth. 9, 35-38. As deny each other burial for lack of their own punishment on a Christian for the sake of the truth heofferings for the poor Gentiles, H42,30 was offered along churchyards; that although a higher rate may be confesses. But even this really happens now and thenwith a pair of gold earrings. The afternoon service was demanded from the churchyard guests than the tariff in the midst of the Lutheran church. Therefore bewareprovided by the Rev. loci and Rev. Scholz. for members of the parishes concerned, the tariff to of false prophets, who come to you in sheep's clothing, May the faithful God also bring this news to the glory be applied for this purpose is subject to our but inwardly they are ravening wolves! and praise of his name. confirmation.

(Late. Sent in by L.)

Ohio Synod.

No sooner has a member of the Missouri Synod by the name of König, who had left the Synod for reasons of the dear belly, been admitted to the Synod, in spite of well-motivated protests against it, than the editor of the "Lutheran Standard", in his number of October 28, raises a great hue and cry about the fact that the Missouri Synod has admitted a member of the Ohio Synod, Pastor Eirich, who felt too weak to do so. October, the editor of the "Luth. Standard" in his number of October 28, raises a great cry about it, as about grave sin, that the Missouri Synod has admitted a member of the Ohio Synod, Mr. Pastor Eirich, who felt too weak to save his "conscience" as a Lutheran in the latter Synod, because of its deviations in doctrine and practice. Even if Past. König's and Past. Eirich's case were the same, the Ohio Synod, by its present protest, would only be pronouncing judgment upon itself, and it would be doing most advisable even if it were entirely silent; but now things stand as they stand, it is positively Jmpu- deuz for the designated speaker to pose as if, in a lively sense of justice and in a holy zeal for ecclesiastical order, he must give expression to the indignation which has seized him at the conduct of the Missouri Synod.

In the given number of the "Standard" the editor gives his synod the testimony that it holds the straight middle road between the evil extremes with regard to the theological questions now agitated. We must remark on this: All respect for individual members! - but if lukewarm is the right middle ground between the vicious extremes - then, yes, then the Redactor's Synod does indeed hold the right middle ground.

The little popes in the middle of the Lutheran church.

Dr. Siegfried Sack, former cathedral preacher at Magdeburg, who died in 1596, wrote a postilion in which he relates the following:

"I have known a proud priest, who put one of his hearers in the velvet, only for the reason that he had not taken off his hat before him! Now, when a distinguished theologian kindly and well-meaningly persuaded him that he ought not to deal so severely with his ecclesiastics for the sake of such a dissolute thing, he answered defiantly: What? When I stand on the pulpit, I am God, Emperor, and Pope.

You wonder, dear reader, at such a worthless banishment; it is true, you have good cause to do so; but consider, as outrageous as it is to banish a Christian man for the sake of such a lumpiness, so

Church consecration and mission feast.

The Lutheran Eben-Ezer congregation in Grand Prairie, Ills. had been gathered as a part of Salvator Gemeinde in Elkhorn Pr. through the untiring ministry of Mr. Past. Fürbringer, under many struggles, was gathered as a part of the Salvator congregation in Elkhorn Pr. Under the successor of the same, Mr. Past. Baumgart, the congregation considered it salutary that a special parish be formed in Grand Prairie. In 1855, therefore, Mr. Past. Riemenschneider was called there, and under his labors the congregation grew rapidly, in spite of much contestation, from fourteen to seven and thirty voting members. The first little church became too narrow. In the spring of 1858 the decision was made: to build a church, 45 ft. long, 34 ft. wide, 20 ft. high of brick. The Lord made the hearts willing, so that from some 125 dollars, from others 50, 20 and io dollars, in total 1600 dollars were subscribed, and all members agreed to do the carrying. On Sept. 13, 1858, the cornerstone was solemnly laid, with Is. 28:16 in mind. When the signed sum was not sufficient, it was signed again and 200 dollars were lent for one year. On the last of July of this year the beautiful building was completed for the dedication. The guests were Messrs. Past Brohm, Prof. Lange, Past. Scholz, Past. Baumgart, teacher Erk and several gentlemen from St. Louis from the choir. Many dear brethren from the two neighboring parishes also Mr. Peter Seuel from the duchy of Schleswig Holstein, came to take part in the celebration. Pastor loci first gave a short address in the old church and then, after the procession had moved to the new church, the consecration prayer. Rev. Baumgart then held the confessional address, referring to the high priestly office of Christ. Rev. Brohm held the consecration sermon on in Apost. Gesch. 2,42-47, and showed: Which is the best adornment of a church; namely 1. the preservation of the pure doctrine, and 2. the good conduct of the members. Then the word would be fulfilled, And the Lord added daily to the church. The celebration closed with Holy Communion and the baptism of a grandchild of the pastor loei by the same. A collection to pay off the debts of our college in St. Louis resulted in H35.10. In the afternoon, more than five hundred souls gathered in the new church to proceed in an orderly procession to the graveyard, a quarter of a mile away, to dedicate it. Rev. Sckolz preached a powerful sermon. The next morning, to everyone's delight, all the congregation gathered again to celebrate a mission feast. Prof.

Mission Feast.

of the. XVI. p. Trin. the churches in Watertown and Town of Lebanon had the joy, at the suggestion of Mr. Rev. Strasen's suggestion, to celebrate a mission feast in the town, the first in Wisconsin. A very numerous congregation had gathered. In the morning the undersigned and Rev. Strafen, and in the afternoon Rev. Lochner gave a very attractive lecture on the Indians and the missionary attempts among them. Mr. Rev. Brose of Woodland provided the altar service.

May such a celebration serve our congregations to recognize what they have and to preserve it with all faithfulness and sacrifice, lest, while with others the bright day rises, with them the dark night falls.

The collecte was H30.01.

L. G e i e r.

Church News.

After the candidate of the holy preaching ministry, Mr. Peter Seuel from the duchy of Schleswig Holstein, had completed his studies. Peter Seuel, from the Duchy of Schleswig Holstein, had completed his studies at the theological seminary in Fort Wayne, had passed the prescribed examination, and had been duly called by the German Evangelical Lutheran congregation of St. John's in Vincennes, Ind. Trinit. the 16th Oct. I. J. under assistance of the Mr. Pastor Köstering in the midst of his congregation with obligation on all symbols of the Lutheran church by the undersigned ordained and into his holy office. and inducted into his holy office.

May the faithful Archpastor and Bishop of His sheep, our dear Lord Jesus Christ, grant grace to this newly installed underpastor, to carry out his precious work to the glory of God and to the great salvation and blessing of His entrusted congregation, by fully preparing, strengthening, strengthening, and founding it in its good confession, and by shining it there from now on as a bright light in a dark place! -

The address of this dear brother is: Rev. x. 8LHLI-, Darmstadt near Evansville, Ind, Oct. 18, 1859, P. A. Weyel, Lutheran Rev.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

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(Submitted.) **Pastoral sermon,** delivered.
After the close of the fifth annual meeting of the Northern District
of the Lutheran Synod of Missouri, Ohio, &c. St., at St. Loreuz
Church zil Frankeumuth, Mich. on the day of St. Peter and St. Paul
June 29, 1859,
From

Friedrich Lochner,
Pastor of the Lutheran Trinity Church at Milwaukee, Wisc.')

Grace, mercy and peace from God our Father and
our Lord Jesus Christ. Amen.

Evang. Matth. 16, 13-20.

Beloved in the Lord Christ! Especially dear and
beloved brothers in the ministry! Our present
commemoration is dedicated to two of the most
excellent apostles of Jesus Christ: the apostles Peter
and Paul. According to the testimony of ecclesiastical
tradition, both apostles were in Rome at the time of the
terrible persecution of Christians with which the
Emperor Nero responded to the preaching of the
Kingdom of God, and in this persecution they suffered
the death of Peter on the cross and Paul on the sword.
This is the next reason for this double memory of the
early church. But the celebration of it must seem all the
more puzzling to us when we consider that these two
apostles are to be regarded as the most outstanding
builders of the temple of the New Covenant.

*) In compliance with a resolution of the pastoral conference held
after the service, the sender hereby submits his sermon to the
Lutheran. D. E.

are. Just as the whole chosen people participated in the
building of the tabernacle in the Old Covenant, but
special skilled builders were called out of their midst, at
the head of which were the highly gifted builders
Bezaleel and Ahaliab (Ex. 35, 20 - 36, 3). Christian
church, all the people of the Lord are building and under
him especially appointed apostles, prophets,
evangelists, shepherds and teachers, "that the saints
may be prepared for the work of the ministry, by which
the body of Christ is built up" (Eph. 4, 11.12.); but at the
head of all builders we find Peter and Paul. Peter built
the church primarily among the people of the
circumcision (Gal. 2, 7-9.) and in the founding and
further building of it was mostly the spokesman and the
doer in the name of the other apostles, not because of a
special so-called primacy, a chief shepherd office, but in
consequence of his ability and his whole personality;
Paul, on the other hand, was the chosen highly gifted
equipping of Christ for the building of His church in the
Gentile world. But as different as these two apostles
were in their personality, their talents, and their sphere
of activity, they nevertheless worked in the same way,
and built only according to the plan laid before them by
the Lord, and in this very gospel; for as those two Old
Testament builders did nothing at their own discretion,
but built only according to the precept given them by the
Mediator.

In this gospel, the Mediator of the New Covenant shows
his apostles and all those who, through a special calling
to the preaching ministry or through the general
Christian calling, are building his spiritual house, what
the church is in its essence, what it must be built upon,
how it must be built, and with what it must be built. And
what does faith see here? No other than a spiritual and
therefore in its essence invisible miraculous building; for
though it appears through word and sacrament, yet
invisible is the foundation on which the Lord builds his
church, invisible is the faith by which we are built as
living stones into the spiritual house, invisible are the
most terrible enemies who run against this building, and
invisible are the goods which are distributed through the
visible means and instruments in this house.

Oh, that in the time that followed work had never
been done otherwise than according to this image in the
further building of the Church^ founded by Peter and
Paul and the other apostles! But how much, little by
little, the longer, the more, the builders built as they
pleased, how much the endeavor to present the Church
of Christ as a visible glorious kingdom came to the fore,
until at last, and with sacrilegious reference to our
Gospel, the Roman Antichrist, as the visible governor of
Christ on earth, with all his cardinal and sacrilegious
glory and holiness, seated himself in the temple of God.
But although now

Although through the Reformation what was thought to ...and he shall build upon it. But let every man see how be the Church of Christ has been revealed as the devil's he may build thereon. For no other foundation can any man lay, but that which is laid, which is Jesus Christ. (1 Cor. 3, 10. 11.) Likewise he writes to the Ephesians: "Ye are therefore no more sojourners and strangers, but citizens with the saints, and members of the household of God; built upon the foundation of the apostles and prophets, Jesus Christ being the cornerstone: upon whom the whole building is joined together, growing into one holy temple in the Lord; upon whom ye also are being built for a dwelling place of God in the Spirit." (Cap. 2, 19-22) Peter also points to Christ as the one rock when he writes: "To whom you have come as to the living stone, rejected by men, but with God chosen and precious. And ye also, as the living stones, build yourselves up into a spiritual house, and into the holy priesthood, to sacrifice. Priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. Wherefore it is written, Behold, I lay in Zion a choice and precious corner stone; and whosoever believeth on him shall not be put to shame." (I Pet. 2, 4-6.) And from Christian antiquity an Augustine confesses, "What the church is in its proper nature upon Christ, that is, allegorically, Peter upon the rock; under the rock is Christ, and under Peter the church is stnformed." We therefore conclude that the rock and foundation of the church is not St. Peter, or any man. Peter or any man, but that this alone is Christ true God and man in inseparable union of both natures into one person, who is our only Prophet, High Priest and King, humbled and exalted for us.

Since, then, God, by rich and undeserved grace, has given us the right conception of his New Testament temple, which alone is suitable to this gospel; since from this conception all our building, which has hitherto been so blessed, has arisen, and therefore our work will continue for the future, if only we do not allow ourselves to be distracted in it either by the reputation of men or by any sad experience: I will try, as best I can and can, to prove this for our encouragement,

that we will only be able to faithfully carry out our work on the ban of the holy church if we never see it. We will only be able to faithfully carry out our work on the ban of the holy church if we never see it, but always want to believe in it.

I intend to prove this

- I. with a view to the foundation laid for the house of God, and the further building thereon;
- II. with regard to the attempts against such construction and those who work on it, and
- III. with regard to our particular profession and the power conferred upon us by the same.

O Lord and Saviour, we thank thee that thou hast given us both thy saving knowledge, and the grace to build thy house upon it. Strengthen us then through thy word, that we seek no more masters, but thee, Jesus Christ, with true faith, and trust in thee with all our might; that our work may stand, and be established in the fire, and that we may receive reward out of thy mouth. Amen.

I.

In response to Peter's glorious confession, made in the name of all the disciples, that Jesus is the Son of the living God, the Lord not only declares, "Blessed art thou, Simon, the son of Jonah; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven," but he leads him and the other disciples into the beatific knowledge. He leads him and the other disciples into the saving knowledge by describing his church to them in connection with this confession, saying first of all: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church." The question, who is this rock, this foundation, on which the Lord wants to build his? Church to build, and besides which none shall lay any other, is one answered from the beginning. Zealous against those who, in the Corinth. Paul writes: "I, by the grace of God which is given unto me, have laid the foundation, as a wise master builder; but another buildeth thereon.

The Church is a doctrine that is too intimately connected with the doctrine of justification, and that is the reason why it is not the great "all by faith" revealed in Scripture from beginning to end. How soon, however, does this Papist view of the Church entail a Papist doctrine of the ministry, of the power and effect of the means of grace, of excommunication, etc.! I do not intend, however, to prove this in detail; it is sufficient for now to have only reminded us of it, and to recall a few sayings of the same Luther as proof of this assertion. Against Emser he writes, referring precisely to our text: "Now hold them against each other: the holy church of Christ and the mad church of the Pope. The sacred. Church of Christ thus speaks: I believe a h. christl. church; the great church of Pabst thus speaks: I see a holy Christian church. The latter says: The church is neither here nor there; the latter says: The church is here and there. This one says: The church is not built on a person; this one says: The church is built on the pope. This one says: The church is not built on a temporal thing; this one says: The church is built on the pope. From this blind sacrilege it has come about that in no place in the world are there so many sects, schisms, and errors as in the papist church. For the papacy, because it builds the church on one place and person, has become the head and origin of all sects that have followed it and disturbed the Christian life in food and drink, in clothes and shoes, in plates and hair, in place and space, in day and hour.... All this makes blindness, that one wants to see the Christian church and not to believe, and seeks a Christian pious life not in faith but in works." And in his preface to Croßner's Sermon on the Holy Christian Church he writes: "Therefore I have let this Sermon of M. Alexii go out, so that everyone may see or learn from now on what the Holy Christian Church is. Where this is well known, one has a great comforting protection against all false teaching."

Then, on the other hand, the view which one has of the church determines the aim which he seeks to attain in his activity, and the manner in which he works towards such an aim; for as the crack is which the builders have before their eyes, so also the building forms and shapes itself under their hands. But to him who looks upon the church as a visible assembly, an outwardly well-established ecclesiastical system must appear to be the goal set before him, and he will in every way lay special stress, as on the outward membership of the church, so on all the means and ways which promote it and bring the congregation nearer and nearer to the longed-for goal. How little, however, is the church built in this respect in truth! How little of all this will be able to stand the test of fire! In the case of the Jews and papists, who have been

In the first place, my brethren, it is not possible to keep the gospel pure, and to render the confession of Peter, on which and with which the Lord wants to build his church, according to its full content, unadulterated and unadulterated, if one wants to see the church. That one thinks and, as it cannot be otherwise, then also confesses and preaches that the church is visible - this alone is a deviation from our gospel and the guideline of pure doctrine in general, a falsification of the gospel, a violation of the principle set forth in the Gospel.

Here is the Lord's temple, here is the Lord's temple, the then the spiritual children, produced by the pure true church, it is evident that no revelation of the Father preaching of the same faith, will more and more in heaven is needed for the mere outward fellowship of recognize in it the best expression of their faith, too, and the church, for a mouth confession and insistence on will be able to win the way of the fathers more and more "the pure doctrine", for a heated zeal against what one gladly and live into it. - But as we strive to build the considers to be false doctrine, but that this can well be church out of living stones, we will wait all the more taught by the blood and the arish. The more they patiently for the fruit of our labors, and we will be humble succeed in appropriating the outward form of church enough to see only at the last day what we have life, the more certain they must necessarily become of wrought. We will not forget that because the living the hypocrites, must increasingly set the tone in the knowledge of the Son of God is not through the congregation and put the minds of honest Christians in revelation of the flesh, but only through the revelation of constant fear and distress, even danger of the soul, the Father, which He gives when and to whom He wills, even the seed scattered on the Spirit ripens much more slowly than what comes from the Spirit. We will not therefore resort to poisonous preaching and to remain before the enemy's superior power. From this measures, but will continue to instruct in doctrine, to it follows, that the more we desire to build only the punish, to comfort and to admonish. If here and there a church of the saints, the more we increase in the art of confession of Peter is heard as the fruit of our work, we making the article of justification, by which alone the will rejoice with the Lord and testify to the souls that this church is truly built, does not come from flesh and blood, but is an effect of God the Holy Spirit. But if, after such a confession of work, the more the devil will be to us and our Peter, the unfaithful flesh soon presses forward again, congregations and make incessant attempts to fell us and the words of approval are followed by the words of preachers by such teaching or evil living or, where we punishment: "Get thee away from me, Satan, for thou are preserved by God's grace, to hinder and disturb meanest not what is divine, but what is human, then we God's work in the congregation by other means and who want to believe God's work in the first place will not ways. Who among us has not had to feel his wrath, be misled by such impulses of the flesh in the work of which he proves by such prophets in sheep's clothing, God. Finally: We will preach the law and the gospel, but who are always trying to break into our sheepfolds, not in such a way that, with regard to the general however much they are warned against them? Or who preaching, we first wait for the effects of the law and does not know what is the matter with false brethren, then drive the gospel into it, or even want to turn people self-grown saints, gifted, puffed-up party-makers, and away from their sins through the law, But we will do both chiefs of the mob, who are found everywhere where together, and especially preach the gospel without that God's Word is preached purely and loudly, but who, in human timidity and anxiety which, in order to prevent its the aim we have in view, and in the manner in which we misuse on the part of the safe and reprobate, surrounds build, are the lowest of the low? who, by the aim we the precious word of grace with a multitude of "ifs" and have in view, and by the way we build, must bear in their "buts," and thus makes a fuss about Calvary as if it were bosoms the deepest hatred against us and our work, a second Sinai. "Believe it, and thou shalt have it!" - so and which, when it bursts into flame on a puffing shall we ever more freshly and cheerfully cry out to the occasion, can cause us more trouble and distress than multitude, believing that it is true, and that there are the storms of those who are outside! How often, after souls in need of it, though at present they are still hidden years of toilsome, self-denying labor, are there causes from our eyes.

We are well, however, if in our work we have nothing else before our eyes than the invisible congregation of believers and saints. Oh how little can the hypocrites find their reckoning, when it is constantly testified that no hypocrite belongs in truth to the church of Christ, even though he sees in outward fellowship the name and offices of the church, even though he has a literal knowledge of the doctrine, however good it may be, and is zealous against all idolatries and heresies. How we shall strive to preach the law aright, to make truly poor sinners in need of consolation, and by the gospel to lead them in the straightest way to him that justifieth the ungodly by his grace, knowing that if we bring them thither, we bring our hearers to all the rest: To the resolute adherence to pure doctrine and true Christian zeal against all false teaching, and to the more faithful adherence to the lovely ordinances and institutions of the older Lutheran church, where they have existed from the beginning of the congregation, or to the gradual adoption and practice of them where they were first unknown; for as they were the faithful beautiful expression of the sound faith of the fathers,

So we have seen from these brief hints that we can only work successfully as wise builders on the foundation laid by the apostles for the house of God if we do not want to see the church, but only believe, partly because we are thereby protected from false teaching, partly because we are thereby working towards the right goal and that in the right soap. Let us hereupon

II.

what this also carries out with regard to the attempts against such construction and those who work on it in such a way.

When the Lord adds to his teaching of the building of the church upon him, the Gruudfels, the promise: "And the gates of hell shall not prevail against it," he intimates at the same time that the building of his sanctuary is, indeed, proceeding under the very greatest and heaviest distresses and adversities; for not only the world and flesh and blood, but above all the powers of hell, are to rise incessantly against it, so that, if Christ had not made this promise, and had not founded his church upon himself, it would not be able

to remain before the enemy's superior power. From this it follows, that the more we desire to build only the church of the saints, the more we increase in the art of making the article of justification, by which alone the church is truly built, The more faithful and diligent we are in our commanded congregations and make incessant attempts to fell us by such teaching or evil living or, where we preach by such teaching or evil living or, where we God's work in the congregation by other means and who among us has not had to feel his wrath, by such prophets in sheep's clothing, always trying to break into our sheepfolds, however much they are warned against them? Or who does not know what is the matter with false brethren, then drive the gospel into it, or even want to turn people self-grown saints, gifted, puffed-up party-makers, and who are found everywhere where God's Word is preached purely and loudly, but who, in the manner in which we build, are the lowest of the low? who, by the aim we have in view, and by the way we build, must bear in their bosoms the deepest hatred against us and our work, when it bursts into flame on a puffing occasion, can cause us more trouble and distress than the storms of those who are outside! How often, after years of toilsome, self-denying labor, are there causes for hope of righteous fruit of the Word-and behold, suddenly, against all expectation, the "Hosanna" turns to the "Crucify," the wicked and dishonest lead the great word, confound the consciences, and a dizzy spirit seizes the minds, against which all instruction, all presentation, all entreaty, entreaty and exhortation fail, and which in the long run even those seem no longer to resist, from whom one expected loyalty and constancy. Ah, who among us has not experienced scenes and performances in his work where everything seemed to come apart at the seams and fall to pieces!

And now, I ask, how is a preacher, and with him every honest Christian, to stand firm in such afflictions, to persevere, to endure, to trust?

and hope left, if he wants to see the church and notAnd they seek to take away my life." But God said, "DoWe believe that the Lord will leave a seed for Himself in believe alone? Then he must either fall into an ungodly,not worry, Elijah; you are not the only one. Go and anointthe face of separation, opposition, and persecution from unintelligent zeal, which completely spoils everything; OrElisha a prophet in your stead, and I will leave 7,000 inwithout and within, and that a time may come when the he must become a hireling who flees, seeking anotherIsrael, every knee that bowed not to Baal, and everyinfernall enchantment will depart from many just as it church, the hidden children of God, who also often runmouth that kissed him not." Surprising, shameful,departed from not a few of those at the feast of along among the rebellious mob, like many honestencouraging news! Oh how the prophet revived! How didPentecost, in whom the "Hosanna" of Palm Sunday had people in Israel with Absalom's mob, these he mustthe faith in the existence of a successor in office and abecome the "Crucifixion" through the power of darkness leave unprotected to the wolves, or he must, if he haschurch of 7000, which God's eye had seen, where Elijah'sson Char Friday. As long as we are only allowed to served the orthodox church and has hitherto taken it foreye saw nothing but idolatrous prophets and idolaters,preach the Word publicly, we will patiently persevere the church, over the riots, the mobs, the accidents, andmake him so brave as to begin anew in his propheticwith building and defending ourselves instead of the defects within its borders, he must become mistakenprofession, and how did he never again becomecowardly giving way. Even the ingratitude, about it, and either look longingly over to the beautifullydiscontented and mistrustful until his joyful ascension! -overindulgence of the Word, avarice, mammon and adorned temple of the Roman whore, or seize the hopeOr look at the apostle Paul! What wonders had heworldly service, which is becoming rampant among of a future millennial, visibly flourishing state of thewrought with the doctrine of faith among the verymany, will provoke us to greater zeal in order to church as an emergency anchor. Galatians? Oh, how Christ was painted before their eyes,proclaim to the people of the Lord their transgression

We shall be preserved from all this by God's grace, ifhow blessed they were in the simple, childlike, faithfuland to the house of Jacob their sin with the trumpet of we, beloved brothers, will only seek finely not to see thecontemplation of the Crucified, and in addition this tender,the Word (Is. 58:1 ff.) but can never tempt us to preach church, but to believe. It is precisely in such distressesintimate love for the Apostle as for their spiritual father, bythe gospel the less; but we will let the precious word of and temptations that we can most need and least dovirtue of which they themselves would have plucked outthe justification of the poor sinner, by which alone men without the article: "I believe in a holy Christian church.their eyes and given them to him, had it been possible!become devout, continue in its fullness, learning from a Look at Elijah! After the reformation at Carmel (1 KingsAnd now, behold, no sooner has the apostle gone intoLuther, who, where he paints the ingratitude of the 18:21 ff.) had passed before the prophet's eyes withoutother regions with the gospel, than the false apostlesLutherans of that time before our eyes with vivid colors, lasting effect, and he had to flee before the bloodthirstycome creeping in, and what the Lord's apostle had sonevertheless says: "But I will learn by this article, and Jsabel, he sat down disgruntled and dejected under a lovingly wrought with diligence and toil, is by the devil'ssteach it as long as I live; it shall be diligently practised juniper tree and lamented: "It is enough, take now, Oapostles laid waste almost beyond recognition in thein my sermons; for I well see what it does where it is, Lord, my soul; I am no better than my fathers." But theshortest space of time. How the vain apostles of the deviland on the other hand what harm it also does where it dear prophet had ever grown a little faint, had seen aare lifted up so high by them, and how low and miserableis not." And you, dear members of the congregations, little of the church, and had not wished to believe alone.the highly gifted apostle of Christ, their spiritual father,will not become fainthearted in the face of such Therefore when the Lord came to him in Horeb and said,appears to them all at once! How then is all that thehardships and act as if everything were about to fall to "What doest thou here, Elijah?" he answered frankly, "Igospel had wrought so wonderfully, all at once nothing,pieces because of the resulting unrest, but instead of have been jealous for the Lord God of hosts: for theand the law that the false apostles had brought, that,making our hearts heavy with complaining and children of Israel have forsaken thy covenant, andshould first do the right deeds. In short, those who were,trembling, you will fight against hell, you will fearlessly broken down thine altars, and slain thy prophets with theso blessed in their faith and love at that time are allstand by us preachers in the fight against hell and its sword; and I alone am left, and they seek to take awayenchanted by false doctrine. But why did not Paul,incitements, you will give us courage not to give way to the devil in any way, no matter what it may be, but only him of the LORD of hosts. The servant of God fled inHow is it that he can write to them in such a rage of love,to confidently continue to build according to the rule and displeasure, desiring death; but the Lord, believing andand that he cannot so hopelessly let go of those who have, guidance of the word, and you will diligently ask God for hoping, calls him to return to his prophetic calling and tobeen sorely deceived, that he rather cries out, "My littleall this in the closet. - Yes, what can I say! The more we his sphere of activity. "Go thy way again to Damascus,"children, whom I bear again with pain, until Christ take,learn not to see the church, but to want to believe, the he is commanded. He has lamented, "the children ofform in you?" Answer: It was because here, and in all his,more we will fix our eye of faith firmly on Him who alone Israel have forsaken thy covenant." God replies, "Fortroubles and struggles against the devil and his apostles,bears and holds the church. It is not we with whom the this I will bind them a rod of correction, that they makehe did not see the church, but wanted to believe alone. church stands and falls, nor our forefathers up to a no more of the transgression - go in and anoint Hazael Let us then follow in the footsteps of Paul and Elijah,Luther, and from a Luther up to a Peter and Paul, who king of Syria, he shall be my people's rod, that they maywhen the gates of hell storm against the church. And,have preserved the church against the gates of hell, return to repentance." He further lamented, "They havecertainly, the more "I believe in a holy Christian church" much less will it be our children and descendants; but broken down thine altars, and slain thy prophets." Thebecomes flesh and blood in us, the more we will see in, he alone upholds it, who says, "I, I, will build my church, divine retort is, "I will take unto me mine own glory - gothe storming of the infernal gates a proof that we are, and the gates of hell shall not prevail against it." God and anoint Jehu king over Israel, and he shall make anbuilding the right church. We will never carry ourselves also keep us from thinking as if we^ d" must keep the end of the house of Ahab, that he deceive my people nowith vain hopes, but when things look so hopeless before church, but teach us rightly to conceive our profession, more." He lamented at last, "I alone am our eyes, the true hope will sustain us, that in spite of and in the same to prove right faithfulness. About this, apostasy, thirdly, let me speak a few words to you.

-III
"And, adds the Lord to his speech to Peter, I will give thee the keys of the kingdom of heaven. All that

whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." With these words the Lord indicates by what means the church is to be built and maintained, namely, by the office of the keys. But the office of the keys is not such a power as Christ would here have conferred on Peter for his person, or exclusively on some persons only, but it is "the peculiar ecclesiastical power which Christ hath given to his church on earth, to forgive the sin of penitent sinners, but to retain the sin of impenitent ones, so long as they repent not." For as Peter, in the name of all the apostles and of all Christendom, makes this confession in the Holy Spirit, so he receives it. For as Peter makes this confession in the Holy Ghost in the name of all the apostles and of all Christendom, so he also hereby receives the power of the keys in the name of all the apostles and of all Christendom; so that therefore the church, i.e., the congregation of the saints, "is the proper owner and bearer of the spiritual, divine, and heavenly goods, rights, powers, offices, 2c. which Christ hath purchased, and which exist in his church," as we, by God's undeserved grace, recognize and confess this with our symbols. Since the whole church has the keys directly from the Lord, it has also the power to demand, elect, and ordain ministers, and in order to exercise this power in the most beneficial way, it has received from the Savior who ascended into heaven, according to St. Paul's word, Eph. 4, gifts which are proper to it alone, and among which the apostle also includes pastors and teachers, with the express remark that such are given for the training of the saints, for the work of the ministry, for the edification of the body of Christ. In the use of this power, then, the church has also called us to exercise the authority of the keys given to her in the public office of preaching; but we will only ever be truly divinely aware of this calling and be able to exercise the authority conferred on us in accordance with the gospel if the church does not want to see but to believe.

How much, Br., is at stake for the joyful, undaunted direction of the sacred office, that a preacher should never be mistaken as to the divinity of his calling, but should always and under all circumstances remain quite sure of it! Through this he becomes a firm wall, especially in times of trouble, and through the joy and assurance that is manifested in him in all storms, however great, of the devil and of those blinded and deceived by him, all God's children in the congregation are strengthened and encouraged to help build undauntedly, and the weak are preserved so that they do not become angry with Christ and the figure of the cross of his kingdom and his servants. But how this assurance can only be properly preserved for us when we do not want to see the church, but believe it, is most evident precisely when circumstances exist which the devil uses to deny the divinity of our faith.

to make us doubtful of the call. For since in this life there are hypocrites and ungodly men among the children of God, every calling proceeds from the outward Christianity, which also has hypocrites and ungodly men mixed with it. Now it not infrequently happens, especially in churches that are first gathered together, that there are not only a considerable number of hypocrites, but also that they like to speak out, and especially to take part in the calling of a preacher, and to push themselves into the foreground; yea, how little can be said of the fear of God in the matter of calling in churches that are still ignorant, and how unfairly is it often done! How then, if, for instance, the called preacher sooner or later comes to the conviction that he has been called by a congregation which, before his eyes, consisted almost entirely of hypocrites and ungodly men, and which, in choosing him, was guided by all kinds of carnal intentions and hopes—how, if the spirit of temptation torments him about his calling, will he be able to emerge victorious from this temptation if he wants to see the church? Nevermore! But he will soon lift up his bowed head again, and still be able to insist on his calling against the devil and all those who oppose him, if here, too, he only wants to believe in the church; for if there had been no children of God here who were concerned, he would not have been called as a righteous preacher, at all, since it remains certain that where the church is, there is also the power, and therefore also the work, to elect and call church ministers. How was it possible for a Luther to insist so boldly on his calling as a divine one, although he had received it through those of whom he afterwards had to say, "We do not admit them to be the church?" Answer: He believed the Church, and therefore knew that it had called him, though through instruments which did not belong to it.

It is well known not only how the whole Roman hierarchy is rooted in this article of the visibility of the church, but also where Lutheran preachers and congregations can end up if they make the church a visible assembly and therefore consider the visible Lutheran church to be the church of the third article. For, according to this papist view of the church, they now also think of the power of ordination, of the power and validity of preaching, of absolution, of the sacrament, of prayer, which is conditioned by the so-called right office, of the authority and authority of the pastors, of the obedience of the congregations to all orders of the pastors in things that are not contrary to God's word, and, above all, of the handling of the excommunication.

The sad fruits of such a conception and leadership of the office are too well known for me to need to enumerate them here. The sad fruits of such a view and leadership of the ministry, especially the terrible abuse of the ban connected with it, are too well known for me to need to enumerate them here. God will continue to protect us and our congregations from this by grace, if we will only believe the Church. It is impossible for us to have the arrogant presumption of regarding ourselves as heads or lords and bridegrooms of the church; rather, in all our administration, we must be permeated and guided by the thought that we are servants of the faithful or of the invisible church, and therefore stewards of the treasures and goods of God's house. The more evident it becomes that we seek to serve the bride of Christ with all humility and faithfulness, the more all the children of God will not only recognize of their own accord those who work on them, but, as in all ways, so also here, they will exercise a spiritual power over the rest of the congregation and thus set the tone in this relationship. With this view of church and ministry, we can and will demand obedience only to the clear words of God and insist unbendingly on the same; but the less we want to rule over consciences, the more willingly Christians will listen to our counsel and our good opinion in matters of Christian liberty, and the less they will be plagued by distrust of their preachers. Finally, of course, we cannot and will not deter with the ban, but it will be all the more respected and done with fear and trembling on both sides, if we alone "exclude the public and unrepentant sinners from the Christian congregation, and again absolve those who repent of their sins and want to amend."

Well then, dear and beloved brethren in office and faith, preachers and hearers, who have been so unanimously gathered here these days for the common building of the church, let us return to our posts with the renewed resolution to follow in the footsteps of Peter and Paul, of all the holy apostles, and of our dear Luther and of all the fathers of our church, in our commanded work for the sanctuary. We do not want to see the Church before the time, but always only to believe. It is so necessary for us to constantly remind ourselves of this and to encourage ourselves in it, since, in view of the weakness in this life, life always lags behind doctrine, and does not want to reach what the Pope wanted and wants, namely, to present a visible state of God, or what the Donatists wanted in his time and what the enthusiasts and all spirit- and work-drivers want now, namely, to gather the reborn children of God outwardly and to reveal them through outward gestures and works.

We have all been nourished by the corruption of original sin and by the times in which we have grown up, so that we are always subtly and covertly challenged by such papist and "donatist" desires.

It is good for us to be able to patiently await the time when God Himself will remove the veil of lowliness that covers His sanctuary, and the whole unveiled miraculous structure will become visible in all its beauty, splendor, and perfection. If, after faith, we have attained ever higher concepts of the inner glory of the Church, we shall nevertheless be greatly surprised by what we now see before our eyes. How we will then bow before the grace that has made us worthy to cooperate in this miraculous building! How we shall pray over the miracles, this grace, which have been wrought in secret by our word and our ministry on all those of our hearers who have allowed themselves to be prepared as spiritual stones and to be incorporated into this miraculous edifice! How we shall confess that such a building was worth all the drops of our time and strength, and that even the longest and most faithful work of sacrifice had brought far too few. But how blessed we will be when God will praise us for our work - praise, for what he had so much to reproach in our work and would have had even more, he has already graciously forgiven all in this life and has long since made good what we have neglected, done clumsily and badly in our work; Praise, because our teaching, preaching, sacrament-keeping, praying, and what we have done for the edification of the church, shall not be in vain, but, as will be seen, shall have more abundant success than we had expected, but God is pleased to crown his works, which he has accomplished by human instruments. - May the Lord of the church therefore strengthen the faith of us preachers that we will be found faithful in our work until the great day of completion, and may he no less give grace to you dear members of the congregations that you, as the spiritual Israel, faithfully help in this glorious building, by first allowing yourselves to be made believers and saved, and then by going and building according to the Word and through the Word His temple in your homes, in your congregations, and by promoting all undertakings for the building of the church with prayer, counsel, and help!

But thou, O Lord Jesus Christ, show thy servants thy works, and thy glory to their children. Be kind to us, and further the work of our hands, that thy holy temple may grow, and let the hour of its glorious completion and blessed revelation soon come. Amen.

(Urgent, by Past. P. Eirich.)

A brief rejoinder.

The editor of the "Lutheran Standard," Prof. Worley, has lately been pleading

He has been known to decorate his paper with all kinds of personal attacks on others as well as the undersigned, and with suppressions and distortions of the truth. Since he has devoted himself in part to politics and has held know-nothing or American stump speeches, he seems to have transferred the wild, naughty activities of political agitators to the Standard as well. Therefore, I took notice of his scolding and his assertions without attempting to prove them. But perhaps now the time has come to say a word about it.

In answer to my pamphlet, published some time ago, in which I exposed and chastised the Scripturally contrary and self-contradictory proceedings of the Ohio Synod and its heros, two articles appeared in the Standard (one written by Professor Worley, the other by Prof. Lehmann), which, instead of refuting the facts I had adduced, and thereby helping me to a knowledge of my wrong, if I had really defamed or distorted the truth, as I was accused of doing, contained almost nothing but personal invectives and abusive words, and judged my heart with presumptuous omniscience. Afterwards, when an action was instituted against me before the Synod (without my being informed beforehand of the basis of the charges, and without my having been admonished beforehand by the President and the officials of the Synod, as required by Par. 11, Ch. 3. of the Ministerial Regulations), the same unjust conduct was continued against me, by handing my case over to a committee which, with a single exception, consisted of Prof. Lehmann's pupils. And so irritated was the Synod, and so little sense of honor did the President have, that when I wanted to defend myself against the charges, he allowed those who were particularly irritated to interrupt and insult me continually at will, until I resisted in the feeling that I could find no justice here.

This was followed by my confession, which, in my opinion, did not relate in the least to the facts recounted in my pamphlet, but merely to the form, namely, that I was at fault in that I made public what I had said to Professors Lehmann and Worley (without first having observed the stages of admonition and accusation before the Synod) and did not speak with due respect of the Synod, of which I was a member. By this admission the Synod also declared itself fully satisfied.

Shortly after my return home, a letter was written by the President of the Western District, with the assistance of one of my former parishioners, demanding a new investigation of my case before my parish council and the previous committee. By dishonest means they succeeded in getting several signers, partly from the congregation, and partly from the local rota. Our church council then assembled, protested against the

The President of the Synod, who had been in the midst of a dispute over the Synod's interference in the divine relationship between pastor and congregation, decided, among other things, to have this matter investigated, if requested, before a committee of three "*disinterested orthodox Lutheran ministers*," before whom my plaintiffs against me were to appear. Wisely the President did not want to know anything about this, because in this way the injustices committed against me would undoubtedly have come to light. But notwithstanding our protest, which had been sent to the President, and notwithstanding that the use of our as well as the Presbyterian Church was denied them, a detachment of Ohio Synodals, consisting of the former Committee (with the exception of one member), the President of the Western District, and Herru Prof. Lehmann, appeared to put an end to me. The meeting had to be held in the country in the "United" Church, where the mob touched on in my pamphlet gathered. The unsuchung, however, did not take place, although Pastor Buehl and I were present. Rev. Loy himself did not want to have anything to do with it, the Committee laid out the proceedings of the Western District to the public, and Prof. Lehmann gave a vituperative speech against me at the end, to the no small amusement of that group and of the secret societies in general.

Some time before the meeting of the Middle District of the Synod of Missouri 2c. I wrote to the President of the Western District of the Ohio Synod, that at the next meeting of the former I would ask to be admitted into its Union, he would therefore bring his complaints, if he had any, against me there. On my journey to the Synod again begged him not to neglect to send in the complaints in regard to my pamphlet.

Since, in spite of all this, Prof. Worley still continues to publicly accuse me in the "Standard" of defamation and distortion of the truth, which occurs in my pamphlet, I hereby publicly demand that he name and prove this accusation in the Standard, in which he made it, otherwise I hereby declare him to be a defamer. I also ask him to publish the "*full and complete history of the whole of Mr. Eirich's unchristian course in the transaction in which he has so long kept the Church in agitation*" now, and not to proceed further in a miserable manner, as he has done in the Standard up to now. Then let us have "the detail of the matter" with reasons and proof without advocate's arts and scolding.

P. Eirich.

Acknowledgements.

The dear congregation of Pastor Riemschneider in Elkhorn Prairie has again borne abundant witness to their zealous, active love for our Concordia Collegium,

by sending two large wagonloads of supplies for the household of the pupils, and her dear neighboring congregation, that of Pastor Baumgart, worthily joined her in the competition of generosity by sending a large load of flour. May the heavenly Father reward the kind givers out of the abundance of His spiritual treasure, may He make such kind donations a blessing to Himself and the institution, and may He let their faithful example shine so that it may inspire pious hearts to follow. The Lord of the Church fills the schoolhouse with an ever-growing crowd of boys and young men, but he also fills their mouths with food, without their needing to worry, and proves by the great gifts of these two communities that when the fire of his love burns in the heart, it is easy to provide bread enough for as many as the Lord pleases to call.

The former commune gave 3220 Pf. of flour, 2 Bu. Beans and Bu. Apples; the individual givers are as follows: Heinr. Greve, Sr. 200 p. flour; Bro. Frickenschmidt 200 do.; Bro. Winter 100 do.; Bro. W. D. Stork 50 do.; Bro. Jacob 150 do.; G. H. Brockschmidt 350 do. & 1 bu. Beans; -D. Maetten 100 p. flour; C. Segelhorst 130 do.; Ebr. Bockmeier 30 do.; Mr. Holle 100 do.; Bro. Brockschmidt 50 do.; Bro. Borchelt 100 do.; G. Jacob 100 do.; W. Brockschmidt 100 do.; Bro. Buening 100 do.; Mr. Buening 100 do.; C. Heinz 50 do.; Chr. Wolf 60 do.; Mr. Hohlr 200 do.; Mr. Greve Jr. 75 do. & 1 bu. Beans; L. Brockschmidt 100 p. flour; Mr. Kämpe 50 do.; M. Zimmer 50 do.; Bro. Muelken 30 do.; Bro. Flachsbart 75 do.; C. Schaal 100 do.; Mr. Muelken 70 do.; J. F. Brockschmidt 400 do.; Chr. Grabenkrueger 2 Bu. Apples.

The names of the individual donors from the latter congregation have not been given up; therefore only the receipt of their joint gift of 1812 Pf. flour can be attested to them as a whole, with heartfelt thanks.

Finally, it may be permitted to make an occasional remark. There is a circumstance with these rich gifts which adds to their great value. This is that the givers wanted to fully satisfy their love by harnessing the horses themselves and bringing their gifts themselves. Other willing friends have expressed how desirable it would be if one of the institution's own teams were to travel from time to time, soon here and soon there, to the known helpful friends; it should then be well received and not sent home empty. It is precisely the difficulty of transport that so often causes a gift to be left behind that would otherwise have been offered with great pleasure. There is no doubt, however, that this observation is correct, and that it is no small sacrifice to add to the gift the care of transportation. Nevertheless, the friends who have expressed this wish in the most benevolent manner, would have their opinion

They would certainly change this if they knew the circumstances exactly. It is of the greatest importance for the household of the school to be as simple as possible and to require as little work as possible. But these my brethren, ye have done it unto me. Any gifts of love, he said, should be sent to Pastor Wunder at Chicago, Ills.

travelling far around the country with a loaded wagon; there would even have to be two horses. It would be even more difficult to spare or replace a man's work for days, or even a week, while he would have to be absent. Let this brief reference suffice to prove that what some have easily imagined would be very difficult and costly, but that the institution would be greatly benefited if friends who are neighbors of each other could join together and perhaps take turns in the task of transportation.

Happy news from our Concordia.

The members of our Synod will remember that already on the occasion of the meetings of our general Synod held in Fort Wayne in 1857, the Synod reached an agreement with the "Norwegian Lutheran Church in America", which asked for its main field of work in Wisconsin and Iowa, according to which the latter Norwegian Lutheran Synod should be allowed to establish a professorship for the purpose of training Norwegian Lutheran preachers in our Concordia. This was done with the fulfilment of all the conditions laid down in the agreement. On November 1, the local teaching staff had the great pleasure of welcoming a new member to its teaching staff in the person of Prof. Laur. Larsen, a new member of the teaching staff. We have no doubt that the hopes attached to this event, which is so important for our institution, will be fulfilled by Christ's grace for the building of His Kingdom. May many who love Zion ask the Lord for this. Of the 84 present pupils of Concordia, 7 belong to the Norwegian tribe, who naturally received the dear teacher of their mother tongue with special joy.

A desperate plea for help.

As the readers of the "Lutheran" will have seen from a receipt in No. 5 of the current volume, God has afflicted the dear Pastor Sallmann in Elk Grove, Cook County, Ill, with a great misfortune. On July 28 of this year, he lost almost all of his earthly possessions, along with his entire valuable library, as a result of a fire in the parsonage, which occurred during the absence of the entire family. Now he has received the most necessary support from the neighbourhood, but for this very reason there is still room for further charitable gifts. Should now this and that charitable Christian dog have a gift

for this particular need, let her arise and give her mite. The Lord who will one day say, "Truly I say to you: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Any gifts of love, he said, should be sent to Pastor Wunder at Chicago, Ills.

J. A. F. W. Müller.

Church consecration.

On the 19th x. triu. the Lutheran congregation at Pleasant Ridge, Madison Co., Ill. had the pleasure of dedicating their newly built beautiful church. The same is of brick construction, vaulted, and provided with an organ, steeple and bell. Besides the pastor loci, Mr. G. Link, the pastors Schliepsik, Moll and the undersigned were present. Favoured by the weather, a numerous festive assembly had gathered and celebrated the inauguration with hearty joy. May the beautiful services of the Lutheran church always be seen in it according to Ps. 27, 4. and be an eternal blessing to many.

Hermann Fick.

Thank you very much.

I hereby express my heartfelt thanks to all dear donors who have supported me on my journey to Germany with their gifts. May the merciful God reward them abundantly in time and eternity.

H. Fick.

Receipt and thanks.

For F. W. Spjudler through Mrs. Pastor Föhlinger in New-lork from the Women's Association there a grey linen nock; through the mediation of Mrs. Pastor Fohling-r in New-lork and Mr. Schweitzer there a still good black cloth skirt; through the intercession of Mrs. Pastor Föhlinger in New-York collected at a wedding there 5 5.00 " W. Henke through Mr. Past. Schwan in Cleveland from the Virgins' Vercin there K7; from H. Scherler in Newburg a new pair of trousers, new waistcoat and 30 Cts.7.30

"Friedrich Döscher to cover several debts in Fort Wayne, to buy necessary clothes and to travel to Iowa City from several members of the congregation of Dr. Sihler Pl.5,50 mrd from several members of the congregation of Mr. Past. Stürken H5065,50

"3. Jacob Hoffman" from the Young Men's Association of Mr. Past. Dulitz in Buffalo4.00 "

Daniel Lindemann of the Young Men's Association at

Baltimore 10.00

" Fr. Kestel of the Young Men's Vcrein in Baltimore 5.00 " Bertram Kohlstock of Mr. Peter Theisen, parishioner of Mr. Past. Stecher, Sheboygan, WiSo. 1.00

" Albert Pietschmann of the JünglingS-Vercin of the Drcifaltigkeitö-Gem. of Mr. Past. Dulitz in Buffalo, N. A.-

..... 3,0<

" F. Oestermeyer by several members of the congregation of the Hru. Past. Tramm in Lavorte, Ind. 4......0l

"George Seitz by Mr. Prof. Fleischmann from Mr. Past. Schvneberg at the wedding of Mr. Chr. Kähler2,0l

"Wilhelm Hoppe by Mr. Past. Fritze, Adams Co, Ja. 52; by his Gem. P3; at the wedding of Mr. F. Milan in the Gem. of Mr. Past. Wambsganß 52.32; by Mr. Past. Wambsganß in Allen & Adams Co>, Ja. 55 12,3l

For C. F. Renz through Mr. Past. Hattstädt from the Mich. Zögt. - Casse from the parish of Frankenlust PL; by Mr. Past. Wüstemann from his congregation in Detroit PL,20; from the Frauen-Verein that. for the purchase of a priest's skirt 89; from the Jungfrau-Ver. 85; at the infant baptism of d. Mr. Topel 82,88; from Mrs. Scefried 81; from the congregation at Roseville by Mr. Rein 82 28,08.

Dennert through Mr. Past. Wüstemann from the Young Men's Association 83.63; from the Women's Association 86.35, a violin, 1 pair of boots, 3 shirts and 3 pairs of underpants 9.98 „, Heinrich Koch vom Jüuglings-Vcr. in CvllynS- ville825; on the infant baptism at H. Koch ges.

81; desgl. by M. Koch 50 Cts. 26,50

"Bruno and Theodor Mießler by Mr. Past. Hattstädt to defray the expenses of their journey from Jort- Wayne to St. Louis from the Gem. at Fran- kcnlust u. Amelit 816; for the same purpose by Mr. Herm. Mießler by several members of the St. Louis congregation 823.35; by several good friends inFort-Wayne, Ind. 83.75; by Mr. Rev. Schvneberg from Mr. B. Katzmann of both baptisms collected 50 Cts.; at the wedding of Mr. T. Baumgart 82.20; from the Centkaffe 81.30; from the congregation of Mr. Past. Hügli by Mr. Streck 81.00; from Wittwe Borbein in St. Louis a duvet and pillow 51.10 " Hermann Reifert from some members of the Gem.

of Mr. Past. Dr. Sihler4,00

"Heinrich A. Allwardt by Mr. Past. Schmidt

von Georg Blei 81, Chr. Gallmann 81, Fr. Bauer 82, Past. A. Ernst 84, Past. A. Schmidt himself 84.50 12.50

„, Hermann Meyer vom JjinglingSvcr. by Hrn.

Past. H. Wunder in Chicago, ZU.-6,00 "

Wilhelm Dorn from Hrn- C. Röche in Boston - - 20.00 " Wilhelm Hoffman" and Carl Gärtner of the Women's Association of the congregation of Mr. Past. Hattstädt at Monroe, Mich.8,00

"Heinrich and Ludwig Höltcr from the communion fund of the parish of the Rev. Stn'eterzu New- burgh, O.4,00

" Carl Schmidt of the congregation of Mr. Pastor Schäfe-, Indianapolis, Ind. 442

"Peter Senel of Mr. Carl Griese from the Gem.

of the Mr. of the Mr. Past. Swan in Cleveland 1.00 " H. Stecher of Mr. Past. Stecher 81; from

Mr. Prizloff from Milwaukee 83; from the Young Women's Association of Mr. Past. Rinker 82.50; from Mrs. Knotc from the congregation of Dr. Sihler half a dozen handkerchiefs6.50

" P. Seuel by Mr. W. Griebcl scn. from the

Gem. of Messrs. Rev. Husmann 85, of some members of the congregation at Fort Wayne 82.75; namely, of Messrs. McIlcring 50 cts, Franke 75 cts, Walpinghaus 81, Bück 50 cts. 7.75 " Georg Steuber, ges. at the infant baptism of Messrs.

Past. Voigt in Snihpur Sprig, Jeff. Co., Mo. 4.25 „, Friedr. Möller of the congregation of Mr. Pastor Lindemann, W.- Cleveland,0.83,62; "Jungfrauenverein of his congregation 83; of the Jünglingsverein of the same congregation 839,62

"Otto Hanser by and through Mr. Past. Rud.

Kliuckenbergl4,00

"H. Partenfelder from the community in Saginaw City by Hm. Böhlau for the month of September 85; likewise for the month of October 85 10.00

" E. Schultz of the Detroit Woman's Club 85;

from Mr. Reindel in Frankenmuth 82; collected at the wedding of Mr. Geyer in Frankenmuth 82.05 905

"Karl Rittmaier von der Gem. zu Frankenmuth 10.00 " H. F. C. Ch. Grupc vom Jungfraucnver. der

Gem. of Mr. Past. Wunder in Chicago.... 6.00 „, G. M. Sugar by Messrs. Kurz and Stöckert

in Monroe G 81; from friends in Frankenmuth: Amord 85; G- Beicrlcin 85; Conzelmann 50 Cts.; Foilier 81; J. Frank 81; Haibisch 25 Cts.; J. Herzog 81; Chr. Hirlein 81; G. Hubingcr 81; I. Hubingcr 82; Koch 50 Cts.; Lämmermann 81: Ad. List 81; F. Nuechterlein 50 Cts.; G. Nuechterlein 50 Cts.; I. Nuechterlein 50 Cts.; Ordner 81; A. Ranzenberger 83.50; Reindel 82; Fkebcnsberger 50 Cts.; Rittmaier 25 Cts.; Rodammer 82.50; Schaefer 81; I. Schammcl 81. Schleier 82; I.

Son 50 cts; L. Son 25 cts; Schroll 81,25; Vates 40 cts; ges. on the Hochzcit of Mr. M. Geyer 82; ges. on an infant baptism of Mr. Bürger 82; from the comm. in Saginaw 8347,90

For the School Teachers' Conference Fund of the Fort Wayne Seminary on the infant baptism of a member of the congregation of Hm. Past. Sauport, by Mr. Teacher Bewie received 81.40.

Received by the undersigned: For the General Praeses:

From the centcasse of the municipality of Frankenmuth82020

From Adrian Community7,00

To the maintenance fund for Prof. Bicwend.

From Adrian Community6,00

To the college maintenance fund:

From the women's fund of the community in Adrian 10.00

From Herm Vatesb>,50

For the Synodical Missionary Fund:

From the community in Adrian 10,(X)

Of which 82.00 are from the school children.

For the Minnesota Mission.On the Hochzcit of the Wittve Dierke in Saginaw City 4.39

From Mr. Joh. Höhne0,50

For the Synodal Treasury of the Northern District:

From the community in Frankenlust7.09

" Mr. Pastor Sievers10.00

Collected At Matthias Hubingers Christening5:00

By An Unnamed0:30

" Herm Pastor Fürbringer1.00

"" Joh.Höhne

0,50

" of the community in Adrian3.81

W. Hattstädt, Cassirer.

Received

a. To retire the ConcordiaCollege building debt:

From an Ung. by Mr. Past. Beyer, Altenburg, Perry Co., Mo. 85.00

Through Mr. Past. Weyel, by means of 'C. Piepenbrink - - 5,00 " Hrn. Past. Werfelmann, mitt. " -- 3,00

From a member of the Filialgem. of the Hm. Past. Wer- fclmann by C. Piepenbrink2,00

d. To the synodal treasury westl. district:

From Mr. Past. Gräbner, St. Charles, Mo. 1,00 From the Centkassc of the Gem. of the Hrn.' Past. Loeber,

Frohna, Perry Co., Mo. 125

Collecte am Erntefeste der Gem. des Hrn. Past. Lö ber, Frohna, Perry Co., Mon. 5.00

From TrinityS District in St. Louis, Mo.-.- 11.10

" Centvcrein of the comm. of Mr. Past. Fröderking, New- Wells, Mo 1.75

From the Community of Mr. Past. Schliepsiek to the journey of Mr. President Schaller3,00

E. Roschke.

a. To the general synodal treasury:

From the St. Johannis Gem. of the Lord 'Pastor N. Heitmueller, Strattenport, Long Island, N. I. 8 2.50 By Mr. Past. Geier, Town Lebanon, WiSc. > - - > 9.00

For the general praeses:

By the Rev. H. Wunder in Chicago, from the congregation of the Rev. Sallmann irr Elkgrove, IllS. 2.50

d. To the Synodal-Misstons-Casse:

By Mr. E. Roschke, from Mr. Past. Wolff, Jef- ferson Co., Mo. 3.75

„ " „ " Collect at the wedding of the Mr. Gottlieb Lauenhardt, Centreville, Ills. 8,00

" Hm. Past. H. Wunder, Cbicago collected at H. Kruse's infant baptism in Hrn. Past. Küch-le's parish2,20

From Trinity Distr. of Gem- in St. Louis- - - 6.50

6. to the college maintenance fund, for teachers' salaries:

Of the following members of the comm. of Messrs. Past. M. Guenther on Mequon River, Wisc., F. Fink 81.00; F. Milbrath, W. Gruel 4 50 Cts;

F. Hoppe 25 Cts; Nngen. 30 Cts.2.55

Collecte in the comm. at Town Granville, Wisc. > - - 5.45 By Mr. Past. H. Wunder, Chicago 21.54

namely:

§14.50 by Mr. Pastor Stubnatzyö Gcm. Thorntvn Station, 'Als. namely:

10,50 Collecte in his Gcm.

4.00 by the following members of his Gcm. H. Richter, G. Meyer and D. Werfelmann ä §1.00; R. and N. N. L 50 Cts.

3.84 Collecte in der Gern, des Herrn Pastor Kühle, Mattison, Ills.

3.20 collected at the infant baptism of Mr. L. Braun in Crete, Il's.

From the Immanucls Distr. of St. Louis Parish--" 11.00 " Trinity, „ „ "" ---- 11.00

ä. For poor students and pupils in Concordia College and Seminary:

By Mr. Past. H. Wunder in Chicago19,06

and namely:

§12,00 from the Hünglings^Verein in Hrn. Past. Müllers Gem. in Chicago §6,M for I. Nütze! 6.00 for N. Sörgel.

4.75 from the collection bag in Mr. Pastor Kühle's parish for N. Sorge!

2.31 from Mr. Rev. Sallmanns Gem. in Elkgrove, Ills. for Nützet

e. To the maintenance fund for Prof. Biewend:

From the St. Petri-Comm. of the Hrn. Past. F. W. Richmann in Schaumburg, Ills. 10,11

By Mr. Past. H. Wunder in Chicago from his Municipality7,00

„, Mr. I. H. Bergmann in New York from the Parish of Mr. Past. Föblinger there1190

From the St. Johannö parish in Town Abbot, Wisc. 2.88 F. Bvhlau, Cassirer. '

For the church building of the congregation of the Rev. A. Hoppe in New Orleans:

From the parish of Mr. Past. Ph. Ottmanu in New Mette-5,25

"Members of the congregation of the pastor Wege in Skringtown, Mo.2.65

By Mr. Quclrl, of the Gcm. of Hcrn Pastor Riemenschneider in Grand Prairie, JUS.10,00

By Hcrn Pastor Miracle in Chicago from Mr. Pastor Polackö Gem. in Trete, Ills. 8,00

For Mr. Pastor Fick:

Through Mr. I. H. Bergmann in New York of the Gem. daselbst§1624

From a member of the congregation of the Rev. Dtmann 50 From the Trinity District in St. Louis29,30

F. Bohlau.

For the Lutheran have paid:

The 14th year:

Gentlemen: G. Bonn, Hoffman" 40 Cts.

The 15th year:

Messrs. F. Schneider 2 Er., Past. I. N. Beyer 3 Er., Herm. Nchr, I. Ebcr, C. P. Sommet, Carl Som- met, Z. Geyer, G. Renner, M. Pladt, I. Hinn, G. Stein, Carl Beyer, W. Nodigen, Chr. Beyer 13 Er, G- Bonn, C. Richter, Hoffmann 60 Crs, L. Arndt, William §1,13, Past. V. Klein, G. Schröder, H. Doktmann, W. Kettmann, D. Fcllbaum, Blank, Kamprath.

The 16th year:

Messrs. Past. D. M. Mariens, I. C. Schulze, F. Fink, E. Zautke, Past. C. Wernle, Past. I. Heck, Past. M. Eirich, Past. I. N. Beyer 2 Ex., G. Pcbeidt, E. Nölting, I W. Schmidt, A. Frerking, Prettin, Past. A. Brose, M. Kothe, H. Rosenkötter, Past. F. M. Zobanms, Past. P. H. Ticke, D. Heitzhauftn, H. Kamp, E. Hofmeister, C. Hcrrling, I. Hofstetter, Phil- Reinhardt, H. Klostermann, Chr. Beyer 10 Er., C. Walther §1,78, W. Strasburg §1,13, C. H. Brauer §1,13, Fr. Bau §1,1lj, G. Meyer §1,13, Fr. Bischofs §1,13, Meyer and Bro., Past. Werfelmann 5 Er., J. Wirth, F. Lange, J. Groth, W- Richter, W. Fuchs, F. Hopvener, H. Werken, Past. L. Geyer, Bro. Uttach, Bro. Steitzcl, Sulphur, Past. H. Jor, Beyer, Iansen, Selle.

Also: Miss Bertha Noctling.

M. C. Barthel.

Changed addresses: Teacher L. 2^ L06M8, l^o.

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Redigirt von C. F. W. Walther.

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Unit,

abgestatter für die Sitzungen der deutschen ev.-luth. Synod von Missouri, Ohio u. a. St. west Di Str. on May 5, 1859, and the following. Days to Addison, Du Page Co, Ill.

(Continued.)

Concerning Zwingli's and the Zwinglians' doctrine of him, that he separates the person of Christ, and leaves Christ's person, Luther writes in his great confession: "That is what he (Zwingli) is called Allöosin, when something is said of Christ's deity, which yet belongs to mankind, or again; as Luc. 24, 26. 2c: Did not Christ have to suffer, and thus go to his glory? Here he deludes, that Christ is taken for human nature. Beware, beware, I say, of allöosi, it is the devil's larva, for it finally brings about such a Christ, after which I would not gladly be a Christian, namely, that Christ henceforth be no more, nor do with his suffering and life, than another bad saint. For if I believe that human nature alone has suffered for me, then Christ is a bad savior to me; so he himself needs a savior. Summa, it is unspeakable what the devil seeks with the Allöosi." (XX, 1180). Further on it says: "In particular, the devil is henceforth not worthy that one should answer him any more than he recants his blasphemous Allöosin. For as it is said: A public lie is not worthy of an answer.

Therefore he also is to be shunned as a public heretic who denies a public article of faith. Now the Zwingel does not only deny this most noble and necessary article: That the Son of God died for us; but he blasphemes it, and says it is the most abominable heresy that ever was. This is where his arrogance and damned alloeciousness lead

In the writing of Conciliis and Kirchen Luther writes in reference to the same subject: "Oh, Lord God, from such a blessed and comforting article one should always be joyful, singing, praising, and thanking God the Father for such unspeakable mercy that he has let his dear Son become like a man and a brother to us. Thus the wicked Satan, through proud, ambitious, and despairing people, causes such unhappiness that our dear and blessed joy must be hindered and spoiled. Let this be lamented to God. For we Christians must know this: where God is not in the balance and gives the weight, we sink to the bottom with our bowl. This is what I mean: if it should not be said that God died for us, but only a man, then we are lost; but if God's death and God-

*) What Zwingli asserts with his Allöosis is not only his doctrine, but that of all the so-called Protestant communities except the Lutheran Church. They all maintain that when Scripture says that the Lord of glory is crucified, this means as much as: the human nature of the Lord of glory is crucified. To this Gerhard says: "If mere humanity suffered, it follows that the person did not suffer for us, because mere humanity is not the person. If the Person did not suffer for us, neither did God's Son suffer for us, because God's Son is the Person." But to the Son of God is to be ascribed the suffering and death, "not as having suffered any change or affliction in the divine nature itself, but, 1. Personally, inasmuch as the assumed flesh, which endured the pains and tortures, taken up into the person of the Son of God, constituted One Person with the same; 2. Appropriately; 3. in that the Son of God supports the suffering human nature, and relieves the sufferings by His divine and

dead are in the balance-bowl, then He sinks under and we rise up as an infinite power made delicious and sufficient in the sight of God for the sins of the whole world." (Exeges. IV, § 195. 197.) Calvin goes so far as to write, "I confess, if any man would set Christ par excellence and in himself against the judgment of God, that there would be no merit there, because the worthiness would not be found in a man which could purchase God's favor. Therefore, when Christ's merit is spoken of, the fundamental cause is not placed in him, but we ascend to the fact that God has so decreed it, which is the first cause." (Instit. II, 17, 1.) Luther, on the other hand, says of John 3: "For the high majesty of his person, his sleeping and fasting of a moment or hours is better than all the works and fastings of all the saints on earth."

light single bowl. But he can also rise up again or leap out of his bowl. But he could not sit in the bowl; he would have to become a man to us at once, that it might be said: God died, God's torture, God's blood, God's death. For God in His nature cannot die, but now that God and man are united in One Person, it is rightly said: God's death, when the man dies who is One Thing or One Person with God.... I have also had Nestorians before me, who very stiffly contended against me that the deity of Christ could not suffer, and for a sign Zwinglius also wrote against me about this saying: *Verbum caro factum est* (the Word became flesh, John 1:14.) and badly did not want that *Verbum* should be called *factum*, but wanted to have: *Verbum caro facta est*; cause that God could become nothing. But I myself did not know at that time that such was Nestorii conceit." (XVI, 2728-30.)

It is true that it was only through Calvin that the doctrines came to be accepted by a part of the Reformed: that God has absolutely destined one part of man to salvation, another part to damnation; that God has a twofold unequal will, the secret and the revealed, to which the former is opposed; that Christ died only for the elect and calls only these seriously, that is, with the intention of making them faithless and unsaved; that a believing elect cannot lose faith - not only had Zwingli already taught this, but even among the Lutherans, in consequence of misunderstood sayings of Luther, those errors appeared, at least in part. *)

To prove that the Calvinist-Reformed really hold these doctrines, it may suffice to include here the third chapter of the Presbyterian Creed, "On the Eternal Counsel of God," which reads as follows: "1. God hath from all eternity, according to an exceeding wise and holy counsel of his own will, freely and unchangeably ordained all things that come to pass; but in such a manner, that thereby God is not the author of sin, nor is violence done to the will of creatures, nor is the freedom or contingency of second causes taken away, but rather is established. 002 Though God knoweth what may or may come to pass, under all the conditions appointed, yet he hath not determined any thing, because he foreknew it to be, or that it would come to pass under such conditions. 003 According to the counsel of God, for the manifestation of his glory, some men and angels are predestinated unto eternal life, and others are predestinated unto eternal death. 004 These angels and men, which are so predestinated and foreordained, are the same.

*For example, a priest in Kabla taught that the elect remained righteous and kept the Holy Spirit even though they fell into manifest sin. He was warned of this with chastening words. Luther wrote of him: "He was warned of this with chastening words, and hoped that he would think better of it." (Erlang. LV, 166.)

5. Those who are predestinated to life have been chosen by God before the foundation of the world, according to his eternal and unchangeable purpose, and according to the secret counsel and good pleasure of his will. 005 which God accepts and spares us, as long as we Those men which are predestinated unto life, God hath, continue in the faith, and when we are in the faith." before the foundation of the world, according to his eternal and unchangeable purpose, and according to the secret counsel and good pleasure of his will, chosen unto everlasting glory, out of his free grace and love, does contrary to God's commandment, that he is no creature, as conditions and causes which move him is no longer holy, but has poured out the right faith and Holy Spirit; if he has not kept the faith and Holy Spirit, that he perseverance in any of them, or of any other thing in the creature, as conditions and causes which move him is no longer holy, but has poured out the right faith and thereto; and all to the glory of his glorious grace. 006 As Holy Spirit. But if he be converted again, God keepeth God hath ordained the elect to glory, so hath he, his gracious oath, saying, As I live, I would not that the according to an eternal and altogether free purpose of sinner should die, but that he should be converted and his will, pre-ordained all the means thereof. Therefore live. Therefore God, for Christ's sake, receives this they that are chosen, having fallen in Adam, are convert again, kindling in his heart right faith through redeemed by Christ, are truly called to faith in Christ by the gospel and the Holy Spirit. And we are not his Spirit in due time, are justified, obtain adoption, are commanded to ask beforehand whether we are elect, sanctified and preserved by his power through faith unto but it is enough that we know that he who finally salvation. Neither is there any other redeemed through Christ, powerfully called, justified, brought to adoption, sanctified, and made blessed, but only the elect. 007 It persevere to the end." (Erlanger Ausg. LV, 165 f.)

Furthermore, Luther writes in his house postilion, in the edition of 1544 about the Gospel on Sunday. From grace, as it hath pleased him, to pass by the rest of men, the last saying, "Many are called, but few are chosen," for the price of his sovereign power over his creatures, the forward-minded draw all kinds of unrighteous and and to rebuke and wrath them for their sins, for the price ungodly thoughts, thinking: "Whom God has chosen will of his glorious righteousness. (8) The doctrine of this be saved without means; but again, whom he has not high mystery of predestination is to be acted upon with chosen, let him do what he will, be pious and devout as special prudence and caution, that men, mindful of and he pleases, but God has provided that he must fall and obedient to the will revealed in his word, may be assured cannot be saved. Therefore I will let it go as it may. If I of their eternal election by the certainty of their powerful calling. Thus this doctrine will become the object of I do and undertake is in vain. Now what naughty and praise, reverence, and admiration of God, and of safe men grow out of such thoughts, every man can humility, zeal, and superfluous consolation to all who soon see for himself. . Some have other thoughts, and sincerely obey the gospel." (S. The constitution of the interpret the words thus: Many are called, that is, God Presbyterian Church in the United States of America. bestows his grace on many; but few are chosen, that is, Philadelphia, 1840. pp. 21-27.)

Since, as I have said, these errors were already are saved. This is a godless mind. For how can it be stirring among the Lutherans in Luther's day, errors that possible, if a man think nothing else of God, and fundamentally overturn the doctrine of justification, believe, that he should not be God's, because of whose Luther also gave serious testimony against them. will alone it is wanting, that we should not all be saved?

In 1536, he wrote in an objection: "Human reasoning But if this opinion be held against that which is found creates an unequal will of God, as if God were like a where the Lord Christ is first known, it will be found that tyrant who has some companions whose nature he lets they are all devilish blasphemies. For this cause please him, be it good or not good, and on the other far another opinion with this saying: Many are called 2c., hand he hates the others, they do what they want. So let because the preaching of the gospel goes into the not the will of God be thought of. This saying is eternally common and public, who only wants to hear and accept

true, Ps. 5: Thou art not a god, to whom wickedness is it; and God lets it also therefore preach so very common and public, that everyone hears it, believes and accepts it.

...and be saved. But how is it? As it follows in the is and remains a worthy father and dear brother of the For it is this honorable body that in such matters, as in Gospel, few are chosen, that is, few keep the Gospel, Ohio Synod, although at the same time he is and remains general, it is according to the saying: "Wash my fur, but so that God is well pleased with them. (XIII, 473-76.) a dear brother of the anti-Christian Jew, the churchless do not make me wet. Now it would not be at all *expedient* (To be continued.) one, the Bible scoffer, and pulls at the strange yoke with and in accordance with Ohio's brotherly love if errors the unbelievers. arising in it were seriously punished and an honest

Open Briefs to the Editor of The Lutheran.

My dear Walther!

My intemperate advice would be not to dignify Mr. D. "assassin-like cowardice" or "moral lowliness," that you and his heart and head thoughts appear as Lutheran Worley any more with an answer to his fundamental have given the Rev. Eirich, in response to his urgent theology in the columns of the Standard or Herald. If it is outbursts in the Standard, and that for the following inquiry as to what he should do, since he could neither read today and forgotten tomorrow and used elsewhere, reasons: In the first place, either this man's ignorance verbally in the Synodal Assembly, nor in writing in the something has been written; and if such a writer often of the eighth commandment, or his dishonesty, shines standard closed to him, assert his good right against H., delivers new spinnings from his factory, his Ohio out plainly from the circumstance that he continues to the quite proper advice to deal with the matter publicly in brethren, who read more than they write, come to call your letter to Past. Eirich a "public document." And a pamphlet. That Past. E. was sometimes hurried respect him in the end, and he gradually becomes a yet he does not deny the fact that this private letter of personally and by the flesh in the execution and theological authority and celebrity, after which his heart yours was only verbally addressed in parts by the presentation against your explicit advice, that was not also lusts.

recipient in the synodal assembly, but was then your fault. And what Past. E. sinned against the love of Fourthly, neither the readers of the Lutheran nor secretly copied without his knowledge and will and thus individual persons, he later repentantly absolved the those of the Standard would be much helped if you were also came into his hands. Whoever is not completely offended. The Synod, however, did not do the same, that to spend your precious time on a proper dispatch of lost in blind anger and hatred and still possesses only it would have repented of its much more serious fact that these talkative and scribbly political and spiritual a spark of natural legal understanding and *common* sins against God's honor and word, Past. E.'s good rights *speechmakers*; for the insightful readers of the former *sense*, must recognize that neither through that verbal against H., and had the latter, if he had not repented, first journal already know the state of the matter; the readers attraction of your letter in places, nor through the mean taken him into church discipline and thereby proved that of the Standard, however, would then be fed all the more and base theft of the secret transcription and transfer it was serious about the above resolutions against the with angry and spiteful spewings, and the true shape of of it into the hands of such and such officials or secret societies. Were poor Mr. W. not so full of distrust the whole matter would be even more concealed from spokesmen of the synod, has this letter become a and jealousy of our Synod, and so full of partiality for his them. For such and similar writers, who are justly "public document" and a "property of the synod. For own - were he able, according to truth and justice, with punished by us when the matter demands it, and whose this would only have happened if Mr. Past. Eirich had sobriety and prudence, as befits a man and a Christian, wounded self-love and ambition are unjustly opposed, - handed it over to the Synod at the end of the meeting, to look at this transaction as it is in itself - he would truly such people have nothing else to do than to enthuse and in order to justify the writing of his pamphlet. have given the Rev. E. any other advice than that which fanatize their readers for their views and *opinions*, and

On the other hand, Mr. W. again cannot deny the you have given him. even to sell them to them as Lutheran, but to fill them generally known facts, 1) that the Ohio Synod passed Third, it would inflate this busy little man, who seems with suspicion and distrust of us, as if we so-called two resolutions against the secret societies, as being to think himself the light and salt of the Ohio Synod, even Missourians led a doctrine other than the Lutheran of Pelagian origin, and hostile and pernicious to the more if you thought him worthy of more distant attention doctrine, although they have never, on the basis of the purposes of the church; 2) that, nevertheless, Rev. A. in this matter. Do with him also here as you have well church confession, attacked us and entered into an Henkel, a member of this synod, has written a done with his recent impotent attempts to deliver open, honest fight with us. That they are unable to do "defense" of these societies as a pamphlet, distributed theological essays. There is his foolhardiness in teaching this, however, is admittedly told to them by their own it during the synodal assembly in Lithopolis in Past. before he has learned anything righteous and made reason and conscience, if both are not overpowered by Eirich's congregation, and thereby caused redness; 3) thorough theological studies. - Since, furthermore, his hatred and anger. Nevertheless, they are far too that the Ohio Synod not only did not condemn this great ignorance of Lutheran doctrines, the connection of arrogant or lazy to learn from us, whom the gracious and disgraceful and base conduct of the Rev. H. not only which was pretty much revealed in his novelistic views of merciful God has awakened and united in this faraway did not punish with holy seriousness and put the Past. church and ministry, you were right not to blow out this land of the West, may it please the Lord or not, in order H. into church discipline, but even to dismiss the just little will-o'-the-wisp in the Ohio swamp, since it has to put the light of the pure evangelical, i.e. Lutheran, complaint of the Rev. Eirich against H. with the already gone out. If it were not natural, it would be doctrine back on the lampstand and to establish our decision: "the distribution of this pamphlet in his strange that these serious errors of Mr. W. have received entire church practice according to this doctrine.

congregation was no interference with his office, since no opposition and refutation either in the Standard or in Now it is precisely this faithful and conscientious this pamphlet had also otherwise already been the Herald from any member of this orthodox Synod, to practice of ours, e.g. in the examination of candidates, in distributed by printing"; 4) that the Ohio Synod whom, however, this punishment of brotherly love and the proper appointment of preachers, in our conduct remained with this decision and gave the Rev. Eirich, doctrinal discipline seems to be an altogether strange toward reformed and uneducated persons who desire who, in spite of those great resolutions of the Synod and unheard-of thing. Of course the Lord's Supper from us, in the registration for confession, church discipline, the establishment of proper parochial schools, the supervision of the doctrine and life of the preachers, etc., that has caused these cries to be heard.

against the secret societies, is still an honorable man.

For this practice of ours, which conforms to the word of God and the church confession, is, especially where we live together, a tacit punishment and exposure of their long-practiced and habitual practice, which is contrary to the confession, lazy and lascivious. To change this, however, they have partly no courage of faith (as the Lutheran doctrine, as far as they have a rough knowledge of it, is more an external thing to them than that they live in it) and partly they find such a thing not at all *expedient*, American-Lutheran, *popular* and *fashionable*. And it cannot be denied, of course, that with such changes in the rotten old Schlendrian, the belly, pouch, and honor of the honorable pastor would suffer some loss and diminishment. Therefore, it is more advisable to either completely abstain from these innovations or, in the occasional zeal "for the beloved Lutheran Zion," to appoint a few unfruitful committees and to pass never-to-be-executed synodal resolutions, but on the whole to leave everything in its accustomed, quiet, old course, since one can more comfortably make one's living in *church business*.

It is no wonder, then, that in such perfect circumstances the writers, who are zealous for the dear Ohio-Zion, do not like these repulsive innovators and foreigners, the German Missourians, and do their utmost to present them to the American Lutherans, also of English tongue, as true monsters of presumption and injustice. Therefore, my dear Walther, it would be of no use to these readers if you were to engage yourself further with Mr. W., since, even if one mouth were shut, he would open ten others in return. By the grace of God, you stand far too high in the esteem and gratitude of all true Lutherans in America for the slanderous slobber of this yapping shrew to reach you at all. Therefore let him yap as long as he pleases, and despise him by silence. Leave also this business to the "righteous judgment of God. And so God commanded. Yours always in Christ

W. Sihler.

Fort Wayne, Nov. 15, 1859.

(Submitted.)

Emergency reply.

The "*Lutheran Standard*," the organ of the Ohio Synod, seems to have taken a dim view of the brief exposition of the "mild principles" in No. 26 of the Lutheran, for he vomited violently as if he had taken a dose of pills. His stomach must be in great disorder and unclean! But he acts just like a fever patient who spits out the bile and then lets the story lie, satisfied that he has only given it away, for he merely declares a certain class of preachers in the Missouri Syracuse to have taken it.

node for shameless and immoral people, and that's it; can. As we told you, we did not want the Synod to burden itself with more and more sins, not to make itself a party to other people's sins and to strengthen redness, therefore we complained and asked; and because we cherished the good hope that by God's grace, by means of the general conference, we had come closer to each other, and that the Ohio Synod, which after all also professes our symbols, would now also take Lutheran practice more seriously and no longer use the confession as a mere signboard, - this encouraged us to do so. This encouraged us to do so, for the sake of such congregations, congregational members, and congregations of the church. For we are truly not concerned with keeping such congregations, congregation members and pastors who no longer want to be helped, instructed, governed and kept by God's Word. But to keep such "by compulsion" we abhor from the bottom of our hearts as a papist abomination. The Synod and its congregations are indeed more to be pitied than envied, that they have the lot of being a veritable cesspool, which receives everything, in which all impure things gather, which are good for nothing else. But the synod, if its preachers want it that way, is glad of my heart, they have it, I truly do not begrudge them it.

By the way, the Standard only pushed me to this because he wrote first, and indeed many things that necessarily needed inspection and correction. For when he says, for example, that H. König's matter was investigated, he must take the word "investigate" in a completely different sense than I do. We had indeed asked for an investigation, but the Synod did not go into it; instead, the Committee had thoughtfully made the proposal, which was also unanimously accepted by the Synod, that plaintiffs and defendants should be given the opportunity to speak out against each other. Thereupon, at the close of the morning session, the Synod resolved that such opportunity should be given in the afternoon. And when we allowed ourselves to ask (this is perhaps part of the immorality) whether this should take place before the public Synod or merely before the Ministerio - we had just heard and learned that many things were only done in the Ministerio - we received the short answer: "This will be determined in the afternoon. Why is that? So that we would not bring any witnesses, and the ministry could later reproach us: "We did not act according to the rule of 1 Timothy 5:19? Should not an "investigation" rather take place on the spot and before two kinds of witnesses? Should not the ministry, if it did not wish to deal itself with such troublesome history in totality, have appointed and instructed a committee of inquiry to make such investigation in its name? Now, gentlemen, be sober enough for once, that we may speak to each other in confidence.

can. As we told you, we did not want the Synod to burden itself with more and more sins, not to make itself a party to other people's sins and to strengthen redness, therefore we complained and asked; and because we cherished the good hope that by God's grace, by means of the general conference, we had come closer to each other, and that the Ohio Synod, which after all also professes our symbols, would now also take Lutheran practice more seriously and no longer use the confession as a mere signboard, - this encouraged us to do so. This encouraged us to do so, for the sake of such congregations, congregational members, and congregations of the church. For we are truly not concerned with keeping such congregations, congregation members and pastors who no longer want to be helped, instructed, governed and kept by God's Word. But to keep such "by compulsion" we abhor from the bottom of our hearts as a papist abomination. The Synod and its congregations are indeed more to be pitied than envied, that they have the lot of being a veritable cesspool, which receives everything, in which all impure things gather, which are good for nothing else. But the synod, if its preachers want it that way, is glad of my heart, they have it, I truly do not begrudge them it.

Many of my brethren, who have also stood beside Ohio preachers, and have had them for counter-preachers, will often have had the same experience, that those preachers devour all uncleanness, all impurity, all excrement, which separates itself from the congregation, or is separated, as it were, as delicacies, and gather it as rarities into their wide bosom, and even flaunt and splurge with it. Whom should it make envious to have such a one beside him, who fishes up all" filth and drives away all uncleanness? Thus they relieve one of much trouble and toil. For instance, if a certain class of learners becomes hostile to another, and will not be induced to reconcile, the first thing they usually get in answer is: "I won't do it; and if you won't give me communion like that, - then I'll go to the other pastor, who is also Lutheran, and there I'll get it." And the people are not mistaken; that "other pastor" accepts them without further ado and lets them take Holy Communion. Holy Communion. And that the synod approves of this as a "mild procedure" for its preachers, and even wants it to be so, it has now made clear enough. It wants to be such a cloak.

I have often thought: The poor wretches are to be pitied, they are working on the people like those who wanted to make money out of human excrement. And if they would only do the right thing with their work, and preach repentance to them in earnest, then it might still work out; but preach repentance? Folly! To whitewash with loose lime, that is their way and wisdom. After all, they are "good people." "One need not be so strict," a certain Pastor Nälsen once said to me, "one closes one's heart with that (should probably mean: one closes one's charitable hands).

of the people." There one must "proceed leniently," "You've been preaching to us long enough now, it would" "Yes, sir, these are my best contributing members, and according to 5). King's pronounced and by the probably be better if we changed once now, and then you what kind of trouble would ensue if I didn't keep much of Ministerio acknowledged principles. Yes, what an election irrit him out. Isn't that a lovely, lovely gospel that my "dear people" and got into a lot of trouble with my appalling clamor King raised that we were such makes your ears prickle? Whose ears should not prick at conscience, or rather with my stomach. Therefore, one impudent, immoral people, who still wanted to speak of it! O blessed America! who should not envy you for your must not be so strict, but rather be mild. By the way, the sins "that had already happened nine years ago," and Lutheranism and Christianity!

dear people have also converted so thoroughly that they still demanded repentance from the people, "that hurt So I am not at all surprised that at the synod they pay me a salary of ten dollars, whereas before they only him in the soul," and almost brought tears to his eyes, proposal that the praeses should visit the congregations gave me three to five, when they were still with the other so that the entire ministry was deeply moved by it. But had to be put on the table, "because the peaceful one. These are certainly righteous fruits of repentance!"

I would like to know what kind of soul this tender man relationship between pastor and his congregation could How now, is it not so, and is it not going on just so? has. It must be close to the stomach and very much easily be disturbed if the praeses came to the And is not this the prevailing sense? One can easily influenced by it. But he is a faithful member of the Ohio congregations as a visitor. Yes, gentlemen, that means disregard doctrine, faith, confession, knowledge, etc., as Synod, and a studious disciple, too, who has quickly speaking freely for once, and I liked that. All other trifles; they can be bent, twisted, and carved into shape; learned this from his Synod; for he has literally said thereasons against it, such as: "It is something new, it is not but the dear belly, that monster, lies thick and wide in the same thing that the Synod said in last year's Synodal necessary, the Synod has no power to create such a new way, and makes ghastly trouble of conscience. What, for Report, and put it into his mouth, namely, "because it institute," namely, such a visitor's office, all these and example, was S. König's lament and complaint before the has been nine years, and since then no less than three other reasons are subordinated to the fact that the synod? Did he have to leave his congregations because preachers have functioned in the congregation," it can peaceful relationship would be disturbed by it, for it is a of his conscience? Preserved, but because he "had to eat no longer be considered!

fatal thing to let one's fingers and cards be peeked at. Welschkornbrodt without salt and lard." That was the Hear, ye "dear people," this sweet gospel, which For, of course, if the Herr Präses were not of the same need, that was the main reason, so that "he justified rises like a sweet odor-if I had soon said an ugly stench-nature, he would be a little more serious in his visitation, himself triumphantly." But another thing: "because no from this synod. Now it is spreading its noble, or should not about money, kitchen and business matters, but door was willing to open for him (to get away from his I say fancy, vapors. Now rot yourselves, drive away would closely examine the pastor's conduct in office, the congregations), and although doors were open enough, your preachers, do what you will-then wait a few years, status and behavior of the congregation: how soon would they were not open for him," for our Lord President is said or if you don't want to be without preachers so long, he come across irregularities that would upset him, but to have said, "for those congregations there was no man then-remember-there are still loafers, of whom let one, would make the pastor and congregations disgruntled! more puffed up than S. König." Behold, there lies the dog, or as many as you like, "function," after which just give And if the president were to earnestly exhort the bury"; he wanted to leave, any door would have been an Ohio preacher a hint, and he'll come. And the synod congregation to get rid of everything that could not be suitable for him, and since none would open, he opened will easily open its motherly bosom wide to you, corrected, he would not have to worry about long faces. one for himself and - slipping out to the opening, "climbed welcome you with joy, and gladly give you a Lutheran Everybody would scratch behind his ears, and one would in somewhere else." He only wanted to get away, so that preacher. In this you now have the double advantage: whisper to the other: "Listen, he will turn us all into his belly would be better supplied, and this shining goal for the first you have asserted your will and saved your Methodists, or drive us a thousand miles further into the now asked for, no longer needing to eat freedom; for the second, you have bowed your heads a Pabstism than we have been before. If our pastor "Welschkornbrodt," no longer needing to walk." Now his few times. You can quite comfortably avoid the fatal belongs to such a synod, it is not quite right, we may take conscience is out of trouble and gloriously saved. That is repentance, for the Ohio Synod has a gospel that him at his heels." And whoever would have courage the real thing.

makes the narrow gate wide, very wide; you can remain enough to say what he thinks would probably say: "Mr. But, good sirs, are we preachers to our maggot-bag? quite the old gnarled fellows, nothing hinders that. Your President, we are heartily glad to be free of that clerical Do we preach for the sake of food and gain? Shall not a guilt grows old, sin expires, and therefore it counts for and papal yoke which always tribulated us. If one did not preacher gladly suffer and bear with the congregation? Or nought. And since the synod says so, the good Lord go to church for a few Sundays, or did not send their miserliness be the cause of scanty provision, then let God must of course duck and submit to such a decree. children to school for a few weeks, because one needed him preach in such a manner, that she may mend her But if he does not yet want to forget it, he may see them at home, or went to a ball, or drank a schnapps so ways, or even show him the door, and shut it. For this where he remains with his bill, may write it in the smoke that one's head could no longer stand up straight, one must be a wretched, miserable preacher to me, who hole. You are again, indeed would still be, in spite of was immediately confronted with the "priest's" and serves the congregation for the sake of shameful gain, or everything, a Lutheran synodal congregation, and "pope's" yoke. 2c., the priest would soon be in the house what is the same, to make a living, to have it easy, who whoever does not want to take you for true, genuine, and read you the riot act. We are sick and tired of that seeks his own in the preaching ministry, and does not grainy Lutherans, will have to deal with the Synod of and for that reason we have left him, but we have not willingly sacrifice himself with everything for the Ohio. Yes, even more: If you have another pastor, for come here to have it the same way here. Nay, come not congregation. For he does not serve the church, but his instance a "Missourian", who has a proper profession, thus. Live and let live is our principle.' The parson own stomach. And, between ourselves, in such disputes who does not want to be dinged annually, who preaches to us, and we pay him for it, and that settles the of the stomach, where one likes to itch under the feet, one demands confession and does not want to let Crethim matter; we leave him contented, and he shall leave us should rather follow the advice of his praeses and visitor and Plethi take communion, 2c. you can chase him contented; he need not be our keeper, and look into our than his own inclination; for what on earth do I do with a away, do not let such "hasty innovations" be imposed houses." It would not be much different with the parson praeses, if I do not want to be advised by him from God's on you, the Ohio Synod will give you another one, who He should probably say: word and Christian wisdom, but follow my own foolish will leave you your freedom. If you no longer like it there, sense? Then praeses and visitors count for nothing. you may only say: "Pastor!

Now, my dear gentlemen, be indignant that I still cannot stop speaking, as you were indignant at the Synod when we wanted to say something for which the Ministry had not given us specific permission or did not want to give it. For what indignation was expressed among the honorable ministry when I, since they were silent on King's speeches, allowed myself to ask: "Whether the honorable ministry approves and rightly approves of King's procedure and manner in the admission and acceptance of reformed persons? Was this not pointed out to me as an impertinence, "that I could take the liberty of confronting the Synod and asking them in this way; they would afterwards deliberate among themselves and decide what they consider to be right? Thus, if one makes known his misgivings, that this or that would not agree with God's Word and Luther's doctrine, he wishes to give instruction, but questions are rejected by the synod with indignation as impertinences; for what it sets is common, and it is not obliged to give an answer to anyone who demands reason for its hope. Behold, this is the shamelessness, this is the ignorance, and the immorality, which the synod censures, because I was not ashamed to ask them, and because I had not sense and morals enough to say yes to everything; I will hardly become so sensible and moral. So good company, gentlemen, if you will. But I wish with all my heart that you would take the word of the Lord Ezek. 13, 10-16, and John 8, 31: "If ye continue in my sayings, then are ye my disciples indeed."

I. H. W.

(Submitted.)

A chapter of the lurkers and angle preachers.
(*)

It will not particularly refresh you, beloved reader, if you get to read another chapter from the spirits mentioned above. That it is nothing new to you hardly needs to be mentioned. It is an old but always anew occurring story. As much as one does not like to go into these old things, one is nevertheless obliged - where silence becomes a sin - to speak, be it orally or in writing, and this is then also the reason that determined me to write the following lines:

It is a known fact to the children of God that where the Lord Jesus builds his church, Satan makes every effort to erect his chapel next to it; and as the Lord Jesus sends out his servants who are to destroy the devil's kingdom and plant and build God's vineyard in his name and with the equipment of his true word: also the wretched devil has his helpers whom he sends out in his name and equips with the word of lies to destroy God's vineyard.

*) It was sent to us some time ago, but only found space in the current issue. The ed.

and to promote his kingdom. Among these messengers of the devil are the sneaks and the preachers. It is not my purpose to give many reasons to prove that these spirits are among the messengers of the devil. This statement is not an invented fable, but a truth that has already been proved many times. Therefore I consider it unnecessary to go into it further. Let facts speak for this time, which will prove no less than what has already been proven.

A year has already passed since a number of Evangelical Lutheran Christians in Bloomington, Illinois (who had already been visited by some dear brethren of our Synod and prompted to form a congregation), called me to be their pastor. Since that time the spiritual blessings of the Lord, as a partly visible fruit of his dear Gospel, have not been lacking - and with joy one could hear singing of the victory in the tabernacles of the righteous. But that this should anger and provoke the devil was a natural consequence of his enmity against God and his word. Therefore, he made himself heard as a roaring lion in the cries of the obviously unbelieving, partly also half-pretending and self-believers, and soon as an angel of light in the creeping and stealthy treading of the uninvited chatterers and prophets. Of the latter, a Methodist preacher by the name of K ... sought to do his part to provide the great prince Belial with an entrance into our congregation in the guise of light. Dock, what do I want to say, the poor man also seemed to roar with the lion at times by publicly trying to banish the Lutheran doctrine on the pulpit. To report on this, I will give an example and then also something about his sneaking and angle preaching.

Since I was already aware of his activities, I visited his church one Sunday evening to see for myself. That evening he preached about Methodism in a good rapturous way. After he had played an excellent (?) church historian for some time and had tried to prove with skill the origin as well as the progress of his beloved Zion as a work brought about by God and blessed to date, he had the unfortunate idea of defining the doctrines of his community. In the "fundamental articles" of Christian doctrine he saw himself in complete agreement with all so-called Christian denominations. But as a listener to his noble lecture, I cannot give the reader any information about what he understood by the fundamental truths. It soon seemed to me as if the poor man wanted to sing the little song, "We all believe in one God, Christian, Jew, Turk, and Hottentot." For the doctrine of the sacraments, of election by grace, and even justification (!) were secondary matters to him. It was already a dangerous blunder that the poor man, without having given only a summary conception of his fundamental truths, should at once turn to the secondary ones.

He was in a hurry to learn about things (as he put it) that should have been of less concern to him. Well, he wanted to try it once, whether the strict symbolists and word-stealers could not be given a hard nut to bite. - Therefore he tried to attack the Lutheran doctrine of the sacraments in a way that can only be explained if one credits the Methodist preacher with a good part of lack of understanding and mental confusion. Above all, he was concerned with making it clear to his devout listeners that Holy Baptism is not the bath of regeneration, but only an outward sign of it. Of course, I did not hear Mr. M. cite any reason from God's Word to prove this doctrine. Nevertheless, he insisted on this product of reason, as if it were a certain truth founded in the Word of God. Therefore, the Lutheran doctrine of Holy Baptism could not fail to appear to him as a thorn in the flesh and a stumbling block. Without pausing long, the Spirit drove him to a statement which sufficiently proves that this gentleman is to be called a lying spirit. He said: "That doctrine of baptism which is taught to work regeneration, and that even little children are born again in baptism, is a humbug, an empty fable." (!!!) Isn't that right, dear reader, that was blasphemous speech? Well, as already mentioned above, one must not give this Mr. M. too much credit, namely, if one wants to credit him with a good part of mindlessness and confusion of mind. But you will ask on what he based his statement? To put it briefly, he was like all enthusiasts who do not build their faith on the rock of the eternally firm divine word, but on the sand heap of their wrong opinions. The wicked humbug breeder and empty fable hedge of blind reason has, unfortunately, always not to do with the undoubted word itself, but with the mysterious "how," and because she cannot fathom this "how," but nevertheless, instead of humbling herself under the obedience of faith, wants to see through the mysteries of faith with her pitch-black light, so it comes about that she turns away from truth and turns to fables. So then it was with Mr. M.'s reason. With full enthusiasm this statement of "humbug and fable" rushed out of his mouth into the ears of his hearers; but, behold, when he is called upon to give reasons for it, he is like a heavy-burdened ass, which stands with its burden m the foot of a mountain, and ought to go up, but alas', because of the deep muck under its feet, and the steepness of the mountain, cannot go up. Just as the donkey might say, "How can I reach this hill? my burden is too heavy, the muck too deep, and the mountain too steep," so might Mr. M. think, when he had to prove his proposition. That is why he left the thing with the bare hands.

He also thought that the matter was self-evident, and that his listeners would be convinced of the truth of his statement, as these poor people for the most part are much more likely to believe lies than the bright, clear truth.

This heavenly prophet spoke just as blasphemously about the sacrament of Holy Communion. In order to present the Lutheran doctrine of this sacrament to his listeners as unscriptural (understand: contrary to reason), he made short work of it and said: "We are not carnivores." Truly, an argument before which one should have all respect, - and which, in deep reverence for the monstrous inventor "Mrs. Reason," should be made known to the whole world with trombone notes. - What should a man who, alas! is still three hundred years behind with his enlightenment, think of this "non-meat-eater," who had already devoured the wisdom of the famous nineteenth century with his spoons?

What should I do now with this Mr. Evidence Leader ? In order to deal with him in brief, I went to his apartment. But lo and behold, when I wanted to learn more wisdom from him, the old weather maker "Frau Vernunft" came to meet me, who knew everything better than God's word. There was nothing to do but to take the door in my hand, shake the dust from my feet, and go home. This was the end of the song, to be done with this heavenly spirit as quickly as possible.

Now also some of his sneaking and angle preaching.

On several occasions I have had to warn my congregation against his prowling in the houses. This did not remain fruitless even with several of my parishioners. But although Mr. Schleicher did not always find the best reception and had to see that he sometimes had to deal with competent opponents, he nevertheless did not cease to make his appearance here and there and to greet the souls entrusted to me with the lie, as if he came to them out of love, for the truth, for the sake of their salvation. Thus he lately sought to find entrance with a woman (2 Tim. 3:6.) of my congregation. But, not content with beguiling the woman with the pretence of his immediate profession, and with the sheep's clothing of his speech adorned with God's word, he also availed himself of a means of a very shameful kind. Having heard that some of my parishioners (?) were no longer willing to provide for my maintenance, and that therefore my existence was no longer secure,*) he immediately made this known to the woman, in the opinion that he might the sooner win her over to his side. That was truly a little too coarse. Judge for yourself, dear reader, about his

Angle Sermon. He preached to the woman as follows:

"Your preacher is leaving here soon, as I have heard; he can no longer feed himself, because many (?) do not want to pay their signatures (?). Only come to us, for we have quite the same thing" (?). Truly, you say, beloved L., that was rudely sneaking! Well, listen, I have therefore also sneaked it roughly, that is, in full earnestness and holy zeal for the house of God. I rebuked him in all earnestness and holy zeal for the house of God. Both orally and in writing I reproved him for his prowling about, and proved with God's word that he had by all means no profession for this angle preaching. Yes, when he told me that he did not need a calling from God through men, that he had a direct calling from God to lead all nations, etc., and when he did not want to prove this with miraculous signs, nor was he able to, I declared him to be a lying spirit and a messenger of the devil.

As far as the words he addressed to the woman are concerned, he tried to get out of the jam by telling me that the woman had made a lying statement, which he has not yet been able to prove to the woman, to which must be added that his own words, which he spoke in the presence of others and even expressed in a letter to me, prove the exact opposite, that is, they show him to be a blatant liar.

But this gentleman confidently throws all this to the wind, and writes to me: "To go and teach all peoples publicly and especially, as much as is always possible! neither an old Lutheran pastor nor the Pope in Rome can do that," (wanted to add "forbid," but forgot it) "and in order to fulfill my duty as a missionary to God and my neighbor, I will continue to visit when and as often as it pleases me, without first asking your reverence for permission. My answer to this was quite simply this: "So go in the devil's name! for in God's name you cannot." To mention something else of his letter, which almost mocks all criticism, in it he speaks at last a terrible "*vae tibi!*" (woe to you!) and he writes: "You would do wisely and behave quite calmly" (probably means: like a mouse when it hears the cat arrive-) "and leave me in peace, if you do not

_____ want to be pilloried with your confessional" (-yes, the auricular confession-) "and absolution-craving" (Tetzel: as soon as the money rings in the box, etc.) "in the _____ pillory." This whole threat seems to me almost as if someone, in order to storm a fortress, were to throw soap bubbles into it instead of bombs. - It would indeed be interesting to us if we were to experience such a threatened attack.

I. Fr. Ruff, Pastor.

Secret societies.

Invitation to subscribe for everyone, especially for Christian youth associations.

We have just received news that the Young Men's Associations within our Synod intend to have Joseph T. Cooper's excellent English work against Oddfellowism and against secret societies in general translated into German and published by subscription. This is certainly a praiseworthy undertaking. Like creepers the secret societies embrace the tree of the church in order to wither it with trunk, root and leaves. And it is just the young men whom the emissaries of those dark-men societies are aiming at, to entice them to join their covenant society and thus to alienate them from the Christian covenant sheep, into which they have already entered through baptism into the Triune God. Thousands and thousands of young men are therefore annually made proselytes by the secret societies, and thus the blood is sucked from the veins of the sleeping kitchen by them, as by nocturnal vampyres. It is therefore high time that the church wakes up and closes the doors and windows to those bloodsucking bats. It will not be possible, of course, to bring it about that the secret societies draw no one further into their nets; but it can be worked for that no one may fall a victim to them through inexperience. If the church then loses the hypocrites, it can only rejoice as over the loss of the slime that lay on its breast and made it difficult to breathe.

Since the secret societies here have a somewhat different form than in Germany, it is certainly a good idea to make the writings of an American, who is well acquainted with the local lodge system, accessible to the Germans, rather than to reinterpret those of a German author. It is likely to make a deeper impression when an American strips off the sheepskin from the works of darkness that are practiced here under the cloak of innocent ceremonies and affectionate support, than when an immigrant does so, who has the prejudice against him that he views the matter in a false light and confuses American with German conditions.

Christian youth associations are especially invited to participate in the work of distributing the above-mentioned booklet and to report the number of subscribers they have raised to the leader of the publishing business. The booklet will contain about 300 pages in small octavo and will cost 50 Cts. per copy, nicely bound. The amount of the postage will also be 12 cents. Whoever collects ten subscribers and sends in the amount in due time will receive one copy free of charge. The translation will be done by a competent man. Any surplus from the sale will be used to support poor students at our institutions. The sooner subscribers are sent in, the sooner printing can begin. Whoever, therefore, deplores the damage done to souls by the secret societies, and wishes to contribute his share to ensure that the spread of these institutes, which are so hostile to religion, is steered as quickly as possible, should hasten to register as a subscriber, stating his postal address, and also call upon others to do so. May especially

*) What I have not yet to do for now. What some have omitted, others have done all the more abundantly. Thus my sphere of activity is not limited to the city of Bloomington; I still have two congregations besides the congregation in Bloomington.

the officials of the Young Men's Associations develop a nothing will be lacking to equip the journal according to lively activity in this cause so worthy of all zeal. Let them its beautiful and important purpose. Our joy is all the not be deceived and let their zeal be dampened by the greater because the previous editor, Mr. Director Saxer, fact that the secret societies do not yet exist in their as ungrateful and disheartening as his previous faithful vicinity and have therefore not yet claimed any victims work for the journal has been, has nevertheless allowed from among them: like locusts these "hostile to Christ" himself to be won over for its continuation. May the young armies move from country to country and leave no stone reading world eagerly seize the opportunity offered to returned to finally cover all areas of the Church and to them to get their hands on a good paper, and may God purify every plant of the Gospel. Therefore, dear young bless the enterprise all the more abundantly, the more friends, go to work with haste, with haste!-')

One addresses all letters concerned, as follows: mr. Adam Schlitt
ok Uev. ^V. 20 Ss/'ueck

Public Statement.

We, the end-signed, hereby confess that the article by P. Boehm (pastor in the Buffalo Synod) in the Informatorium, No. I, lahr. 7 (1859), entitled: "Emergence of a New Rotte at Wolcottsville/ ciuschand- liches tissue of fraud and gross intercourse is fact- we signed it at that time as overseers of his congregation, and now hereby confess that we are heartily sorry to have endorsed the same by our signature out of complacency and fear of man. But as for me, Will). Beutel, I herewith publicly testify that Böhm added my name to it without my knowledge, as well as adding several of the others in a known manner. We also testify that Joh. Valt. Hofmann was expelled innocently without the knowledge and will of the board and the congregation, simply because he admonished the pastor for his lewd life; we told him this privately at the time.

Johann Schläger. Wilhelm Beutel.

Church News.

Rev. E. NRiedel, formerly of Dissen, Mo. from which place he also served the congregation at Paizdorf, Perry Eo., Mo. is Vorn. XX. p. Muen. by order of the Presidency of the Synod of Missouri, Ohio, &c. St. Western District, by the undersigned, assisted by Rev. Tb. Junk's, in the Lutheran Trinity congregation at Cape Girardeau, Mo. E. Harms, the former pastor of that congregation, had voluntarily resigned his office, and with the other members of the congregation had issued a call to Rev. E. Nidel, which he accepted with the consent of his former congregations. God grant that the dear brother may bear much fruit in his new sphere of activity for eternal life.

I. P. Beyer.

The Illustrated Night School.

It gives us great pleasure to be able to inform our readers that the above-mentioned paper has not ceased to exist, but has found in the person of Mr. Moritz Niedner a new editor, who has been faithful for many years, unselfish and self-denying, and who for love of the cause

*) The quicker and happier the distribution of this work against the secret societies takes place, the sooner, as we have heard elsewhere, a book about gymnastics clubs, which are no less in need of illumination and do just as much harm under the circumstances, will make its appearance.

new Herallsgeber has already been published.

Fort Wayner Pastoral Conference.

The said Conference will hold its next meeting at Fort Wayne on the 10th, 11th, and 12th of Jan. X. I). 1860, that is, from Tuesday to Thursday, in the second week of the new year; and so that the school-teachers' conference connected therewith shall be held on Tuesday-morning: which is hereby publicly notified to the brethren concerned.

F. W. Husmann, d.Z.Secr.derCouf.

Received

For the Synodal Treasury Middle Districts:
by Martin Frosch 1.00
For the teacher - staff:
From the comm. of Hrn. Past. Br. King, Cirwinnati 6,00
For poor sitting ducks in Fort Wayne:
By Mr. Past. Wichmann, collected from the wedding of Mr. Ruhlmann 0.17
E. Piepenbrink.

a. To the general synodal treasury:
By Mr. Past. J. N. Beyer in Twvn Herman, Wisc. \$13,35
namely:
6,40 from the missionary fund of the church there,
4,Oil Collecte am Erndtefestc, 18. n. Tritt.,
1.70 at the wedding of Mr. Bishop at Mapügrove, Wisc
, 1.25 ,, ,,,, of Mr. Hillmann.
From Mr. E. Noschke from the Synodal - Caße wcstl.
Districts 50.00

For the general praeses:
By Mr. Past. W- Hattstädt in Monrve, Mich. - 12,76
On the travel expenses of the general praeses:
By Prof. Dr. Seyffarth, Collecte of the branch parish Berlin 3,75

b. To the Synodal-Misstons-Casse:
From the schoolchildren of Mr. Teacher Noschke in
L-t. Louis 4,70
From the Comortia District of the St. Louis Gem. - - - 6.00 By Hui. Past.
L. Dulitz in Buffalo 3.00
" " H. Miracle in Chicago, Ill. ---- 1.50
namely:
1,00 of grey N. N. in Hrn. Past. Stuo- natzy's parish,
50 from L. Gils in Chicago.

"Mr. Past. Eirich, collected in two missionary hours in the Lutheran
't. lehannis-Gem. in Ehester, Ill. i 9,40

e. To the college maintenance fund, for the teachers' salaries:
By Mr. Past. H. Wunder\$98 8l
" " M. C. Barthel 21.79
" Stud. Barkling 2.00122.60

Of the comm. and parish - members of the Rev. A. Franke in Addison, Ill, as follows: Pentecostal Collect of the congregation of the Rev.
Franckczn Addison, Ill \$10.53
From individual church members:
H. B. j. ----- \$4, W- Ficne \$2 6.00
H. Buchbolz, J. Goltcrmanu, W. Heuer, D. Kruse, F. Krage, F. Lescborg, F. Mevcr, H. Nosenwinkl, H. Noter- mund, F. Münkcl, H. Stünkl, H. Weder. "2 24.00
W. ^tiinkel, W. Rabe, H. Pfortmiiller G \$3 9.00
L. White 1.75
W- Buchbolz, F. Kruse son., D. Roscn-
Winkl (a\$1,50 4.50
W. Lescborg 1.25
Plw Strausbild, H. Ratbe, H. Lange,
Jürg. Thiesse, F. Kruse jun., H. Ho- grfc, F. Ratbje, H. Marguardt, F. Eblcrs, F. Knigge, H. Bartling r-en..

D. Uene, F. Wolkenhauer, F. Fiene, H. Hachmeister, F. Beermann, H. Mattheus, P. Nickel, Cbr. Meyer, Ifi. Preußner, F. Tonne, F. Pollworlh, Ebr. Tonne, W. Grotc, H. Dchlcr- king, Lührs, Günther, F. Weiß, Gottg. Weiß, C- Kuruhaas, H. Pflug, W. Drechsler, H. Hcitmänn, H. Pohler, D. E. Kießling, H. -Lchulze, E. Pflug, A. Strebel, H. slcllmann, Günther, W. Precht G dl 41.00
D. Passion 75
H. Niemcyrc, L. Heinemaiii, F. Frill- mann, Wittwe Weiß, G. Amling (ch 50 Cts. 2,50
H. Esch, W. Cantor, F. Duwe, L. Tbür- nau, H. Brockmann, D. Hann, his father, G. Rittmüller, A. Hoppcnstedt, D- Lübrs G 25 LtS. 2,50
Ch. Grünemann 15
H. John 12
H. Backhaus, Wittwe Kothe G 10 Cts.> 20 Zlusdcrc Kirchhofsaßc der Gem. des Hrn.
Past. Francke 4,00
From the bell-bag of the same (Sem. - - 14.35122.60 From the Coneordia District of the Gem. in 't. Louis-- 23.20 By Mr. Rev. v. Dulitz in Buffalo 3,bü
" H. Miracle in Chicago, Ill.---- 19.15
namely:
19.00 from the parish of Mr. Past. Polack in Crete, Ill.,
75 by Wittve Zur Kammer in Mr. Past. Stubnatzy's Gem.

ä. For poor students and pupils at Concordia College and Seminary:
From the comm. of Mr. Past. A. Lehman" near Manchester, Mo. 4,5
Through Mr. Past. L. Dulitz in Buffalo with Mr. Dr. lost's infant baptism collected in West-Seneca- - - 2.56
Furthermore by Mr. Past. Dulitz ' 3,00
o. To the maintenance fund for Prof. Biewcud:
By Mr. Past. L. Dulitz in Buffalo at LangnerS Kindtaufe in West- Leneca collected 1,63
" Hrn. Past. E. A. Brauer sn Pittsburgh 2,00
and namely:1,00 by himself, 1,>0 van Hrn. I. Keil,
F. Bohl au, Cassirer.

For the Lutheran have paid:
The 14th year:
Messrs: H. Behrens, H. Faul, I. laide, I. Black, C. Brenn, W. Zabel.

The 15th year:
The gentlemen: H. Behrens, L. Häberle, M. Hansclmann, I. Deeg, Phil. Jung, Bro. Wortbmann, H. Beechorsi, H. Isenderg, I. Schmidt, I. Black, I. Schneider, Past. W. Brecht, Past. F. King 23.50, D. Mcier, C. Ninuedach, C. Winterstein, Fr. Mueller, Bensemaun, F. Meyer, Il. Ratbe, Phil, zum Matt n, L. Hub, Past. E. Husemann, H. Teullitting.

The 16th year
Messrs. Bro. Cavellc, M. Kreircl, D. Haag, C. Krebs, I. Jacobus 50 Cts, Bt. F. Hciblefs, L- Hadecke, Past. F. Grolh, G. P. Neidenbach, Past I. I. Beilkarz, Bucbolz, Pbil. Jung, Dobrmann, C. Körbe, H. Knecht, C. Wcishäupt, I. Trapp, G. Mombrger, F. Lkidcl, H. Grün, F. Ölte, H. Schulze, Past. L. Bacblcr, H. Bl "n< kmcicr 2 Er., Past. Bro. König 23 Er., H. Seim, I. Jung, F. Marguardt, H. dunkel, H. Werner, Bro. Schulze, i. Denccko, Past. H. Nagcner, I. Möller, H. I. Napx, Pust. I. M. Hahn 25 Er.
Further: Mrs. Göttlich and Miss Helene Hesse. Mi C. Barthel.
75, ^ 75

Soeöen arrived:
Lutheran Calendar for 1860
The price here is 5 cts. the first and 50 cts. the dozen. The postporto is 1 cent the piece in advance payment.
Also I have a lot of beautiful lithographs suitable for Christmas presents in stock.
If anyone still wishes to read the Hermannsburg Missionary Bulletin for the following year, the order must be placed with the undersigned within one week. L. Volkening,
With the undersigned has appeared and hei denselden, as well as with Mr. A. Siemon in Fort Wayne, I., to have:

View of the Evangelical Lutheran seminary for preachers and schoolteachers to Fort Wayne, Ind.
Price per copy, well packed and sent postage paid, 10 Gents.
AN" The view is of the same greatness as the U cimgcr time published view dcs Concordia.College.
Ang. Witbusch L Lohn, Tottorbox 3975, St. Louis, Mo. :2

St. Louis, Mo.,
Synodal Printing Office of Aug. Wiebusch u. SohnZ



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 16, St. Louis, Mo., Dec. 13, 1859, No. 9.

(Sent in by P. Beyer.)
The Early Mass on St. Christmas Day.

What are the bells ringing today?
Hark, even the organ's sublime tone!
The shadows still lie on town and countryside;
What is it with Old Lutherans?

To the jubilee the bells ring out, The organ wants to give
birth and consecrate devotion. The shadows of death still
covered the world, When the tidings of the infant Jesus
resounded in the field.

But look, the lights brightly shimmering wreath, The flower
threads in festive splendor, Listen, this unanimous happy choir
- What are the Old Lutherans up to?

Like sunshine in the midst of night and gray, Like flowers
and blossoms on icy meadows, Like a unifying keynote in wild
music, So is the sweet look of Jesus to us.

What shines in the face of the preacher?
How come he talks so enthusiastically?
I hear he preaches of the manger and the child;
How thoricht the Old Lutherans are!

If Christ had not been born as a babe, then the children
and all would have been lost;
Now he lies in the manger, is really a child, And triumphs over
hell, death, the devil and sin.

Now the wrathful God no longer terrifies us;
Reconciled is the sinner's innumerable host;
And God himself revealed in the flesh, Stretching out his hand
to them after the manner of a child.

This the servant of the Lord now announces, His eye
shines, the man rejoices; So this time he speaks only of the
child, Like the angels there in Bethlehem's field.

His word is the first trumpet note
In the Cbor to the song of the Son of God, It is the desired, the
first ray Of the blissful day in the Jammerthal.

And worthy celebration to the worthy Lord, Of worthily become
we would like: Therefore we Old Lutherans begin the feast day so
early, without any futile delusion.

(Submitted.)

Fruits of Buffalo hierarchy.
The Synodal - Baucassen - Scandal. *)

The Buffalo Synod teaches: "The congregation joins
itself to the preacher with its loyalty and obedience in **all**
things that are not **contrary to** God's word. But what is
contrary to God's word and what is not contrary to God's
word is not decided by any individual member of the
church, but by the church itself in its symbols, church
ordinances and synods" (in the synods, however, only
the pastors have the decisive vote, cf. 2nd Synodal Letter
p. 141 and 42).

The Apology, on the other hand, teaches: "They (the
Papists) also draw this saying to the Ebraeans

*) While we were about to publish a longer essay already written on
the right of preachers to command their congregations what is **not**
commanded in God's Word, we receive the present submission. We
therefore put our work on hold and share this article first, as a
preliminary illustration taken from life, to which we will soon supply
more text.

D. Red.

Am 13, 14: Obey those who intercede for you 2c. This
saying requires that one be obedient to the gospel, for it
does not give the bishops any rule or lordship of their
own apart from the gospel." -

Luther teaches (interpretation of the first epistle of
Peter): "We have one Lord, who is Christ, who governs
our souls. The bishops are not to do anything, but to
feed. Wherefore St. Peter (1 Pet. 5, 3.) hath overthrown
with one word, and condemned all the regiment which
now the pope leadeth, and clearly slueth that they have
no power to command a word, but that they alone should
be servants, saying, Thy Lord Christ saith this,
therefore shalt thou do it." Further (XIX, 83),
"Wherefore I say, neither the pope, nor bishop, nor any
man hath power to set a sylph over a Christian man,
except it be by his will; and whatsoever is done
otherwise is done of a tyrannical spirit."

What terrible misery Grabau's disgraceful papist
doctrine causes, is again demonstrated by the
disgusting, mean dispute in some congregations of the
Buffalo Synod, especially in Johannesburg. The course
of the matter is as follows: (the facts are almost all
borrowed from the "Informatorium" itself).

The parish of Johannesburg was founded by P. v.
Rohr and pastured for 13 years. After him it was served
by Rev. Gram served it for some time. It

While everything was in the deepest peace, the They do not want to accept it; that is the state of affairs. len, but for the support of poor, oppressed, and attempted introduction of an external ecclesiastical But the simple-minded peasants must first be made persecuted brethren in the faith. One would have order, against the will of the congregation, is causing confused and dizzy by the clever church rulers, and then thought that the holy apostle would have had the power ghastly disorder, divisions and shameful trouble. - They they will be caught. If the Baucasse had been put to the to command such a collecte to the churches, but he sen. m. Rev. Grabau, who has returned from a visitation vote, it would have been lost, so a Jesuit piece of work does not have it, and since he does not have a trip, calls upon the pastors to make a "proposal" to their was quickly added: in place of the Baucasse, a "free" tyrannical spirit," he does not presume to have it, for he congregations for an improved order with regard to the collection for unity and peace," but this is not put to the knows that he may not command anything to the support and building of churches and schools. A synodal vote, it must be accepted by the congregation, and so the children of God "apart from the Gospel," as the Apology building fund is to be set up, to which each communicant church ministry has the Baucasse after all, so that the says; he knows the word of his Lord Jesus: "You know is to contribute one cent per month, or, in larger stupid peasants do not even know how; they lose all that the worldly princes rule, and the overlords have congregations, a monthly collection is to be held. - (How sense of hearing and seeing. Von Rohr writes quite power. How sweetly, tenderly, and gently does the great sad it looks in these Buffalo congregations that a fund is innocently: "Thus it came about that even faithful St. Apostle lay before his Corinthian congregation the set up to which each communicant is to contribute one Christians for a time seemed to wonder whether the Collecte. 2 Cor. 8:7 and following: "As ye are rich in all cent a month, say one cent, that is 12 whole cents in a ministry was not doing wrong and going too far when it things, in faith, and in the word, and in knowledge, and long year. Of course, it would be desirable everywhere disapproved of the vote on whether or not to accept the in all diligence, and in your love to us: so make for the congregation to be more liberal in its giving, but arrangement of a free college for unity and peace in the yourselves rich also in this good work." Now the word the Buffalo congregations are particularly noticeable and entire synodal association, and in the public proclamation "work" might have sounded to the Corinthians like a kind visible for their sad meagreness. But this is not at all called upon the congregation to act in accordance with of command, so he now carefully and preemptively possible, for under the Buffalo church regime no free, the word of God, the need of the church, and the 28th adds, "I do not say that I have anything; but because rich, happy children of God, lords and kings, who have Article of the Constitution. A. C., after sufficient others are so diligent, I also try your love, whether it be pleasure and joy in giving, can be brought up; but at instruction and exhortation to put up with and accept such right." And in v. 10 he adds: most obedient servants, who only give what they have order in Christian love and obedience, and for the sake "and my good will in this I give." - Thus acts the holy to.) of peace." Here, then, the Baucasse is called "an apostle Paul. But what does Paul know about church ordinance of a free Collecte for unity and peace government? He must ask the experienced, Buffaloian throughout the Synodal Union"; and now how should church rulers, these heads of the visible Church of God new "Sydonalbaucasse" for some reasons, they want to "faithful Christians" be so ungodly, and not hold a on earth, who know how to govern the congregations keep their old order, according to which a special Collecte for "unity and peace"! It is indeed somewhat better, to raise funds, to take up collections. They collection is raised for every need. Now the pastors set strange and alarming to faithful Christians, how a building govern, until the congregations are blown apart in the the work in motion, and for half a year, from November fund, on which one can vote, now all at once becomes a most shameful mischief, almost every year a couple of to March and April, in frequent congregational meetings, collection, on which it is not supposed to be permitted to new ones, and that is then the triumph of their genuine they urged the congregations anew to accept the vote, and yet by this means the building fund is now Lutheran official dignity and effectiveness. - Baucasse, but in vain. Since the Ministry now realizes introduced. Nor is it to be blamed on the faithful In the congregation of Martinsville, one part accepts that it does not want to go the honest, open way, it Christians, even if they have become somewhat the building bill, another part is "dubious and unwilling," makes a shrewd sideways turn. The ministry issues a apprehensive about the fact that they are to accept the to which the following "way of peace" is proposed: the proclamation and gives the following explanation: the Collecte "for the sake of peace. Peace was there before congregation accepts the building bill, "abstains from all ministry does not want to impose a "condition," but for the Baucasse was to be introduced, so how can they now opposition," and submits its concern about whether the the "preservation of unity (?) in the synodal association" accept the Baucollecte "for the sake of peace"? Oh, the ministry has gone too far "to the decision of the synod it must "order" that the pastors "should" levy a collecte dear simple-minded peasants, how can they ask such a meeting in July. The unwilling and the doubtful really instead. In place of the hated Baucasse, therefore, one question? Do they not see that their fatherly-minded accept this "way of peace". Indeed, these were peace- unexpectedly pushes an ordered Collecte, imposed on ministry has decided not to let them have peace on any loving people! With such people it is possible to govern! the congregation, which Collecte, however, one paints condition, for they have accepted the Collecte, that They could have said: Dear Sirs, with pardon, we want with the following sweet words: "the pastors should therefore, if they want peace, they must accept the to extend to you our hand of peace, but that you should request a voluntary gift from every fellow Christian who Collecte, and that this means "for the sake of peace"? - immediately pull the wool over our eyes, that is going a can and wants to, in a church Collecte. O, honest church So Buffalo doesn't let them vote on ordering a Collecte, little too fast. They would not have been so wrong if they minister! It is not a question of raising or not raising a of course not, because a Collecte is nods "contrary to had said that, but they did not say that either, but collection; the congregations are gladly willing to be God's word" and in all things not contrary to God's word patiently let the operation be performed on them. asked for a voluntary donation to support the building of the congregation owes obedience to the preacher, that's "Whereby," as Herr v. Rohr writes, "peace was churches and schools, but they do not want a collection Buffalo's rock of church government after all. Buffalo established in Martinsville, and the community gave a for a building fund; they do not like the "proposal" made commands a collecte, and the congregation, "according good example of Christian patience and respectability." to change their present order, to the word of God," is to "accept in obedience" the same! What a farce this whole "way of peace" was then - The vile papist parsons! -The holy Apostle Paul also becomes quite clear when one keeps in mind how, once held a Collecte, not for the sake of a paltry according to Buffalo doctrine, at the synods only the Herr Prediger are the actual "Syn od iren d en" and therefore the ones who give decisions, but the church members are only "ge-

is "to listen, ask questions, and let God's word solve them." -

In the Wolcottsville congregation no one accepts the Baucollecte, some put up with the "way of peace", but others are not satisfied with it either, since they know beforehand from many an experience what the "decision of the synod" is all about; - thus a division arises, anger, turmoil, and a wild atmosphere. - 70 men break away from the congregation. -

In Johannisbürg the matter takes a still more serious turn. The whole large community, with the exception of the very few, stood up as one man against this priestly rule. They do not want the Baucasse; they demand a vote on the Baucollecte. But Pastor Gram will not allow it; rather he says, "he will no longer ask and exhort to this good work, but must command it to them!" But the whole church board stands firm and does not yield. What happens now? - Now the famously Buffaloian church breeding comedy kicks in. This comedy of shame usually has the following course: people who dare not accept a "suggestion" of the ministry are put into the second degree of admonition, in this admonition they are made to stay, and hours are drilled into them, until they become impatient and unmuthful, and break out into some unseemly nature. Then they are wound up in a new trial of church discipline, for defiance, sedition etc. so they stand in double chastisement. Then comes the solemn third degree, where the reverend church ministry, without consulting the congregation, issues the final admonition, and suspends or deposes all who will not listen, and finally puts them in the church banishment. - Our symbols say: "Christ gives the highest and last judgment of the churches". Buffalo says: no! not of the churches," but of the clergy. Luther says (XIX, 1181g:- We know well what Buffalo will say: that the sin of the church is disobedience to God's word, of corporal's baton, has not exactly earned a peculiar order. From such shame... you must not fear!"

The first step in the ungodly ban proceedings in Johannisburg consisted of Father Gram taking two of his neighboring brothers "on the advice of the minister" "in order to first address the church council with them in the second degree of admonition. The first degree must therefore probably have consisted in Gram's ordering the building collecte and the church council's disobedience to Sr. High Reverence. Now two things are to be noted here, firstly the incredible lack of understanding on the part of the ministry. Do these clever church court people really not even understand the meaning of the three steps?

of exhortation? Do they not know that only in the case of secret sins, which are known between brother and brother, the three grades can and should be applied, but that in the case of public sins the divine order of discipline reads thus 1 Tim. 5:20: "Let them that sin be punished before all, that the rest also may fear"? But now the church council publicly before the whole congregation did not want to cower before the pastor; why then the "second degree of admonition"? What for? - Well, that is clear, - so that the comedy would have a better, more solemn appearance. The question is also obvious, why only the board of directors, why not the whole congregation, is taken into the second degree? Because the whole community was in the same opposition. Ah, we are dealing here with experienced church discipline advocates who know that long litigation makes one weary and tired, and here it is necessary to intimidate little by little the timid, the "stupid," the simple-minded, and to depose and exclude the serious and resolute, so that the clever priests may thus enforce their will and yet not lose the congregation. - On the other hand, we also have to look at the shameful impiety of the ministry. This is an ungodly knave, who makes something a sin which is not a sin. What then is the sin for which the ministry of the Synod of Buffalo has put the church board of the congregation at Johannisbürg under church discipline? Has he cursed, blasphemed God, murdered, fornicated, stolen? What commandment of God did he transgress? None! He did not accept the human "proposal" to change a human order, and did not allow himself to be caught by a Jesuit trick to wrap and cover the "proposal" with a "freeRev. v. Rohr, that they wanted to bring him out to collecte to unity and peace." The Fathers of the Church did not wish to become "servants of men," -that is their sin. they even "piled up stones and clay to stone the Rev. v. Rohr to stone him!" If this should be true, it would appear from it, above all, that Past. v. Rohr, by his thirteen years of corporal's baton, has not exactly earned a peculiar respect and love among his congregation. This much is certain, by the way, when Past. v. Rohr comes to them, that is just what the Missouri Synod has always claimed, "they accept his admonition and become quiet." An overseer begs pardon for having called the people together, and Rev. Gram declares that he was under ban for the sake of its completely cursed false doctrine. Will Buffalo still have the gall to deny this?

They are to be obedient, they are to accept the building Board maintains that the community has the right to vote on it, and that the Ministry is going too far if it refuses to vote. Herr v. Rohr calls this, "they did not accept the admonition," thus becoming more and more obdurate in their "sin." The three hours of drilling in the morning had not yet helped, so at the end of the afternoon sermon the scheduled congregational meeting was arbitrarily cancelled again and instead a continuation of the "unfinished meeting of the rulers" was ordered. The congregation becomes restless, they know that their leaders are being invaded, that they are to give way, that they have already been in battle for hours, that they want to storm them anew, and that the ministry is thus trying to rob the congregation of the right to vote on the building collection. Many members of the congregation demand a meeting, and several remain together immediately after the close of the service. The board, though irked by this incessant drudgery, nevertheless adjourns anew for the ordeal. When they arrived at the parsonage, however, they saw that another leader from a foreign congregation had joined the preachers to help them, and they were told that this had been done "by order of the Senior Minister". The whole congregation is in an uproar, many have already gathered, others are still being called in. A leader from Wallmow, who is prowling around in the congregation, indicates to the pastors: "that the raging ones among the pastors: "that the raging ones among the congregation are especially intent on their former pastor, the Rev. v. Rohr, that they wanted to bring him out to maltreat him"; according to the statement of another, "that the raging ones among the congregation are especially intent on their former pastor, the Rev. v. Rohr to stone him!" If this should be true, it would appear from it, above all, that Past. v. Rohr, by his thirteen years of corporal's baton, has not exactly earned a peculiar respect and love among his congregation. This much is certain, by the way, when Past. v. Rohr comes to them, that is just what the Missouri Synod has always claimed, "they accept his admonition and become quiet." An overseer begs pardon for having called the people together, and Rev. Gram declares that he was under ban for the sake of its completely cursed false doctrine. Will Buffalo still have the gall to deny this?

authority".

For the gospel, or the word of God, commands "not to rather have they not said: The priests should march stehers enter the sacristy and show the Sen. Münster be proud" and "not to hope for the riches" everywhere; where they came from, sober up, and repent.-The rulers, the renunciation in the name of the community. but when St. Paul comes to things that are not however, came before this court, yet they did not depart, Now the battle for church property is rising. Rev. commanded in the gospel, in the word of God, he says, but persisted in submitting the building collection to the Gram had already taken the church key to himself, but "I do not say that I command anything. But when St. vote of the congregation. - it was reclaimed from him when it became clear what Paul comes to things which are not commanded in the Past. v. Robr relates, "When the 8<rn. rn. was driving the ministry was up to. At the same time, the Gospel, in the Word of God, e.g. even a "Collecte," he home at ^1 o'clock at night, malefactors had placed four congregation, inspired by similar struggles in other says, "I do not say that I command anything." So blocks artificially on and in front of a bridge leading over communities, decided not to leave the church, but to dishonestly and deceitfully do these Buffalo gentlemen a deep ditch, so that only the holy. Angel's protection and keep it in their possession, and this measure proved to deal with the word of God and their churches; so wholly the Christian carter's God-blessed presence of mind be quite appropriate for the Buffalo church regime. For blinded did they ask their false doctrine. - prevented the wagon's probably intended fatal what happens? - At 5 o'clock the same afternoon an overturning." If this is so, if members of the congregation army marches against the church, preceded by His The Lord Jesus says, Matt. 18: if a man does not accept have laid these blocks, and had the intention of a "deadly Honor Major General Grabau, surrounded by five of his the second degree, "he will not hear it, sosagees **the** overthrow", then they were indeed villains, who should ministerial aides-de-camp, followed by "several **church,**" and our Confessions say, "Christ giveth the have been handed over to the police. But then at the hundred" people from the neighboring parishes, and highest and last judgment of the **churches.** " Luther same time it again throws a sad light on Past. v. Rohr's accompanied by a justice of the peace, who is says, "Since it concerns souls, the church shall also be 13 years in office that there is still so little love and so supposed to help put the parish in its place. The with judge . . I call it the devil's ban and not God's ban, much murderous spirit among his parishioners. -The crusading army arrives in front of the church. How if since people are banished with wicked deeds before following day, the sen. m., who had been threatened with now the garrison had made a sally and struck the they are publicly convinced before the congregation, the fatal overturning of his carriage, is back in invuäki-Z on the head with their major? How, if it had **against Christ's order."** But what do the bullies in Johannisburg after all; he wants to preach and hold a come to a general bloody brawl, who would have been Buffalo ask about Christ's order? Christ, the symbolical congregational meeting in the afternoon. The to blame for this ghastly aggravation before the whole books, Luther are fools' heads to them; they whistle at congregation urges the congregation to vote, Grabau world? - Is this Evangelical Lutheranism, to undertake them. These Papist church robbers are usurping does not allow it, but rather has everything recorded in a crusade for the sake of a Baucasse? It was only a judgment for themselves alone. Just listen! On May 7, detail; when he is asked to respond to the recorded good thing that the congregation remained calm, was the highest and last church court will assemble in objections, he refuses "because of the disorder and prudent, but also stood firm and did not retreat; for now Johannisburg, which is to judge not about fines or because many have gone out. Then a member of the the army turned to the right and departed again. imprisonment, or about life and death, but about congregation rises and asks the congregation to vote The next day the congregation sends a written salvation and damnation, and who is this court? -The yes or no, whether they want to have the Collecte or not; renunciation of the synod with about 100 signatures to senior min., the local pastor, Rev. Zeumer and Past. v. there all shout: no! As the noise increases, with the the ministry and at the same time removes its preacher Rohr," that is the "congregation," that is "the church!"-Is Lord's Prayer the meeting is closed. - and school teacher from office, since they do not want to renounce the Buffalo synod and thus approve of the it not now clear as daylight before all the world that the Now a 4-day turnip occurs, the congregation already papist doctrine and praris of the same. - Grabauians are shameful Papists, who reject Christ and hopes that the preachers have given in and everything Now, however, the church ministry becomes very Luther, and accept the Pabst alone as their teacher, for will come back to peace, when Rev. Gram announces angry, not only does it begin a secular lawsuit, but - one the Pabstian church alone teaches thus: "Matth. 18. it is on Sunday Cantate, May 22, after the end of the sermon, would hardly think it possible - even now, after the said: If he hear not the church, let him be unto thee a that in the ministerial meeting of May 17 it was decided congregation has already renounced it, it puts all the heathen and a publican. But by the name of the church that those church leaders who "did not want to recognize the synod as their church court" should be "suspended" leaders of the congregation, with the exception of two, must be understood a prelate, or an assembly of from their office until the synod's decision, the others under ban for sedition. - The authorities decided against prelates. So the last judgementMatter of Pa disturbing" should be "removed from office" for "sedition" and one the ministry in the first trial, and the ministry lost the (Bellarm. 4. de. Rom. Pont. c. 1). Further, "It has not should be "excommunicated" and "removed" "as the case. A second lawsuit, then pending, is still pending. been considered good that a layman should have power to decide anything in the church, leaving to him the main instigator of the sedition. As Gram begins to read It's the Buffalo Baucasse Scandal! the necessity of hearing." (Papal. Recht. Cap. Non pläcuit When one considers that a ministry calling itself off the individual names from his bull of deposition and Lutheran takes Christians into church discipline and, ca,u8. 16. g. 7.) - excommunication, a member of the congregation, full of without the involvement of the congregation, removes ca,u8. 16. g. 7.) - indignation, shouts "Halt!" at him, and a general outrage their officials and puts them under ban, not because And what are the sins for which this spiritual court breaks out. When the cantor begins to sing, silence falls they have committed manifest sin, but because they wants to condemn the church leaders if they do not again, but as Gram now comes with Grabau from the have not wanted to depart from the right and from the repent? "They should desist from their rebelliousness, sacristy to the altar and continues with the reading of the truth; for it remains an eternal truth that a congregation of their own ministry." Just think, now the non- bull of excommunication, another "halt" is shouted at has the right to reject a "proposal" for the improvement acceptance of "the proposal," the refusal of the him, and the uproar rises anew. Grabau and Gram retire of a human order, and the right to vote on the adoption Baucollecte is called "wanting to be judges themselves meeting on the spot, and it is resolved that the of a collecte; and when it is further considered that such Papist proceedings are not merely the single over the ministry." -One is quite to be astonished that congregation renounce the Buffalo Synod, on account of precipitate act of a young, hot-headed pa- the principals have appeared before this court, and to its shameful tyranny. The pre

stor, but the proceedings of a whole Synod, now held for nearly sixteen years, whose principle it is to act thus, that it is thus a fruit of publicly pronounced papist doctrine, yea, that this Synod rejects as heresy the right doctrine: That preachers have no power "besides the Gospel," and that the highest, or last judgment is in the "congregation" or "church," is rejected as heresy: so we cannot praise and glorify God enough, that by his wonderful providence he has awakened and enabled men, who from the very beginning have recognized and exposed this papist leaven, and have unweariedly fought against it. How terrible it would have been if, in the development of our local Lutheran congregations, papist teachings had crept in from the very beginning and come to dominate. For one does not believe that only the couple of Buffalo gentlemen have Papist desires, even if they alone deserve the sad merit of having brought them into doctrine and a kind of system. No, the Papist poison is very widespread; just look at certain church ordinances and the fees of some preachers and their flirting with Grabau.

When the other Lutheran synods have awakened from their doctrinal indifferentism and lukewarmness and have grasped the real essence of the struggle over church and ministry, then it will only become apparent what an army of followers the pope and Grabau have, for ruling is too sweet a thing for the old Adam. Therefore, do not grow weary in the struggle! May the faithful God especially strengthen our dear Professor Walther and raise him up in a cheerful and steadfast courage, who has already helped many a Lutheran to clarity and strengthened the heart for the fight through his book "Church and Ministry," through his "Tabular Overview" and other essays.

That Rev. Dulitz accepted the congregations at Wolcottsville and Johannesburg, after they had renounced the Buffalo Synod for the sake of false doctrine and tyranny, was entirely in order, according to the will and word of God. For God once commanded the sheep to flee from the wolves; now when such fleeing sheep come to a shepherd, it would be shamefully sinned against charity if he should wish to drive the sheep again to the wolf. What would one rather have me loosed from tyrannical priests than to be pastured by a faithful shepherd. But now it is God's command, Matth. 7, 12: "All things whatsoever ye would that men should do to you, do ye even so to them.

As, for the glory of God, and for the love of our neighbor, we are ready to supply spiritually a Roman Catholic congregation, when it has become intoxicated from the yoke of the pope; so, for the same reason, we are ready to help a Buffalo congregation, when it has worked itself loose, and to

into our Synodal Union! We know that the Missouri Synod will be heaped with shame and disgrace because of this, but it does not matter - it must be so, Matth. 5,11.

(Sent in by Past. Beyer.)

Public Declaration of Honour.

Such a thing has never happened to the Missouri Synod, has become quite rare in the world. One must be all the more pleased when it really happens once, especially from a side from which it has long been a duty and obligation, but from which such an act could be expected as little as from a Parisian fischwife; this magnanimity should therefore be known everywhere. Therefore it should be known and known to all that in the "Schimpfomatorium," the indefatigable organ of the Buffalo Synod, a "H. v. Rohr" *) thus lets himself be heard: "Our Synod, after sixteen years of patience and admonition, has at last declared that it no longer recognizes the Synod of Missouri as a Lutheran Synod, denies it communion, and warns all Christians against the same." Dear reader, to grasp this sentence rightly, you must take it either quite high or stretching low, or you will grasp at nothing; for it is as hollow as an inflated head. You must mean, then, that if you are a member of a congregation belonging to the Missouri Synod, you are meant here as well as your pastor. Taken in this way, the matter becomes even greater, for according to Pastor Brobst's calendar for 1860, about 150 preachers with 225 congregations belong to the Missouri Synod. (To this he himself says he will not take offense if you think he has understated the number a little). That is between 5,000 and 6,000 members entitled to vote, without wife and child and whatever else hangs on it, so that 25,000 communicants come out: And these all are stretched by, that set again honestly!

But not everyone understands the words of that paper at once, at least I have already done so: and perhaps I will also receive a declaration of honor for it in the near future.- It should not surprise me, therefore, if one or the other asked how one must understand the above sentence in order to find in it a declaration of honor for the Missouri Synod. Well, a simile can probably do the best service here. Think of Hans and Kunz living in the same house. Hans is an honest man, but Kunz sometimes makes long fingers. Hans endeavors to convert poor Kunz from his evil ways; Kunz, on the other hand, endeavors to seduce good Hans to his craft, because he believes that two can do more than one.

*) But a pastor, I suppose? - So far has the Missourian leaven penetrated that a chivalrous member of the minister's staff can so far forget his official dignity, and write his name without putting under it "Pastor." Apparently Prof. Walther and his book are to blame for this.

So each has his own purpose, and so they stay with each other for sixteen years, so that people already think: They are in cahoots. Hans, however, becomes quite eager about this and terribly insists on Kunz that he should let everyone have what God has given him. Now Kunz gets angry and has large notices printed and stuck on in every corner where the fatal words are not already written: "Post no bills here," on which he has written: I, X. v. Kunz, after sixteen years of patience and admonition, hereby finally declare that I no longer recognize Hans, called Sachsenhaus, as one of my trade, forbid him my house, and warn all legal people who share my sentiments against him. Must not this declaration again convince all that Hans is honest? Well, dear fellow Lutherans, we are in a similar situation with the above declaration of the Buffalo Synod. For sixteen years they have wanted to give to the pastors what God has given to the congregations. Their preachers want to know nothing of the word, "All is yours," and they call this saying of the Scriptures, in the same paper in which the declaration of honor is written, a "Missourian doctrine." *) These pastors declare in the same paper that their principle has been for twenty years that they do not permit a vote on matters of doctrine, Christian order and ceremonies, which are to be determined according to the teaching of the Word of God and according to the guidance of old church ordinances, but this also includes contributions for the establishment of a synodal building fund, etc.; there can only be talk of instruction and acceptance. (One must here again understand correctly, it should mean, of commanding and obeying can only be the speech). Furthermore, it is reported that the senior and his spiritual ministers, the Ministry, decided in one of their meetings to depose the head of one of their congregations from his office and to put him under ban. By virtue of this decision, the bull of excommunication was read from the pulpit by the local pastor on the following Sunday, without asking the congregation, and even then it was not resigned, when many members of the congregation cried out indignantly: Stop! **) In the same manner, the entire board of directors, except for two and one congregation member, were put in jail by the same ministry. Now look around in Luther's writings, from the explanation of the first book of Moses to the Table Talks, or whoever does not have time for this, ask Pastor Keyl in Baltimore, who has already read through Luther's writings more than once from A to Z, whether there are instructions for such a procedure, or even only examples.

*) Their version is probably called: "Everything is ours"; because even what they threw away, they want again, as soon as we picked it up and with God's help made something good out of it. But if this logic is right, then I won't buy any more paper for the next two years. Why not? This riddle may be solved by the friendly reader.

**Don't forget, dear reader, the principle of the Buffaloes is that in matters of doctrine and Christian order there can only be talk of instruction and acceptance. Here all instruction was missing, so here the principle has been given out again, or this time they did not want to carry out a Christian order.

or whether Luther does not rather curse such behavior as I am surprised that she, who claims to be the faithful ninth tyranny of the pope. But now we have lived with these and who also is to some extent, does not seek the lost in people for sixteen years in one house, i.e. according to California in the name of her faithful shepherd. The lost the name in one church, like Hans at Kunz. Is it not penny cannot seek itself, nor the lost sheep find its therefore a declaration of honor when they now say that shepherd, if it does not hear his voice. My comfort is that they have tried with us for sixteen years, but that we were the Lord has promised, where the shepherds are bad, quite unfit for their business, and that they therefore broke that he will take care of the flock himself. It was once said away from us? Think of it, my I. fellow Lutheran, you may in the "Lutheran" that two missionaries were to be sent to members of the association will begin. Unfortunately it still have father, mother, grandfather 2c. in Germany, and California, if the cost of their maintenance could be has been finished six weeks later than it was intended, they hear of such violent strokes of the Lutheran Buffalo raised. But doesn't that mean going to the council with because obstacles occurred, for which the editorial Synod. Then you write to them that you also belong to a flesh and blood? If they only work faithfully, they will find committee is not to blame, and because especially Lutheran Synod in America; should they not be in the a living; the Lord always provides for his faithful servants. many more copies had to be printed and bound than greatest anxiety that you are on the way either to Hiller says: "He who wants to lie with Elijah in the service had been ordered at first. No one could have foreseen tyrannize or to become a tyrant; and a long vindication of God will, when he awakes, also get bread and water. that 2500 copies would be needed instead of 1000, and would only partly relieve this anxiety. Now you need only Dear sirs over there, there are many Lutheran people that after a few weeks a second edition of 1000 copies write: I belong to the Missouri Synod, against which the here, at least in name; but they see nothing here but would have to be organized. Buffalo Synod warns, then everyone knows: O, this is the unchurched churches. Dear sirs, though the word To date, 2914 members have joined the association one that leaves to everyone his rights that God has given concern you, Go ye into all the world, and teach and and several hundred have already registered. There him, to the preacher his, to the congregation theirs, to the baptize them, yet send ye one also into this Californian are H1716 and 50 cents in the treasury. The expenses rulers theirs 2c. and your friends will say: Thank God, he world, and doubt not of his nourishment. Our God is rich for the first volume in 3500 copies (typesetting, is with honest people, perhaps they will also add: If only enough, and hath also all hearts in his hand, and is able stereotyping, printing, paper, binding) amount to H738, it were everywhere as it is there. to direct them as rivers of water. You know all this well to which must be added 7 cents for the managing enough. Now I wish a man would come soon who would director, who is responsible for the packaging and not seek his own, but what is Christ's JEsu." dispatch of the copies, and smaller expenses. Thus, the

Californische Correspondenz der Redaction.

A few days ago we received a letter from San Francisco in California, dated November 2, which contains a number of things of general interest, which we hereby communicate to our readers in the following:

"I cannot refrain from writing a few lines to you after I have been in California for four years now and have looked around in several places here. I must report to you, however, that things are sad here among the Christians and especially among the Lutherans. Among them, all the good Lutheran teachings are completely forgotten, because there is no orthodox church here. There are many English churches here, but I do not know if there are any orthodox ones; there are five German churches, one in the town of Sacrament, one in Stockton, and two in San Francisco. These four are Methodist, but have not many members, fifteen to twenty here, less elsewhere; but many run with them, and send their children to their Sunday-schools to learn German, because they can have nothing else ves- serous. There is now one from Philadelphia who has come to San Francisco from the unchurched church by the name of Rahn. So people think they have something better now. Already 75 members have joined. The preacher's salary is twice that of a man working on a monthly wage. Next year, his congregation plans to build a church. The Methodists already have new churches built. I am very sorry to see that so many sects have the upper hand here, and my dear mother church must take a back seat. I must

To the Members of the American Luther Association for the Publication of Lutheran Writings for the People.

(The change sheets of the "Lutheraner" are requested to pass on the following news).

St. Louis, Dec. 11. In the course of this week the dispatch of the first bundle of Luther's writings to all members of the association will begin. Unfortunately it has been finished six weeks later than it was intended, because obstacles occurred, for which the editorial committee is not to blame, and because especially many more copies had to be printed and bound than had been ordered at first. No one could have foreseen that 2500 copies would be needed instead of 1000, and that after a few weeks a second edition of 1000 copies would have to be organized.

To date, 2914 members have joined the association and several hundred have already registered. There are H1716 and 50 cents in the treasury. The expenses for the first volume in 3500 copies (typesetting, stereotyping, printing, paper, binding) amount to H738, to which must be added 7 cents for the managing director, who is responsible for the packaging and dispatch of the copies, and smaller expenses. Thus, the expenses for the second volume are not only covered, but a sum for the third volume will also remain in the treasury, so that it will probably be possible to print three volumes in the next year, which the members will receive for their annual subscription. A more precise calculation of all income and expenditure for 1859 will be made known at the end of the year, as soon as the second volume has appeared.

The second volume is almost ready, but will be sent in the middle of January, because new members can join until Dec. 31st of this year, who will then receive both volumes. If contributions to the Lutherverein are received after Dec. 31, they should be entered for the year 1860, because the list of members for 1859 has to be closed with Dec. 31.

All members who joined before 31st Oct. of this year will find their names and receipts behind the first volume. Those joining later than Dec. 31 will be added to the "second" volume.

All membership lists, letters, in short all written communications addressed to the treasurer have been included in the files and can be inspected by anyone. The money shipments have all arrived happily so far.

Furthermore, several contributions were received without names, so the treasurer had no choice but to list these contributions at the end of the first volume without the names of the donors. Later, after the printing of the first volume, however, the names of the members whose contributions had been received before were sent in from several sides; these can, of course, only be listed after the second volume.

Similarly, the treasurer has several times received money shipments and membership lists, whereby the former were not sufficient. In such cases, as many names as were necessary were omitted. It is impossible to keep the books of account in order if members are to be entered who have not yet sent in their annual subscription. According to the statutes, only those whose contributions have been received are real members of the association.

The first volume contains, as will be seen, several splendid, smaller writings of Luther, which can be extracted from the plates. Therefore, should preachers or others wish to distribute a section of the first volume as a tract for a few cents, they can receive such separate copies against reimbursement of expenses in accordance with the statutes.

So then, let the first volume of Luther's works go into all the world and, wherever it goes, spread much salvation and blessing. Praise the Lord, who has looked upon the weak little plant with so much grace. Every Christian heart will rejoice when it hears that in six months, in spite of all obstacles, the desire for 3000 copies of Luther's works has reawakened, as it did at the time of the Reformation. And how many thousands of members of the Lutheran Church in our new fatherland would gladly join the association, if they had read something about it, or knew what household treasure, next to the Bible, they would have in the incomparable works of Luther; knew that everyone can have Luther's works little by little for the price for which they can be printed and bound.

Finally, I have to address to the present and future members of the Luther Association the humble request that from today onwards all letters and submissions concerning the Association be sent to Mr. X. Home), Xo. 26 Jlain 8tr., 8t. lwuis, Jlo.; 6nre ok Jlo88i8. Heinicke K ^8 toi to address, as I shall be absent from here for a long time anf. The books of account kept up to now have been examined; and should any error or mistake to the detriment of the Association still be found; Mr. Heinicke is instructed to make good the damage. May the Lord preserve and complete the work begun in his name. Prof. G. Seyffarth,
d. Z. Cassenfuhrer.

Reprint of the second part of Keyl's Catechism.

The dear readers of The Lutheran may herewith be informed that the publisher of Keyl's Catechism, II Th., Mr. J. H. Bergmann, a merchant in New York, has, at the request of our Synod, Middle District, agreed to have this part, which, as is well known, contains a thorough explanation of the three articles of our Christian faith from Dr. Luther's writings, reprinted and made available to the public.

cheap price of 50 cents, as soon as 250 copies are demanded from the above Mr. Publisher.

Whoever now wishes to procure this delicious treasure for so few cents, should indicate his name to his pastor, who will certainly have the love to send a list of subscribers to Mr. Bergmann.
T h. Wichmann.

Church News.

Mr. Fried. Döscker, educated at the theological seminary at Fort Wayne, Ind., was ordained by the undersigned on the 22nd Sunday after Trinity by order of the President of the Western District of the Synod of Missouri and introduced into his preaching ministry at the Lutheran congregation u. A. C. at Iowa City, Iowa, which was formed last spring. May God now richly bless the dear young brother in his work in this promising field of labor, as well as in his intended missionary work in the far west of Iowa!

Address: Revd. Fr. Döscher, Iowa City, Iowa.
Rock Jsl, III, Nov. 21, 1859.

Aug. Selle.

On the 21st Sunday p Trin. Mr. J. N. A. Wüstemann, hitherto assistant preacher in the congregation at Detroit, who had accepted the call of the congregation at Roseville, Mich. was inducted into his new office, by order of Mr. Praeses Fürbringer, by the undersigned, assisted by Mr. Rev. I Ran schert inducted. The Lord bless the dear brother, that he may rightly guide many to righteousness.

The address of the dear brother is:
Revd. J. N. A. Wüstemann, Roseville, Ma- comb Co, Mich. W. Hattstädt.

After Mr. Pastor J. Lehner had been called by my parish to be an assistant preacher, and had followed the calling as a divine one, he was commissioned by me on behalf of the Reverend President of our Middle District of the Synod of Missouri, Ohio and others, Dr. Sihler, on the XXI. p. Irin, the 13th of Nov. I. J., with the assistance of Mr. Pastor Ph. Wambsgans, into his office. May the dear Lord Jesus Christ, the Archpastor and Bishop of His Church, grant the dear brother, after so many painful experiences in his sacred office, to be able to continue in his new office according to His will. May the dear Lord Jesus Christ, the archpastor and bishop of his church, after so many painful experiences in his holy office, now give him many joyful ones in his new field of work according to his will, and make him quite capable through his holy spirit to fulfill his ministry. Spirit make him quite capable to carry out his holy work for his Ebre and his congregation. God be with you, amen.

Dear Brother's address is: I.MXKK,
Xvilln, Xoble 6o., Inä.
Mine is now:
RLv. 86HMIXXX, Gnnäleville, Inä.

Receipt and thanks.

For Sckiiikr Job. Walther from the Michigan zoglingseasse by H. P. W. Hattstädt P5.00.
L. Schick from the bell-bag of the parish of Mr. Rev. Polack, Will Co, III, H15.00; from Mr. Dietr. Meier there LHOO.
Heinrich Walker of Mr. Lehmann of East Cleveland, Ohio,lk1,OO.

"I- H. Pb. Partenfelder of the parish at Saginaw City, Mich. by Mr. Böhlau sfor month of November \$5.00.
,, F- Wesemann by parishioners of the Hcrrn Past. Franke in Addison, Ills, \$8,25, namely: by F. Ah- rens\$2.00, by Wittwe Ahrens, Chr. Meier, H. Mönch ä \$1M, by F. Hahns, F. Lührs, F. Weiß ü \$>>,50, byH. Thiemann, F. Schubmacher, Günther, G. Weiß, I. E. Kießling, H. Schulze and Ä. Ströbel ü \$0,25
,, W. Hoffmann \$5,00 by the boysruicnvcrein to Adrian, Mich. and \$6,00 by Mr. Past. Sievers.
,, H. L. Brakesichler of the Virginians' Association of West Cleveland \$3.00, of the parish there \$2.70, of N. N. 52.00.
,, H. Evers of the Jüuglingsvcrcin of East Cleveland \$2.00.
" P. Kcstel of the Young Men's Association at Baltimore, Md. \$5.00.
Hermann Loßner at the wedding of Mr. Friedrich Bralmüller by Mr. Past. Streckfuß collected \$0.80.
,, Br. Dennert from the parishes in Frankenlust and Amelith 58.00.
" H. F. C. Ch. Grupe of the Jungfrauen-Verein from the Gem. of Hrn. Past. Werfelmann \$4.00.
" I- Carpenter of the congregation of Mr. Pastor Werfelmann \$7.00.
" Georg Steubr by Mr. Past. Voigt of the Johannes-Gemeinde in Sulphurspring at the harvest-thanksgiving-festival collected \$11.00.
,, C. SeuchlvomJünglingsvereinzuWcst-Clcveland\$1,00.
" H. Walker of the Young Men's Association at Wcst-Clcvelaud \$1.00, of the Young Women's Association there \$2.80.
"Johannes Fellwock from Mr. Past. Dicke \$0,00, from Mr. Lehrer Richter 52,00, from Mr. Lehrer Dreyer 50 Cts.

For sophomores from Pittsburgh:
From members of the congregation of Mr. Past. Francke zu Addison, Ill.:
by F. Stnnkcl, H. Stünkcl, F. Krage, W- Rabe, H. Bartlingjun., P. Nickel, H. Rmermund, W. Heuer ä \$>,< 0, W. Stiinkel \$5,>0, W- Lcseberg 62 CkS., F. Lcseberg, J. >zruse stn., S. Rosmwinkel, S. Kruse, F. Eiähoff F. Lührs, F. Weiß, H. Heitw.ann, W. Firne ü 50 Cts., Joachim Hahls, H. Rathe, J. Thicße, H. Lange, D. Plaß, H. Brvckmann, F. Kruse jun., F. Meier, H. Hogrefe, F. Rätbst, H. Marquarvt, H. Rosenwiukel, H. Buchhorz, D. Flore, F. Fiene, F. Wolkenhauer, W. Precht, H. Hachmister, D. Lührs, Günther, J. E. Nießung, H. Schulze, A. Sircbl ü. 25 Cts.

H. Bar kling.

For the School Teachers' Conference - Casse to Fort Wayne as a collection at the wedding of Mr. Bro. Rodemann at the Gemeinte tes Mr. Past. Weyel by teacher J. P. Cmrich 53.50.
"a valuable cello by Mr. Past. C. Mces in Columbus together with a written Instruction tem Echul- seminar zu Fort Waync zum Gcschcnke worshipped.

Pros. P h. Fleischmann.

Warmly tanking received from the first women's association oer Gemeinte Hrn. Past. Wunders in Chicago for needy pupils of Concordia 0> shirts with bosoms and 4 covikchen- ucbertzüge; further from Mr. Chriüian Lauge in St. Louis 6 knitted undershirts, 6 pairs of nnterbcukwiter, 3 shirts with bosoms, 6 pairs of woolen stockings and 6 pieces of linncue collars. C. F. W- Walk b er.

To the synodical treasury northern district:
From the congregation of Mr. Past. Brose, Collecte
at the harvest festival \$ 5 34
" of the Detroit community 10.00
By Mr. Past. Dicke von dessen obere ImmanuelSGemcinde 5....62
of whose lower Immanucls community 2,89
Allowance from himself0,28
For the Synodal-Missions-Casse By Mr. Past. Dicke received 851

namely: from Mrs. Carl Ourndt 51.00. from Mrs. E. Müller as a thank-offering for a happy delivery \$?,00, Collecte in the parish for the Nativity of Christ \$1.69, collection at the wedding of Mr. F. Schnkar 52.04, from Mr. Ade 25 Cts., from G Wolfs 13 Cts.
From my community7.25
Namely: by the unnamed \$5.00, by J. Brushwood 50 Cts.s from school children \$1.75.

For the college building fund:

By Mr. Past. Thickness\$1,10
namely: from Carl Bkier 50 Cts., from G. Wolff 25 Cts.,
from W. Kastner 25 Cts., from W. Dumke 10 Cts.
W- Hattstädt, Cassirer.

Held

a. To retire the ConcordiaCollege building debt:

By Mr. Past. Brewer, Pittsburgh, Pa. from Heinr. Succop 50 Cts, B.
Succop \$2.00, D. Hirsch and I. Keil L \$1.00\$4. 50
From the commune of Mr. Past. Hüsemann, Laues- ville, Yes. 5,00
By Mr. Past. Duttitz by Mr. Jox in West Seneca 100
From the congregation of Mr. Past. Metz, New-Or- leans, La. 23.70
By Mr. Past. Hattstädt, Monroe, Mich. 1,10

d. To the synodal treasury westl. district:

From Trinity Distr. in St. Louis, Mo. 12.20 Bon
Mr. Teacher Hermann 1.00
From Concordia Distr. in St. Louis, Mo. 15.60
E. Roschke.

Received

a. To the general synodal treasury: For the general president:

By Mr. Past. F. Sievers in Fraukmlust, Mich. \$15.00 to wit:
\$10 from the municipality there,
5 " „, in Amelttb.
By Mr. Past. W. Hattstädt in Monroe, Mich., subsequently to the item
acknowledged by him in No. 8 0.24
Don of the St. JohannIS parish of the Hrn. Past.
F. W. Richmann 600

d. To the Synodal Missionary Fund:

By Mr. Past. F. Sievers in Jrankenlust, Mich., by L. Kirchhof in Amelith
..... 0.50

By Mr. Past. H. Lemcke in Monroe, Mich, from
Mr. Georg Fmgel in his parish..... 1,00

By Mr. O. Noack in Ncw-OrleauS 38.50 and
namely:
per iskpt. of the congregation of the 8,Ä " " Ä°". f
H-". Past. M-.,
5,00 from Ungen. found in the bell-bag 1,25 „,
Kaiharine Helbrittcr a. d. Sparbüchse 3,00 Collecte on
the wedding of Hrn. Arend Brohm.

By Mr. E. Kundinger, teacher, Detroit, Mich. from his school children
..... 2.00

Bon of the congregation of the Rev. W. Holls in St.
Clair Co, IIS. 2.00

6. to the college maintenance fund, for teachers' salaries:

By Mr. O. Noack in New-Oricans from Mr.
Kobnke there 2,50

Don der Gem. d. Hrn. Past. I. H. Ph. Gräbner in
St. Charles, Mon. 15.50

Through Mr. E. Roschke of Herm. Harms in the ImmanuelS
congregation of Mr. Past. I. M.
John at Cole Camp, Mon. 5.00

By Mr. Past. A. Lehmann near Manchester, Mo.
from Peter Popp 0,50

From ImmanuelS District d. St. Louis Parish 11.00 Cathedral Trinity
District "" 11.00

ä. For poor students and pupils in Concordia College and Seminary:

By Mr. Past. H. Lemcke in Monroe, Mich. - -1,32
namely:
1,00 by Mr. Gcorg Finget and
0.32 " " Kornbusch in his community.

By Mr. O. Noack in New-OrleanS 26.00 and
that is:
4.00CollecteperJuly3
8.05 " " Aug. IderGemeindedes
6,8'1 "" Sept. sHrn . Past. Metz.
6.25 " " Oct.)

By Mr. Past. Ph. Ottman in Neu-Mcüe, Mo. \$11.05 and namely:

5,55vondessen Gem. 1
0,75 " Laucnstelu-forSchillerKünzel
0,75 " Beginning)
4,00 " Mindborst forGebr. Mieschler

From the congregation of the Rev. P. Beyer in Altenburg, Mo., for
Markworth and Brnfeind 22,14

6. to the maintenance fund for Prof. Biewend:

By Mr. Past. H. Lemcke in Monroe, Mich., by Mr. Georg Fingel in his
parish..... 1,00

From the congregation of Mr. Past. P. Beyer in Altenburg, Mo. 16,86

For the church building of the congregation of Mr. Past.
Hoppe in New Orleans:

From the comm. of Messrs. Past. Polack, Will Co., III \$10.00 blessing
20 Cts. for postage.

For Mr. Pastor Fick:

From Mrs. Welker from the parish of Mr. Past. Ott- mann in Neu Mette,
Mo. 0,50
F. Bohl au, Cassirer.

Correction.

In No. 6 the \$31,53 received by Mr. C. Piepenbrink from the
congregation of Mr. Past. Schwan in Cleveland to the "Prediger-und
Lehrer-Wittwen- und Waisen- casse" are acknowledged. This
contribution is, according to the report of Mr. Past. Schwan, this
contribution was not intended for this fund, but for the "Utterhaltskasse
für vcrw. Frau Prof. Biewend" and has now been credited to the latter
fund.
F. Bohl au, Cassirer.

For the Lutheran have paid:

The 11th year:

The gentlemen: A. Wussow, H. Schröder, Past. H. W Rinker, G.
Greb, Knab, A. Müller, F. Bienz, Past. I'. Bundenthal.

The 13th year:

Messrs: W. Hause, H. Schröder, W. Pohlmann, H. Körte, Past. H.
Kühn 5 Er., Past. H. W. Rinker 13 Er., Carl Mai, L. Brauns, Past. I.
Trautmann 5 Er., Büstrin, G. Hartert sen., Chr. Schütze 50 Cts, Harms
50 Cts, Past. I. A. Fritze, I. Blecke, Jcird. Rrinking, H. Gecrke, Bro.
Fulling, I. H. Filling, H. Schaphorst, C. Gcerke, Bro. Christianer, Past.
I. Bundeluhai.

The 16th year:

Messrs: F. Hoppe, W. Dumstrey, W. Treichcl, A. Böhlke, Past. F.
Besel, H. Frey, F. Maicr, I. H. Scheer, H. Scheer, C. Hominghaus, H.
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(Sent in by Past. Fick.)

JESUS.

"I will become still lower," said a royal hero
 *), And spurned what on earth proud spirits
 well please, So that glad of his God he fled
 all his own honor.

"I will become still less," said the Lord of
 the Kingdom of Heaven, And so in offerings
 he became like us and all sorrow, Choosing
 for honor shame, Which broke his very heart.

Behold his humility shine, himself! how
 so low stoop! From wreaths of God's honour
 into the sinner's death rises. Yea! even into
 the cold grave his humility drove him down.

He who once appeared as judge, Who as
 God commanded the storm, Behold! how
 sighs and weeps, And writhes like a worm,
 Since he suffered shame, disgrace, and
 death for us, the pious God.

He who descended in all humility's steps
 Has, O soul, called thee to humility's holy
 victory; Seek, as Christ's own, Only the
 Lord's, not thy glory.

Will you live for your own glory? Thine own
 glory is a spoil; God hath given thee all;

*)2 Sam. 6, 22.

Thou art but ashes and dust, Thou art but a
 poor sinful nothing, Thou art guilty of
 judgment.

Let Christ's love penetrate thee, For it
 penetrates to humility. So shalt thou
 overcome pride, And the old Adam's mind,
 That thou shalt join with David, "I will be still
 less."

Unit,

abgestattet für die Sitzungen der deutschen ev.-luth.
 Synod von Missouri, Ohio u. a. St. west Di

Str. on May 5, 1859, and the following. Days to
 Addison, Du Page Co, Ill.

(Continued.)

Here is another example of how different Luther's
 doctrine of predestination is from Calvin's. To the words
 of the Lord, Matt. 11:25: "I praise thee, Father and Lord
 of heaven and earth, that thou hast hid these things from
 the wise and prudent, and hast revealed them unto
 babes." Calvin adds by way of explanation: "That some
 come to faith, and others remain blinded and hardened,
 is due to his free election, because he draws some, while
 he passes by others, and makes a distinction only
 among men, whose nature is the same." *) Luther, on the
 other hand, writes about the same words: "Christ here
 boasts that God does right in that he has revealed his
 secrets to these white men.

and wise men, because they themselves desire to be
 above God, not under him. Not that he hid it in fact and
 in truth, or in will, because he had power to preach it
 openly in all heavens and in all countries; but that he had
 mentioned such a preaching, from which the wise and
 prudent are naturally averse, and which is hid from them
 through their own fault, because they do not wish to have
 it. (VII, 201.) Further, concerning the words Matth. 13,
 13. u. 15. "Therefore speak I unto them by parables. For
 with seeing eyes they see not. For this people's heart is
 hardened, and their ears hear evil, and their eyes
 slumber, lest they should see with their eyes, and hear
 with their ears, and understand with their heart, and be
 converted, and I should help them." Calvin writes of
 these words: "He says that he speaks darkly to the
 multitude, because they are not partakers of the true
 light. However, when he says that the blind are covered
 with a blanket, so that they remain in their darkness, he
 does not ascribe the guilt of this matter to them, but
 rather praises the grace granted to the apostles,
 because it is not common to all alike. So he gives no
 cause except the secret counsel of God, although the
 reason for it is hidden from us, but known to him For
 this purpose the Lord actually wants his word to be
 preached, so that the hearts of men may be renewed and
 they may be reconciled to him. But concerning the
 rejected Isaiah proclaims the opposite,

*) S. Calvini iv 1. Commentarii. Ed. Tholuck. Vol. I., p.
 274.

that the stony hardness remain in them, lest they obtain bears the sin of the world, and the text is the word of God writes: "It is easy to see that that system of mercy, and that the word be taken away from them, lest and not our word, nor devised by us, that God slew this unconditional rejection is not the golden chain of it soften the hearts to repentance. Luther writes about lamb for this purpose, and that the little lamb, out of salvation, but rather the snare of despair plunging into these same words: "These words, lest one day they obedience to the Father, took upon itself the sin of the ruin. For what can they put before a man for his should see with their eyes and be converted, that I might whole world. But the world will not go near; it will not consolation, who is either distressed because of the help them, seem to be spoken out of envy, as if he did grant the little lamb the glory, that we alone may be sense of sin, or who complains of the weakness of his not want them to see and be helped. But this whole saved, because it bears our sin. It also wants to be faith, or who is challenged by the thought of belonging passage must be read one after another, as if it were something, and the more it wants to do and atone for sin, to the reprobate? Perhaps they will point him to the connected by a chain, as follows: This people has the worse it makes it. The Lamb himself preacheth unto infinite mercy of God? But the contested one will hold hardened heart, and ears that hear evil, and shut eyes, us, saying, Behold, I bear your sin, but no man will up that dreadful counsel of reprobation, as Calvin calls 2c. hence it is that they cannot be converted, and that receive it: and if we believed and received it, no man the same, by which God's mercy is not little or they cannot be helped. As if he would say, the hardening should be condemned. What more shall the Lamb do? insignificantly wavered. Or to Christ's merit? But the of their heart standeth in the way, that they cannot see, He saith, Ye are all condemned, but I will take your sin contested man will object, that Christ alone died for the and that I cannot help them. I would gladly help them, upon me: I am become the whole world, and have taken elect, but that he knows not whether he be in the saith he, therefore send I my Son: but the hardening of upon me the person of all men from Adam: that if any number of the elect; yea, having learned in the schools their heart standeth in the way of my will and of their man have received sin from Adam, he will give us of the adversaries, salvation." (VII, 295.)

Luther wrote about the universality of grace and my dear Lord, the Lamb of God, hath taken all sin upon reconciliation in Joh. 1, 16: "Just as the dear sun is not himself. The world will not yet believe it, nor accept it; but darkened or eclipsed by the fact that it has to shine on if it did, no one would be lost. But that a man believeth many, indeed the whole world is deprived of its light, not is not for want of the Lord Christ, but the fault is mine. shine and brilliance; it nevertheless retains its light. If I do not believe, I am condemned. In short, I must say completely, nothing is lost from it, it is an inordinate light, that God's little lamb has borne the sin of the world; and and could well illuminate ten worlds.... So Christ our Lord I am earnestly commanded to believe and confess it, (in whom we must have recourse and ask all things or even to die for it. - Yea, wouldst thou say, Who knoweth him) is an infinite fountain and principal source of all whether he bear my sin also? I believe that he bore the grace, truth, righteousness, wisdom, life, which is without sins of St. Peter, St. Paul, and other saints; they were measure, end, or reason; so that even if the whole world pious men: if I were St. Peter or St. Paul also! Do you not drew so much grace and truth from it that it became like hear what St. John says here: "This is the Lamb of God angels, not a drop would escape from it: the fountain is who bears the sin of the world! Now thou canst not deny ever overflowing with grace. Who then, excluding none, that thou art also a part of the world.... If thou art (now) will enjoy his grace, let him come and fetch it from him." in the world, and thy sins are a piece of the sin of the (VII, 1597.) Further, Luther writes of the words, "Behold, world, here is the text: All that is called sin, the world, and this is the Lamb of God, which bareth the sin of the the sin of the world, from the beginning of the world even world," John 1, 29: "It is preached out of measure fine unto the end, is upon the Lamb of God alone; and and comforting of Christ our Saviour; we can never because thou also art a part of the world, and abidest in obtain it with words, yea, even with our thoughts. In that the world, thou also shalt enjoy it, whereof the text saith life we shall have our joy and delight in eternity, because in this place." (VII, 1639. 1642. 1648. 1649. 1650.)

the Son of God let himself down so low and took my sin Gerhard shows how the Calvinists, with their doctrine upon his back; yes, not only my sin, but also the sin of of unconditional predestination and the errors connected the whole world, which has been done from Adam to the with it, cannot thoroughly comfort a challenged very last man, which he will have done and also suffer conscience and make it certain of its salvation. *) He and die for, so that I may be without sin and obtain

eternal life and blessedness. This is the foundation of all of the current year) the following judgment of Eberle, who, as is well receiving depends on the measure of our believing. Christian doctrine; he who believes it is a Christian; he known, studied Luther very eagerly: "The eternal election to blessedness is what Calvin is based on; it is supposed to offer him be done to you according to your faith. 2c.) The author does not shy who does not believe it is not a Christian, and he will find the objective certainty of his state of grace. And what did Luther mean away from repeating the sentence expressed elsewhere: "A his part. It has been said clearly enough: this is the little by his doctrine of the means of grace? "Christ in baptism, the Lord's congregation that is supported by the awareness that God is audibly Supper, or in the preaching of the divine Word - that is where I want and bodily among us in Word and Sacrament, such a congregation to find Him," he explains to himself. In word, baptism, and the Lord's should also have its day of Pentecost. Whoever and how often he believes it: where Word and Sacrament, there Christ, will have him objectively certain of his part in Him. This is unity in diversity; Calvin's not only in the ancient faith, but also in living experience, with him the immediate certainty of grace. Thus Luther leads the Christian by the nearest, easiest way to the objective certainty of his salvation - and this in such a way that he preserves him from carnal certainty, for he does not issue him an assurance for the future in all cases, but makes him certain of his salvation anew every day in faith." (p. 116 f.)

lamb of God, who

*) Thus Referent reads in the Erlanger Zeitschrift (in the first issue which is as much scriptural as experiential. The measure of our of the current year) the following judgment of Eberle, who, as is well receiving depends on the measure of our believing. Christian doctrine; he who believes it is a Christian; he known, studied Luther very eagerly: "The eternal election to blessedness is what Calvin is based on; it is supposed to offer him be done to you according to your faith. 2c.) The author does not shy who does not believe it is not a Christian, and he will find the objective certainty of his state of grace. And what did Luther mean away from repeating the sentence expressed elsewhere: "A his part. It has been said clearly enough: this is the little by his doctrine of the means of grace? "Christ in baptism, the Lord's congregation that is supported by the awareness that God is audibly Supper, or in the preaching of the divine Word - that is where I want and bodily among us in Word and Sacrament, such a congregation to find Him," he explains to himself. In word, baptism, and the Lord's should also have its day of Pentecost. Whoever and how often he believes it: where Word and Sacrament, there Christ, will have him objectively certain of his part in Him. This is unity in diversity; Calvin's not only in the ancient faith, but also in living experience, with him the immediate certainty of grace. Thus Luther leads the Christian by the nearest, easiest way to the objective certainty of his salvation - and this in such a way that he preserves him from carnal certainty, for he does not issue him an assurance for the future in all cases, but makes him certain of his salvation anew every day in faith." (p. 116 f.)

that the human nature of Christ, not the person, has suffered, he will answer from Calvin: I confess, if any man would set Christ par excellence and in himself against the judgment of God, that there would be no merit there, because there would not be found in a man that worthiness which could purchase God's favor!-Or on the calling by the word? But the contested man will object that these are not general, but apply only to the elect, that grace is offered only to some with the intention that it may be imparted to them, as Piscator writes. - Or to baptism, in which he was washed of sins, born again by the Holy Spirit, and brought into the covenant. Or to the baptism in which he was washed of sins, born again by the Holy Spirit, and received into the covenant of God? But the contested man will object, from Beza, that neither all children, nor any, are in fact and truth born again at the moment of being baptized, but that the benefit of being born again follows only in its time, as ordained of God, that act of baptism in the children out of the hearing of the word; and from Piscator, that it is not true even of the elect, that God has assigned to them his covenant in circumcision itself. - Or to the use of the holy. What about the use of the Holy Communion, which was instituted for the strengthening of faith? But from it they have long since cast out and outlawed the sacramental communion of the body and blood of Christ, leaving only a figurative presence, that is, only the presence of a far, far absent body of Christ. - Or on the goodness of Christ the Mediator? But they hold that he is present to us only according to his divine nature (which is a consuming fire), but that Christ's human nature, according to which he is our brother, is as far removed from us as the highest heaven is from the lowest earth- Or on the feeling of faith? But the feeling of faith is often lost in our hearts, especially in the time of temptation, and the one who is tempted will conclude: I do not feel faith, therefore I do not have faith, therefore God does not want me to have faith, therefore I am among the rejected. - Or to the marks of faith? But whatever marks of faith are given by the opponents may be shown in those who have fallen from the grace of God; but now, according to the supposition of the opponents, these have never had the true faith; so no one can be sure that he has the true faith of the elect. - Or on the a m t of the Word and Sacraments? But the challenged man will answer from Beza: the

(Conclusion follows.)

Can preachers command their congregations or individual members of them to do anything that is not already commanded in God's Word?

All Christians agree on two things, 1. that preachers, when they hold up God's clear Word to their hearers, can and should demand unconditional obedience, and 2. that, on the other hand, preachers have no right to command anything contrary to God's Word.

The Lord speaks clearly to the apostles and therefore to all called preachers of the gospel who administer the apostolic ministry: "He who hears you hears me, and he who despises you despises me; but he who despises me despises the one who sent me. Luc. 10, 16. Now herewith, of course, it is not said that hearers are to regard and accept all that they hear from their preachers as Christ's word and voice without exception. Those words of Christ, therefore, are to be understood thus: when an apostle, or a rightly called preacher, preaches the word of Christ, let not the hearers think, Yea, if Christ the Son of God himself said this to me personally, I would well obey; but what has a preacher, who is himself a poor sinful man, to command me! No, let the hearers think, since the apostle or preacher preaches to me not his own word, but Christ's, I must not look at his person, but at his office and word, and must receive the same as if the Son of God himself spoke to me personally, and commanded me the same. Do not think, then, that the words, "He who hears you hears me only means this, for they would be

quite superfluous, that goes without saying. This is by no means so. They are rich in comfort, instruction and necessary warning. With these words, Christ first of all gives comfort, even though after His ascension He no longer lives, teaches, and teaches visibly in His church, that nevertheless His Christians should not be without His word, but should hear it from the mouth of His servants as if it were His, the Son of God's, own mouth speaking. Yes, Christ Himself gives this comfort to His Christians, that they need not be anxious about their preacher being a hypocrite, and therefore his preaching and administration of the sacraments being ineffective and invalid; no, He says, let this worry go, only take heed whether your preacher holds forth My pure word to you; if he does, it is just as if you heard Me yourselves, even if he were a hypocrite. On the other hand, there is also a command in these words that when a preacher preaches Christ's word to him, the hearer is to regard it in the same way as the word once spoken directly by Christ, and to obey it without fail. And finally there is the warning and threat that whoever despises the word of Christ spoken by a man for the sake of man, thereby despises Christ and the high majesty of God the heavenly Father Himself, who sent Him, and that he will be judged accordingly. Woe therefore to those who hear God's clear word from the mouth of their preachers, thinking, What does the priest want to say to me? what am I asking of a man? Such name Christians Christ will one day not acknowledge for His own, but will reject and condemn as despisers of God and His Word, saying to them, "Did ye not know that he who hears them hears me? "I have never known you: depart from me, all ye workers of iniquity." Matth. 7, 23.

A second clear saying for the truth that preachers, when they hold up God's word to their hearers, can and must demand unconditional obedience, is this: "Obey your teachers, and follow them: for they watch over your souls, as they that should give an account of them; that they may do it with gladness, and not with sighing, for that is not delightful unto you." Ebr. 13, 17. It is true that this saying also, as the Apology of the Augsburg Confession also expressly testifies, judges. The Apology of the Augsburg Confession also expressly testifies, that "there is no government apart from the gospel," as little as these words of Christ: "The scribes and Pharisees sit on Moses' throne: all things therefore whatsoever they say unto you, that ye ought to observe, observe, and do; but after their works do ye not." Matth. 23, 2. 3. rather, as once only one should do according to the words of the Pharisees and scribes, when they sat on Mosi's chair, that is, when, as often and as long as they really presented the law of Mosi to their hearers; so in that passage Ebr. 13, 17. also only then obedience to the predi

The teachers of the gospel are required when they act like the Costnitz Concilium, the Jesuit Order has gone outdrawn. What does not belong to the handling of the the place of Christ, that is, when they bring not their with the language. They too, with almost unbelievable gospel does not belong to the authority given to the thoughts but Christ's word to the salvation of souls. But if impudence, have determined that a Jesuit must obey his preachers of Christ. According to this, they have no they do this, then it is said, "Obey your teachers, and superior even if the latter would order him to commit a power but that of the word. The word of God is their staff follow them." And he that then disobeys them, and mortal sin! Thus it is literally said in the Constitution of the of gentleness and their staff of woe, their binding key and thereby becomes the cause that they cannot do their Jesuits: "No Constitution, Doclaration, or any order can their loosening key, their tool for work and their weapon office with joy, but must do it with sighing, is not entail the obligation to commit a mortal or venial sin, for battle. Their office is an office of the Word. Hence it is disobedient to a human, but to a divine order; he is unless the Superior commands it in the name of our said in the last article of the Augsburg Confession: "Now disobedient to Christ himself, in whose stead they are Lord JESUS CHRIST, or in virtue of obedience". (See the therefore ours teach that the power of the keys or bishops ambassadors; he contends against God, who exhorts by *"Institutum"* of the Jesuits, Präger edition, vol. I. col. 415.) is, according to the gospel, a power and authority of God to preach the gospel, to forgive and retain sin, and to administer and perform the sacraments. For Christ sent forth the apostles with commandment: As my Father hath sent me, so 2c. The same authority of the keys or bishops

The other point on which all Christians agree is that words: "Superiors may make it obligatory to sin in virtue of obedience, if this *brings* many benefits." (See the Register under the title: Obedientia, Obedience.) But, as I have said, there is no dispute among Christians about this, namely, that hearers owe obedience to their pastors when the latter reproach them with God's word, and that, on the other hand, they do not have to obey them when they want to command something against God's word. But there are things which are neither commanded nor forbidden in God's Word. The question therefore arises, Can preachers command their congregations, or individual members of them, to do such things? - This question will be answered thoroughly here.

We answer: Preachers have no right to command their congregations or individual members of them to do anything that is neither commanded nor forbidden in God's Word. 001 Our first reason is this: because Christ commanded the apostles, when he gave them their instruction, to preach the gospel only: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Marc. 16, 15.16. Further, "As the Father hath sent Me, even so send I you. And when he had said this, he blew on them, and saith unto them: Receive ye the Holy Ghost. And ye shall receive the Holy Ghost, of whom ye shall have remission of sins" 2c. Joh. 20, 21-23. Hereby Christ Himself has given the power of all preachers a sharp, easily recognizable borderline. The Concilium of Constance cursed Christ, the King of Honour, under their eyes, spewing out of their infernal harbour. Although Christ in the Lord's Supper asked to take both forms, and afterwards in the Christian church is received by the laity in this way, nevertheless, regardless of this, one should consider the custom to be right... Say to it that it is a praiseworthy custom, even with the same mouth, that they may confess that Christ commanded it otherwise, and that his church kept it otherwise! Thanks be to you, dear Kukuk, that you so freshly cry out your own name and boast that you want to be an antichrist: to sit against and over God himself and rule in his temple or church. They were indeed before long also antichrists, but so freely did they never confess and boast it, as in this Obstanzer Concilium. (S- Etliche Sprüche wider das Concilium zu Constanz und seine Bekenner. XIX, 1699 ff.)

*The Cardinal Bellarmin claimed that Ebr. 13, 17. commanded God to obey the preachers even in so far as they introduced ceremonies. To this the famous Wittenberg theologian Wolfgang Franz replied in his Disputations on the Augsburg Confession: "Gehorchet euren Lehr. Confession: "Obey your teachers, says the apostle, and immediately adds: For they watch over your souls. So he means what they present to us from God's Word for the salvation of our souls, and he wants us to obey the teachers by giving ear to them in these things and following them. No mention is made of ceremonies in this place, and indeed not the slightest." S. the Disp. on the 11th Art. of the Augsb. Conf. tz 106. 107.

**) For the above used word "demunerachtet" (that Christ has used it differently) is in Latin "hoc non obstante"; Luther therefore calls the Costnitz or Constance Concilium the "Obstanzer" Concilium and writes: "It is worse than I would have believed, and can neither reach it with words nor thoughts, what a game the wretched devil has played there; has it been otherwise one or some devils and not the whole hell with all devils? For thus may the ver-

(2) A second reason why preachers have no right to command their congregations or individual members to do anything that is neither commanded nor forbidden in God's Word is this: because preachers are to conduct their ministry not in their own name, but in Christ's name, for Christ's sake, in Christ's stead. For thus it is written, "We are therefore ambassadors in Christ's stead, for God admonisheth by us: we pray therefore in Christ's stead: Be ye reconciled to God." 2 Cor. 5:20. It is true, it is a great and glorious thing, that the preachers of the gospel, as ambassadors, ambassadors, legates, in the name and place of Christ, the Son of God, should hereafter administer their ministry; but the preachers are not hereby made Christs, who, like Christ, might command what they pleased, but herewith, on the contrary, they are made Christians.

*) So the preachers are not only denied a regiment against, but also every regiment apart from the gospel.

The king must be able to prove in everything he does that what he commands is the declared will of his royal sender. Whoever is the envoy of a king and therefore has to act in his name and on his behalf, must be able to prove in everything he commands that what he commands is the declared will of his royal sender. If he were to act arbitrarily and yet by official authority, he would not only find no obedience, but would also soon be deprived of his office as a rebel who wanted to be king himself. The same case applies to the preachers. In all that they command, they must prove that it is their divine sender's will; they must be able to say, thus saith Christ, in his name and in his stead therefore do I command thee; if they cannot do this, and yet, as appointed preachers, they wish to command by official authority, they make themselves Christs, seize Christ's crown, and become outlaws, rebels, and usurpers in Christ's kingdom out of Christ's messengers. Even in Christ's disgrace no one is allowed to obey their commands, as little as David's subjects were allowed to obey the rebellious Absalom. *) But that we so rightly understand the word "in Christ's stead," is evident, among other things, from the words of Christ, "Go ye, and teach all nations, baptizing them in the name of 2c.; and teach them to observe all things whatsoever I have commanded you." Matth, 28, 19. 20. If, therefore, preachers keep anything which Christ has not commanded them, they no longer teach in Christ's stead, in Christ's name, and as Christ's ambassadors, but in their own name, and thus set themselves apart. Hence Luther writes: "Now St. Peter (1 Pet. 5:3) with one word overthrew and condemned all the rule which now the pope leads, and made it clear that they have no power to command a word, but that they alone are to be servants, and say, This saith thy Lord Christ, therefore thou shalt do it." (See the interpretation of the 1st Ep. of Peter, 1523, in Walch's edition IX, 821.) In another place Luther writes: "We must have the man of whom alone it is written, He never sinned or spoke unrighteously, 1 Pet. 2, 22. Isa. 53, 8. What he does and speaks, we hear according to his Father's commandment, Matth. 17, 5.; with this we judge both apostles, church and angels. We also obey the apostles and the church, if they bring that man's sign with them, when he saith unto them, Luc. 16:15, I send you, and preach the gospel; and again, Teach them to observe all things whatsoever I have commanded you. Where they bring not the sign, we hear them no further than St. Paul heard Gal. 2, 11. ff. Petrum heard; there no crying helps before, we do not otherwise." (See the Scripture

*) This is not to deny that sometimes also righteous Christians obey such unchristian commands against the honor of Christ; but then it happens out of weakness of knowledge, as once those two hundred went with the rebel "in their simplicity and knew nothing about the matter. 2 Sam. 15:11.

Luther finally writes: "So then in the spiritual kingdom ministers and ministers are the preachers, who do not rule, but the word of God is the reigning authority there, and the preaching is done by the head of Christ, Apost 20, 28., 1 Cor. 3, 11." (On Ex. 18, 19. Ill., 1488.)

(To be continued.)

(Translated for the "Luth." by Conr. Schick.)
A little more about "Prayer and Speech by Lay People
in public edification meetings"
From
Jakob Aall Ottesen.
(From the "Kirkelig Maanedstidende", Oct. 1859.)

Three or four months have now passed since my first essay on the effectiveness of the laity was published (cf. the theses in the July issue of "Lehre und Wehre", p. 216). While in it I sought to prove that the public appearance as teacher for all and over all is not right without a special vocation, I would now like to try to explain what the spiritual priesthood consists of, which all laymen can and should exercise.

It is not our opinion that the spiritual priesthood should be absorbed or submerged in the public ministry of preaching; far from it! There is much left for each one, oh, more than most can quite fulfill!

(1) Let us first consider a Christian in his house as a householder. Thou art the lawfully appointed priest of the house; thou shalt not only worship daily in the house, where thou shalt teach and pray from the heart with thy own or another word out of a book, or freely at all times; thou shalt instruct and admonish all thy household; thou shalt also teach the word to thy children, and not only teach them, but also urge them to live according to the word, and not only to those who are unconfirmed, but also to those who are confirmed. Early and late in all thy intercourse thou shalt remind thy spouse, children, and servants, in short, all who dwell under thy roof and eat at thy table. At the same time, you are to be diligent in your earthly occupation and prove to others, as well as teach them, that diligence and faithfulness are part of obedience to the word.

How often do we not see that people who are most eager for lay meetings, either to hold them themselves or to take part in them, neglect their earthly profession and do only half or none of the work of the house priest in their own house! How should we not be reminded of the apostle's words: "If any man do not minister unto his own, and especially to his own household, he hath denied the faith, and is worse than a heathen? 1 Tim. 5:8.

002 Then thou, being a member of a Christian church, shalt watch and help that he whom thou hast called with the rest in God's name to the public ministry.

To do this ministry according to God's word. Therefore, when he exhorts you as from God's word, listen to him diligently, take it to heart, so that you may also share it with others and help the preacher in such a way through action in word and intercession that his work may produce more and more fruit. If he should be lacking through weakness, you are to remind him in love; encourage him when you see that he is carrying out his work with zeal; comfort him when he is bowed down, and thus be for him in every way a useful spur and a loving support and help for all his work. Have you properly carried out this part of the spiritual priesthood?

(3) If thy brother sin, thou shalt punish him, (Matt. 18:15) and wherewith? of course with the word. By this thou shalt convict him of his fault, and lead him to repentance, and comfort him when he repents, and punish him when he hardens himself. In like manner shalt thou, by the word, instruct the spiritual priesthood, when such brotherly instruction and punishment shall be continued in the following stages, until it come to the church. (Matth. 18, 17.) Then you are to publicly teach, ask, instruct, admonish, punish, all through the word, so that the poor sinner may come to the knowledge of the truth. This is the exercise of the spiritual priesthood in church discipline.

(4) Or in church meetings, where questions often arise, you can, in conversation, in mutual exchange by question and answer, by confirming or correcting what others say, by presenting the matter yourself as well as you are able, exercise the spiritual priesthood in a glorious way to very great benefit and blessing both to yourself and to others.

Hast thou rightly expounded this? O! how different would not the life of the congregation become, the church discipline more cordial and vigorous, the congregational meetings all the more instructive and edifying, if all the spiritual priests, besides constantly attending to the Word and prayer in their homes and hearts, and thus daily offering spiritual sacrifices, would also exercise their spiritual priesthood more faithfully and diligently in this way! How often is not a young zealous preacher cast down, when so often on such occasions he has to stand as good as alone! Experience shows that here a layman, by explanatory assent to the preacher's exhortation and instruction, or by correction or independent debate, can often find entrance more easily than if the preacher, otherwise capable and zealous enough, is always left alone to lead the word. The others are more awakened when more of their kind take part in exhortation, instruction, or punishment, just as consolation becomes doubly sweet when it resounds not only from the mouth of the teacher in everyone's place, but also from several in their own place. Then there would be quite a different interaction between preacher and congregation, so that the preacher would in truth be a helper of the joy of the congregation.

(2 Cor. 1, 24.) and not - which unfortunately is often the case now - as an outside part, not to say an opponent. he has asked his friends to come to him, or has been asked by them to be his guest, or they have otherwise met or come together to discuss the word.

005 Further, if thou wilt and shalt thus testify abroad and at home of him who hath called thee from darkness to his marvellous light, "which in truth is nothing else than preaching God's word," as Luther calls it, then thou mayest of course gladly assemble with thy brethren for mutual conversation and entertainment by question and answer, that ye may teach and edify one another in the most holy faith. You may read or have read from the Scriptures or a book of orthodoxy, discuss the sermon you have heard in church, or choose some other subject; in short, in this way comply with the apostle's exhortation Col. 3:16: "teach and admonish one another with psalms and hymns and spiritual songs 2c." That which is nearest and dearest to the heart is spoken of most fondly and often. Therefore also the Schmalkaldic Articles No. 4. mention "the brethren's mutual conversation and consolation" as a means by which God gives help and counsel against sin (besides by preaching, baptism 2c.).

(Sent in by Past. J. H. Jox.)

The Wisconsin Synod is "New Lutheran" according to the testimony of its own president.

Neo-Lutheran! what is this new sect and party, what does it believe, teach and confess/ where does it come from? has a new and second Luther also come in this enlightened and praised 19th century? - perhaps this or that reader will eagerly ask. In order to find one's way here right from the start, one must not forget that we are in a free country, where everyone may call himself what he pleases and his heart desires, regardless of whether he and the thing are called by the name he gives himself and it or not. In Germany, of course, this is not the case; divisions and vexations, beside the doctrine which ye there every thing is usually called by its proper name. There there are also such neo-Lutherans as the Wisconsin, but there they are called unirt. - How, then, would the neo-Lutheran Wisconsin Synod be united at all, and its "neo-Lutheran" would mean, in plain German: confused, mixed up, lukewarm and insipid? Indeed! - That the Wisconsin Synod is not Lutheran, but unirt, it proves too clearly itself: and these proofs are so powerful and striking, that thereby all its talk of being Lutheran falls to nothing.

If you have noticed in such meetings that you yourself or others have often expressed themselves in an unclear and misleading way, and that no one else of those present has been able to correct and improve it, so that instead of being instructed you or others have been led astray, and so the word has been perverted - see, that is something else; This, of course, is quite true, that all discourse should be "as of God's word"; where this is not done, the fault is in that; not, however, that such discourse or mutual instruction would otherwise be outside the right of the layman. But if such an abuse should happen, thou must either do better, or also desist from such a meeting, if it could no longer be done for edification. - Therefore you should also be careful in this respect, that you do not let such gatherings become too large, and that they do not take on a self-righteous character, so that those who have taken part might condemn others who have not; Neither let it be so, that for this reason men miss the assembly of the church, or leave it, or become unfaithful in their earthly profession, and other things more; above all, that no fanatical nature enter into it, whereby justification by faith alone is obscured by one's own doing or feeling. But this is quite another matter. You must therefore watch diligently for your own sake and for the sake of others.

But, since the Wisconsin Synod professes with us the symbols of the Lutheran Church, how can it be accused of unionism? The Wisconsin Synod certainly professes the confessions of the Lutheran Church, but just as all sects and enthusiasts profess the Bible, i.e. it needs the symbols only as a signboard; its actions and doings are not at all according to them, but against and contrary to them: consequently its profession of the symbols is a mere oral profession, and therefore not one at all. If the Wisconsin Synod really confessed the Confessions, if it were a matter of the heart, ei, then I should think, it should also know, that the Symbols forbid a Lutheran all church and altar fellowship with Reformed, Unrighteous, and all false believers, this, I say, it should know, and accordingly also believe, teach, confess, and act. But how very differently things stand with her! Not only does it formally serve unchurched congregations and admit them into its synodal association, but it is also in ecclesiastical connection with entirely unchurched missionary institutes in Germany, takes its preachers, etc., from them. In addition, it has recently (for it is making progress in its New Lutheranism) initiated an association with the well-known Unionist-Rationalist Seminary in Springfield, Ills. in order to train its preachers there.

et. - Now is this Christian, biblical, Lutheran? Nevermore! For God's Word and the confessions of our church curse and condemn all false teachings, and forbid us all spiritual fellowship with false believers. Thus says St. Paul, 2 Cor. 6:14-18: "Pull not on the strange yoke with unbelievers. For what enjoyment has righteousness with unrighteousness? what fellowship has light with darkness? How does Christ agree with Belial? or what part has the believer with the unbeliever? What likeness hath the temple of God to idols? But ye are the temple of the living God: as God saith, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Therefore come out from among them, and separate yourselves, saith the LORD, and touch no unclean thing; and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the LORD Almighty." And again, Rom. 16:17: "Now I exhort you, brethren, that ye take heed to them which cause divisions and vexations, beside the doctrine which ye have learned, and depart from them." And to this, to which biblical sayings, of course, a multitude of others may be added, the Confessions say yea and amen.

Oh, that the Wisconsin Synod would consider this, and by the grace of God abandon its lazy and bottomless position, and not only speak God's word and the confession of the church, but also take it to heart, and prove it in action and life, so that God might be truly honored by it, and the church not destroyed, but edified.

Royal words.

At the laying of the foundation stone of the Christuskirche *) in Hanover, which took place recently, King George V spoke the following royal words:

Gentlemen of the Church Council! After the Almighty, in his mercy and wise fatherly care, decreed that the Welfish royal house should once again take up permanent residence in its old original and ancestral lands, its hereditary kingdom, my capital and residence city has consequently increased in its population and expansion to such an extent that, under the gracious blessing of the Lord, I was able to found a new part of the city and a new congregation in the course of last summer, of which you have been elected to the church council. This gave rise to an urgent need for a house of God and a lively desire in My heart to create and build it from My own resources and to give it to the new congregation, in order at the same time to offer the Lord a sacrifice of thanksgiving for all the immeasurable blessings with which He has showered My country, My royal house and My capital city since the old church was destroyed.

*) To which our Hoyer, formerly of Philadelphia, was appointed.

*) If the Wisconsin Synod should require proof of this, we are at all times obliged to do so. D. E.

I would like to give a lasting sign of my love for my Of God: I. That the pious love to set up houses of God; hometown, but also a testimony of how faithful my II. Why they love the house of God; and III. How they desire will always be and remain, under the protection Prove this love.

This congregation numbers about 20 members; it was founded in 1851 by Rev. Nordmann, who, like the following pastors, served several congregations at the same time. The services were always held in ordinary houses. In 1856 they bought an acre of land, on which stood a house, in which they then held their services. Since the house was too small and many people had to stand during the service, and some people did not attend the church very often for this reason, it had long been intended to build a larger church. However, since almost all the members are manual workers, who, as they say, work from hand to mouth, and since the pastor's salary was already difficult to raise, it seemed impossible to pay for the building from our own resources. But since we clearly recognized that such an expense was not an experiment of God, since necessity forced us to do it, we finally went to work with confidence, trusting in God, who knows how to find ways and means. And behold! He has helped. The building is built of field stones and is 40 feet long, 25 wide and 12 feet high from the floor to the roof. Pulpit, altar, etc. are not yet ready. The new building, with the necessary repairs to the old house, which is to serve as the parsonage, will cost about \$600 when everything is finished. The congregation did a lot of manual work on the ban and raised 150 dollars for it.

At the close of the service a collection of \$26.28 was made, of which the members of the Baltimore congregation present contributed the largest part. Besides, this Baltimore congregation still gave K29.13. The congregation of the Rev. Bürger in Washington raised 20.50. the congregation of Mr. Past. Brewer in Pittsburg H13,05.

May the Lord bless the meek givers according to His promise.

H. Grätzel, Pastor.

Because according to the word of God all members rejoice when one member is kept glorious, we do not want to omit to inform the readers of the "Lutheran" that we, the German Lutheran Zion congregation at Doe Creek, Hancock Co., Ja. were allowed by the grace of God to enjoy the great joy of being able to consecrate our newly built frame church to the service of the Triune God on the first Sunday of Advent. For about 18-20 years the congregation had been confined to the most needy premises for the holding of their services; but all the greater is now the joy of having, besides the "highest and greatest" gift of God, the pure and purifying Word and the unadulterated Sacraments, a suitable building.

The size of the church is 35 by 50 feet, it is adorned with a beautiful tower, the top of which reminds us of Him who died for us on the cross, but now sits in the highest height at the right hand of the Father and from there gives the sourly acquired goods of salvation to those who in faith take up His cross and want to follow Him.

The gracious God had also favoured us with cheerful weather, so that many from the nearby Lutheran congregations could share our joy and increase it by their attendance.

Pastors Fricke and Schäfer had the kindness to accept our invitation and

Church dedications.

On the 22nd Sunday p. Trinit. the St. Paul's congregation at Kingsville, near Baltimore, had the joy of dedicating their new church. This joy was not in the least increased by the fact that Mr. Rev. Keyl, along with many members of his congregation, heartily participated in the dedication by preaching the sermon on Ps. 26:6-8: The love of the pious for the house

to edify us by their cooperation in our most holy faith. Rev. Fricke preached in the morning about the Sunday Gospel Matth. 21, 1 - 9. Past. Schäfer in the afternoon about the Epistle of Revelation 21, 2-5. May the faithful God graciously bless us, that the seed sown may bear fruit a hundredfold. Amen.

On Monday, the congregation gathered again with the I. Guests again to dedicate the churchyard by God's word and prayer. May God grant that all who are buried there may rise to eternal life at the call of the Son of God. Amen!

I. G.Kunz.

In the immediate vicinity of St. Louis, in Carondelet, the Lutherans recently had the joy of being able to solemnly consecrate their new church. This was done on the 4th Sunday of Advent by Mr. Rev. Th. Brohm. The Concordia here took part in this celebration all the more heartily, since the Lutheran congregation in Carondelet had already been served by the students of the Concordia every Sunday with the preaching of the Word of God for some time, and will continue to be served until a permanent preacher is appointed. All who love Zion will also remember the little Carondelet Zion and wish it happiness, that it may grow inwardly and outwardly to the glory of Him who has also firmly chosen this little community. Amen!

Church News.

It is hereby announced that the candidate for the holy preaching ministry, Mr. Wilhelm Achenbach from Darmstadt, Grand Duchy of Hesse. Mr. Wilhelm Achenbach of Darmstadt, Grand Duchy of Hesse, who made his theological studies at Concordia College in St. Louis, Mo., and thereupon passed the prescribed examination, having received a regular call from the German Lutheran Immanuel congregation in Grand Rapids, Mich, was solemnly ordained by the undersigned on behalf of the Presidium of the Synod of the Northern District of Missouri on the 2nd Sunday of Advent, Dec. 7 of this year, according to our ordinances, and was commissioned into his office. May the dear little Jesus, who still comes to us in his holy word and sacraments, now also come to this congregation, which, after the departure of its previous dear pastor, must now stand without its own preacher for a whole year, with all the more abundant blessing, and may there be many here in his other glorious future at the great judgment who can go to meet him as a bride to her bridegroom, adorned with the heavenly wedding garment and "the lamps, oil and light" in their hands.

Dear brother's address is: kLv. W.

Or-ină Hnxiäs, Niok.

A. Hügli.

After the Lutheran congregation of St. John's at St. John'sburg near Buffalo, N.Y., has renounced the Synod of Buffalo and thus its former pastor for the sake of false doctrine and hierarchical practice, it has duly called Pastor H. Hanser of Rainham, C. W.. The latter has accepted the call with the consent of his former congregation, and has been commissioned by our Rev.

Mr. President Keyl was inducted into his new office by the undersigned with the assistance of Mr. Pastor Ernst on 7 December before the assembled congregation. May the Lord make him a rich blessing! L. Dulitz.

 Addresse: kev. II.
lons^LNiIL, Lrie Oo., ü. box 101.

Receipt and thanks.

For Joh. Riebling from the Young Men's Association in Baltimore by Prof. Fleischmann d3,00

"Heinrich and Ludwig Hölter by Mr. Friedrich Tönsing from the congregation of Mr. Past. Strikter 8,00 " Karl Brensinger from the Women's Association of the New York Community 2,00

"Heinrich Ludwig Brakesühler at the wedding of Mr. Fr. Pupil 2,30

By A. M. Schürmeyer 50

"Albert Pietschmann of the Young Men's Association der ev.-luth. DreifaltigkeitK-Gcm. zu Buffalo- 3,00 " the Stud. W. Zucker und J. List von den Gebrüder" Fr. und Joh. Radamer in Frankenmuth 2,00 " J. List von J. G. Schleier in Frankenmuth - - - 2,00 von M. Haspel -2,00; Lor. Löset -1,50 3,50

Belated correction.

For J. List from H. A. Ranzenberger in Frankenmuth -5.00, not -3.00 as stated. Joh. L i st.

With heartfelt thanks we received for needy pupils of Concordia through Mr. Past. Moll -6.00 as the proceeds of a church collection from his congregation in New Bielefeld, Sl. Louis Co-, Mo., as well as a pair of new shoes.

C. F.W. Walther.

To the travel expenses

of a missionary to California received as a cheerful "Christmas present" from Mr. F. W. Schuricht in St. Louis, Mo.-10.00. C. F. W. Walther.

From Mr. Baumann from the community of Mr. Past. Schumann for the school seminar 40

At the wedding of Hm. E. Kromhardt from the Jilial- Grmeinde of Hm. Past. Dulitz to West Se- neca, Eric Co-, by Hm. Teacher Bürger collected for the school conference fund 3.14

Prof. Ph. Fleischmann.

Received

s. To the general synodal treasury:

Bon Hrn. E. Roschke from the Synodal - Casse westl. Districts-50 ,00

By Mr. H. Habermrhl in Baltimore Proceeds for Bibles from the congregation of Mr. Past. W. Keyl- 20,00

For the aügem. Praeses:

By Hm. Rev. W. Keyl in Baltimore from his congregation 67.26

b. To the Synodal Missionary Fund:

From the Trinity Listr. of the St. Louis congreg. - - 5.55 From Marie and Heinrich Neitz in CoÜinSville, Ill, from the poor heathen's piggy bank 1.00

By Mr. Past. W. Keyl in Baltimore from his congregation 5.00

By Hm. A. Bergt from the community of Mr. Past. H. Loeber in Frohna, Perry Co, Mo. 1.00 By Mr. Past. E. F. W. Riemenschnrider in Grand Prairie, Ill, by a member of his congregation as a thank offering for God's sole salvation from serious illness 3.00

v. To the college maintenance coffee, for the teachers' salaries:

By Hm. G. Stone print of the cross comm. of the Mr. Past. W- Holls in St. Clair Co, Ill - - 5.00 ,, Mr. Past. W- Keyl in Baltimore 55.75

namely:

-50.00 Proceeds from the collection of his congregation at the Reformation Festival and other contributions, 5.75 similar contributions.

" Hm. Joh. Gottlob Müller from the parish of Mr. Pastor P. Beyer in Altenburg, Perry Co., Mo. 30.00

Don Mr. A. Bergt from the community of Mr. Past. H. Löber in Frohna, Perry Co., Mo. 2.00

"Br. Ostermeyer from the community of Mr. Past. C. Fricke in Indianapolis, Yes. 10.00

By Mr. W. Koch in Indianapolis, Ja., from the Gem. dcs Hrn. Past. C. Fricke daselbst 49.00

namely:

-32,00 from several members of the congregation, 17,00 from the bell-bag of the same.

6. for poor students and pupils at Concordia College and Seminary:

By Mr. Past. W- Keyl in Baltimore for Christmas present for poor students 25.47

namely:

-10,00 from the sewing club there, 12.00 from T-e, 2.00 " P. K-I, 1.47 " Misc.

" Mr. Past. H. Löber in Frohna, Perry Co., Mo. for poor pupils at the wedding of Mr. C. F. Dede collected 4,60

"Hrn. Past. A. Hoppe in New Orleans from the women's percin of the Zions - Gem. of the same for Herzer and Crull 12.50

"Mr. Past. E. F. W. Riemenschneiderin Grand Prairie, Ill, by a member of his congregation as a thank offering for God's sole salvation from serious illness 5.00

"Hrn. Past. W. Scholz in Minden, Ill, from his congregation retrospectively for the Erndtetest-Colleete- 50 From an unnamed person as a thank-offering for her happy delivery 1,00

6. to the maintenance fund for Prof. Biewend:

By Mr. Past. W. Keyl in Baltimore from the sewing- vercin there 10.00

" Mr. Past. Heid, Pomerov, O., at the wedding of Ferd. Kierstein and Elis. Thress collectirt 4,05 " Hrn. Past. W. Scholz in Minden, Ill, Collecte of his congregation on the 1st Sunday of Advent 5,16

F. Böhlau, Cassirer.

For the church building of the Gem. deö Hm. Past. A. Hoppe in New Orlrans received: from the Gem- of Hrn. Past. H. Löber in Frohna, Mo., -2.55. F. Böhlau.

For the Lutheran have paid:
The 11th-12th year r

Mr. C. Schulz.

The 13th year:

Messrs: C. Schulz, A. Darantier, J. C. Hormel.

The 14th year:

Messrs. Borrenpohl, J. Schneider, J. L. Hormel, C. Schulz, A. Darantier.

The 13th year;

The gentlemen: Bro. Borrenpohl, Chr. Teyler, H. Tieß, Bro. Kastniug, W. Becker, I. Fasse, Past. F. W. HuSmann 2 Er., I. Schneider, W. Diehm, H. Meier, H. Prost, F. Ackermann, I. Krüger, E. Weigle, Ferd. Feiertag, G. Kricke, Fr. Hinz, A. Mohr, W- Gudcrt, I. Wild, H. Meier, M. Meibohm, I. Pürkner, Dan. Keller, W. Leitsch, E. Frederickscn, Carl Müller 50 cts, D. Meier 50 cts, Fr. Meier 50 cts, H. Meier, G. Kampfer, Past. F. Ruhland, Eichler, C. Gaurrke, Past. L. Daib 3 Er., G. Ringwald 50 Cts, A. Strebel, A. PöSner, A. Darantier, C. Schulz, I. Marggrander 2 Er., A. Ahuer, P. Detje 50 Cts.

The 16th year r

Messrs: G. Steindruck, B. Kohlstock, W- Teyler, Bro. Kastning, C. Wille, Past. F. BLling 6 Er., H. LLtjen, Past. F. W. Husmann 4 ex., Past. L. W. Habel, G. Bohnenberger, P. Englert, Fr. Hvrrigror, Past. H. Schöneberg, C. Deichmüller, G. Waidelidh, H. Meier, Past. F. Ruhland, I. Grunhagen, Bro. Just, H. ZühlSdorf, G. Heintz, G. Netterer, Waldow, Protzmann, G. Gräser, Westphal, A. Strebet, H. Mattheus, Bro. Krage, H. Buch- Holz, W. Buchholz, H. Pöhlrr, H. Frömmling, H. Heit- mann, N. Kirchner, C. Puschek, H. Ehrenfort, Past. I. Rauschert 14 Er., G. Hoffmann, H. Schokemüller, H. Rösche, H. Rullmann, W. Busse, Past. P. Seuel, F. Welcher, C. Henschel, I. Marggrander 2 Er., Past. H. Löber, A. Ahner, P. Detje 50 Cts.

Martin C. Barth ei.

Indication.

Bibles and wills have now arrived and can be obtained by the undersigned at the prices quoted.

Complete Bibles, large size, bound in pressed leatherG 90 Cts.

Small format, otherwise just like the large G 62z Cts.

New Testaments for School Use G 20 Cts.

Fort Wayne, Ind.

A. F. Siemon,
Bible Society Agent.

The following antiquarian books are available from the undersigned for belgesetzte prices:

Dr. M. Luther's Church Postil (1637) after the Copy from 1562 -3,50

"" (1700) with pre Speech by Spener 4,50

"" I. G. Walch, 2 Volumes. (Quarto) 4.00

"" Table Talks (Folio) -1.75 2.25 3.00 3.50

The Holy Scriptures 1643, with preface by I. M. Jilhern, Summaries of Sauberti with many Useful applications 2.25

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(Submitted.)

Luther in Worms.

In the fifteen hundred and twenty-first year, On the twenty-sixth of March it was, When Caspar Sturm, the man of honour, Knocked at Luther's door.

The emperor himself sent him to Wittenberg in the land of Saxony, that he might lead Luther to the imperial diet without all care and trouble.

In Worms, the old German city, Carolus the empire has gathered, There of his speeches and life Lutherus shall give evidence and answer.

So now he goes, the servant of God, of little and poor appearance; But with spirit and strength he is clothed, As few there be that receive it.

And when he now approaches the old city, Where the emperor has gathered the empire, There false friends present themselves, Advocating him with good appearances:

"Keep afar, and go home again, Or else it would be thy doom;
As Huss was not kept in charge, so shall they be with thee."

They only wanted to listen to Luther, because they shied away from his word. But his courage softens and does not waver;
He speaks this answer to them:

"And were the fire so broad, As the way to Worms is far,
Not fearful is my mind, I will go there nevertheless."

"And if so many devils came out of their holes...
As tiles are in them upon all the housetops: I will show Behemoth that he is a mockery to my God."

"I will step into his ship, and carry my God's goods. If my God let me go down, I'll go down well."

And on a small cart he now enters the city; Several faithful friends at his side, Who give him a Christian escort.

Ahead in solemn step The emperor's herald himself rode. He leads the noble man of God, so that no one dares and touches him.

And when one is still far from the gate Many noble gentlemen come to meet; They call "Welcome!" the holy man, Nevertheless on him rests the pope's spell.

No sooner have the walls of the city enclosed him, Than the Duke of Bavaria's jester comes away: "Blessed be the holy man of God, Whom in darkness we have long awaited!"

And the people now in multitude Hasten hither with throng, Since it may last shy Germany's greatest man.

On the houses highest tops one sees them sitting with heaps. No one shall miss seeing this man today.

So great is the multitude that the way is too narrow; To bring him to the inn they went a roundabout way.

And no sooner has he taken the inn than the guests begin to come.

Friend and foe can hardly wait To behold this wonder man.

So now the important hour approaches, That one hears from Luther's mouth Such a confession, That to God alone gives the glory.

In April, on the seventeenth day, the emperor now wanted to hear the matter. The emperor's marshal, Pappenheim, invited Luthern himself to the town hall.

And no sooner did Luther hear it than he came to God in prayer: "My God! my God! the matter is yours!
I just want to be yours forever!"

Now that the fourth hour arrives, Storm and Pappenheim also come, And lead him through secret passages because of the crowd.

Now he is in the town hall, the simple hero, Who otherwise is never placed before princes. His heart beats hard in his breast, But his God fills it with joyful delight.

And Frundsberg, the brave man, knocks on his shoulder: "Little monk, little monk, your walk is heavy;
May your God and your Lord guide you."

"Many a thing have I done that was not so sore to me...
But if thy cause be of God, let no man make a mock of it."

And when now the doors open, you kindly lead him in. There he stands, the spiritual hero, Before the mighty of this world.

All around in the wide Saale
Sitzen die Herrlichen alle: Aus dem weiten deutschen Reich Hier
Versammelt zugleich.

There sits the emperor, a young blood, But mighty in power
and in goods. His empire, then so great, was cooked, That it was
always day and night in it.

And around him, in great number, The German princes all at
once. Even Aleander, the pope's law, sat there among others.

And Martin in monk's robe Is humbly at hand.
With a free and joyful mind
He steps before his emperor.

Now one desires an answer from him, That he may say in a
clear voice, Whether he intends to stay with all his writing;

Or whether he, as a faithful son of the Lord on the papal
throne, would most obediently submit to his errors and lies.

Now, because the matter was important, he humbly asked for
time until the morrow, that he might consider the matter again.

And the emperor, full of grace and mercy, Is pleased to bear
with him.
He is now brought back, until he is mindful of a conscience.

When he comes to the street, the bed in heaps flows
together; It rejoices against the excellent man, And does not turn
back to attention and ban.

And a voice before all
Let these words ring out, "O blessed, blessed is the matron,
Who hath borne us such a son!"

And on the next day, at the same time, He is now ready with
joy to risk life and limb And to speak the truth.

His Saviour, his only and highest good, Gives him cheerful
confessional courage.
Firm in mind he steps before the Reichstag.

O, if you could have seen then The holy angels standing
around Luther, How they looked with delight and joy On his
willingness to believe!

They would sing hallelujah, And sound with harps; But the
Lord commanded them to be silent, And to incline their ears to
hear;

For now a confession should happen, Such as has not been
seen on earth for a long time. With pleasure even the Lord
looks on the servant, Who should bring His people His right.

Among all the great ones of the earth
Luther stands there with his poorly hands..;
The kingdom into which his lord hath put him, The kingdom is
not of this world.

The Word of God alone
Must be his weir and weapon.
Now mark what he says now, When his resolution is asked of
him!

"I pray, will you graciously hear me;
And if I should not honor you according to custom and right, Pardon
me! I know it but poorly."

"These books are mine, so far they are not altered. But you shall
suffer kindly to distinguish them threefold."

"In the first of faith I thus write, That even the enemies may read
and love it;
The pope himself cannot deny that they show the truth."

"What friend and foe now confess to be truth, Shall I myself call
error?
It is truth, and shall remain so, though no one should believe it!"

"The others are against the pope judged And all his cursed man-
poem;
And manly it is known, How against it the whole land cries."

"If I were to go backwards here, it would be self-evident... That
the tyrannical regiment
A new one would come into his hand."

"The third now I rightly wrote Against the pope's single servant,
Who with their lies and jokes The pope's office would support."

"That I have taken her so hard, I am oft remorseful. But I can never
revoke it, else I would support the pope's teaching."

"But I beseech you kindly, show me some error..;
"So from the scripture I'll report, I'll no longer confess."

"Yea, I'll be the first to throw these books into the fire! So that all
may know that I have well thought."

"But quarrels and dissensions I fear not, Because thus my Lord
Christ speaks:
"Not peace, but war and the sword, My word always brings on
earth."

"If ye then seek peace, that ye may curse the truth, The eternal
and holy God shall make a mockery of all your things."

"I'll not tell the great lords, as if I would teach and instruct them
but love to the Emperor and the people alone urges me to be so
bold."

"So then with prayer and supplication I will always stand before
my God, That he may with blessing and good fortune adorn the
people and the emperor."

Thus Luther speaks in German and defends his cause in the
best way. He was now quite hot and sweating very much, And yet
one still demands more from him:

Let him say it again in Latin. And behold, all this he
accomplishes! So that no one could go from there without
understanding his testimony.

But behold: the chancellor speaks:
"We do not covet such response;
With words short and clear Us your opinion evident."

And Luther: "Well then! But all ifs and buts aside, I will give
you such a decision that I will never be sorry."

"This in reply I further give
Without all teeth and horns: what Pabst and Concilium speak, I
never believe!"

"With sayings bright and clear, prove them to be true. In
conscience by the Scripture I am bound, That I have the right
sense;"

"Because it is not now to dare,
To say anything against conscience, So will I not depart a hair's
breadth From divine truth."

"Here I stand before the Emperor and you men of the
German Empire!
I can't help it, Amen!
Yes, God help me, sinner, amen!"

And no sooner is the amen out of his mouth than one angel
makes it known to another.
Luther's name is called in heaven, because he confesses Christ
on earth.

What men on earth are hardly aware of. That in heaven is joy
and gladness. The LORD of hosts and the angels all hear the
confession with delight.

Also the wise Elector Frederick
Is glad, and speaks kindly
To his servant Spalatin:
"He talks almost too boldly!"

And to many more of all
Has he pleased to the best, Even the Brunswick Erich Shows
himself chivalrous today:

He sends him from his quarters
A silver jug of Eimbeck beer: "This drink with good repose, My
blessing and congratulations on it!"

And Luther, as he stepped out of the assembly, Not fearing
poison or some treachery, Cheerfully set the pitcher to his
mouth, Speaking these words at the hour:

"As mine this day hath thought, Who brought this pitcher
hither; So remember him, Lord Christ! When he is at his last
hour."

(And the duke was well pleased with that.) When he took
leave of this world, Franz von Kramm, his servant faithful, taught
him what gospel is).

The princes and counts and noble lords, They all now gladly
visit Luther; Hardly returned to the inn, He is honoured with high
visits.

But Aleander with cunning is after the emperor, That he may
break his free passage this very day.

Then says the emperor with nobility, "Nay, nay, that would
not do! When all the world breaks faith, A German emperor
keeps what he promises."

And despite Satan's great cunning.
Yet no man hath succeeded in bending the smallest hair of him
whom his God guards with a host of angels.

And I want to say from all of you
Things that still happened, What Luther said and did, It would
not end for a long time.

In all things he thus holds himself, That he fears neither
devil nor world. With his mouth he confesses freshly and freely
what is the holy faith of his heart.

Now the emperor shows him that he can lift himself up from
there. And Luther is truly not displeased, his mouth is full of
thanks and speaks:

"It is done in all, As it pleaseth the Lord; He be praised and
blessed Now and forever."

And now he bids a happy farewell
Of all, since he sees himself dismissed; In April, on the twenty-
sixth day, He set out for his dear home.

And now as he goes through forest and through field High
above him the blue firmament, There he remembers him above,
And thus begins to praise him:

"Yea, verily, thou faithful God, Thou makest thine enemies a
reproach and a mockery! Thou art my fortress and my defence;
With thee I'll defend all foes!"

"Though they dispute thy word, It still remains on the plan!
Thy word is as a castle so strong, That never can be stormed!"

"Let that which is not profitable to my soul pass away! Thy
word alone, O Lord Jesus Christ, is my glory, my joy, and my
delight!"

Thus goes he, the servant of God, Of lowly and poor
appearance; But clothed with spirit and strength, As few have
received.

X.

and, intoxicated by it, this part disregards the purity of doctrine and places true Christianity in a love that is not zealous for the truth, even indifferent to it, and in the outward common works for the spreading of the kingdom of God and for the relief of certain physical needs of our time.

(4) A fourth part seeks salvation in the enthusiasm of the emotions by all kinds of new measures in disregard of the divinely ordained means of grace.

(5) A fifth part consists of those who, though they have recognized the ungodly nature of the union, now, in contrast to the reformers, instead of the pure doctrine of

justification, lay the main emphasis on external churchianity, on the visibility of the true church, on its ceremonies, orders, and constitution, on the ministry as a special state created by ordination and its privileged impartation of grace, on the effect of the sacraments *opere operato* (i.e., by the mere use of them apart from faith), and the like, and in some cases, in addition to all this, either themselves lay stress on many favorite customs that have become fashionable in our time among the so-called faithful. i.e., by the fact that they are only used apart from faith), etc., and in addition to all this, are themselves either devoted to various favorite errors that have become fashionable in our time among the so-called believers, e.g., Chiliasm, the doctrine of Hades, 2c., or yet want to know that just these errors, as concerning open questions, are tolerated in the church, and also not infrequently seek in this way to produce and maintain a legal godliness.

III.

"What measures are to be taken to reawaken that diminished consciousness?"

If that awareness is to come alive again in our Church, it is necessary to

1. On the part of the servants of the church, that they first of all, next to God's word and especially the epistles of St. Paul, study the noble confessions of our church with humble and hearty desire for knowledge of the true evangelical truth. Paul's epistles, they should study the precious confessions of our church most diligently, with a humble and heartfelt desire for the knowledge of the pure evangelical truth, and among all our fathers of doctrine, they should choose Luther in particular, in order to learn from him, with fervent invocation of the enlightenment of the Holy Spirit, the right preaching of righteousness, which is valid before God, and, which is most intimately connected with it, the right division of the Law and the Gospel; and then that they, the preachers, in this better knowledge thus obtained by God's grace, show all faithfulness, untiringly practicing and impressing upon their hearers the pure doctrine of justification as the fundamental and principal doctrine, and arranging all their preaching, catechizing, private teaching, exhorting, punishing, comforting, counseling, in short, their whole treatment of souls and church government, according to the pure doctrine of justification, as the root, center, and crown of all doctrine." *)

*) Here, finally, we note that it is by no means meant that the law should not and must not be preached in all its severity; rather, the pure doctrine of justification presupposes that preaching, without which preaching of the law it cannot be pure at all. The right

(2) On the part of the hearers, however, it will be necessary above all that, in this pure pasture of the sweet good works, they be introduced to Luther's writings, that the desire to read them be awakened in them, that an understanding of them be imparted to them and opened up to them, that the essential difference and advantage of them in comparison with all other human edifying writings without exception be shown to them, and that the right use of the treasures of bright knowledge and deep Christian experience contained in them be pointed out to them.

The speaker does not doubt that if this were to happen, not only would that diminished consciousness that the pure doctrine of justification alone was entrusted to the Lutheran Church soon return among its members, but with the return of it through the repossession of this highest doctrinal code, the blessing would also be renewed, in which the age of the Reformation, comparable only to that of the apostles, was so rich.

Can preachers command their congregations or individual members of them to do anything that is not already commanded in God's Word?

(Continued.)

(3) A third reason why preachers must not arrogate to themselves the right to command or forbid anything to their congregations, or to individual members thereof, which is not already commanded or forbidden in God's Word, is this: because the

The doctrine of justification preached in its fullness of consolation is by no means that salty, sweet, glorious playing with the consoling objects of the gospel. Yes, even the continued prevalence of the comforting is not the essence of the pure unadulterated preaching of the doctrine of justification. Not every preacher, in view of the different nature of the congregations, can give comfort to the same extent as Luther did in his first writings. He speaks of this himself in this way: "Therefore the antinomians are worthy to have everyone be to them who wants to hold out and defend themselves with our example; so that the cause is on the day, why we taught about God's grace in the beginning. The accused pope had utterly oppressed the poor consciences with his human statutes, and had taken away all proper means, help, and consolation, that the poor despairing hearts might be saved against despair: what then should we do but raise up again the oppressed and weighed-down hearts, and hold out to them the proper consolation? But we also know that we must speak differently to those who are full, tender, and fat. At that time we were all outcasts and greatly afflicted. The water in the bottle was out, that is, there was no comfort. We were like the dying, like Ishmael under the bush. Therefore we needed such teachers, who held up the grace of God to us and taught us how we might refresh ourselves. But the antinomians would have it that the doctrine of repentance should be ill begun with grace: but I have not so held the trial. For I knew that Ishmael had been cast out and despondent before he heard comfort from the angel. Therefore I followed the example, and comforted no man, save they only who had before repented of their sins, and had sorrowed for them, whom the law had terrified, and whom Leviathan had overtaken, and made utterly dismayed." (On Gen. 21, 15. 16. I, 2144.) But, since it is not the task of the speaker to show how justification is to be preached rightly, he breaks off from this, leaving the solution of this important task to a more experienced one and to another time

Unit,

abgestatter für die Sitzungen der deutschen ev.-luth. Synod von Missouri, Ohio u. a. St. west Di

Str. on May 5, 1859, and the following. Days to

Conclusion.

II.

"Whence comes it that the consciousness that the pure doctrine of justification is entrusted to the Lutheran Church alone, in many cases even within this Church of ours

has dwindled?"

The short answer to this question is because most teachers in the same have lost this gem themselves.

(1) A part of them still pays homage to the vulgar rationalism and the Pelagian so-called supranaturalism.

(2) Another part preaches a Christianity mixed with many principles of the newer philosophy, and in consequence leavened with all kinds of newly warmed-up old heresies.

A third part has drunk from the goblet of the Union spirit of our time.

Preachers, according to God's Word, are not to be lords or masters, but keepers of houses, servants and slaves, and because, on the other hand, they are expressly forbidden to rule over the people. Therefore, the preachers had a completely different relationship than the secular authorities. The latter, too, are to serve the people, but by ruling and commanding them; the preachers, on the other hand, are to serve the Christians without ruling over them. Thus, for example, the holy apostle Paul writes: "For this let every man count us, *nehmlich für Christi Diener (eigentlich: Ruderknechte) und Haushalter über Gottes Geheimnisse.*" 1 Cor. 4:1. "Who then is Paul? Who is Apollo? Servants are they by whom ye believed." 1 Cor. 3, 5. "For his body, which is the church, unto which I am become a minister, according to the divine preaching office which is given me among you." Col. 1, 21. 25. "We preach not ourselves, but JESUS Christ, that He is the LORD; but we your servants for JESUS' sake." 2 Cor. 4, 5. And Peter writes: "The elders which are among you I exhort, the fellow elders. .Feed the flock of Christ, as ye are commanded...; not as ruling over the people, but becoming examples of the flock." 1 Pet. 5:1-3. Here then belongs also the word of the Lord, "Ye shall not be called Rabbi: for One is your Master, Christ; but ye are all brethren. And call no man your father on earth: for one is your Father which is in heaven. And ye shall not be called Master: for One is your Master, Christ. The greatest among you shall be your servant." Matth, 23, 8-11.

Now, if preachers are not only the servants of God, but also the servants of the congregations; if the latter are the "household" (Ps. 68:13), or the housewife, but preachers are only the stewards; if they are not to rule in their office, but to serve, they evidently have no power to command their congregations, or the individual members of them, to do anything that is not already commanded in the Word of God. Hence, then, in our public, ecclesiastical confessions, it is said in plain words, "1 Cor. 3. Paul makes all the ministers of the church equal, and teaches that the church is more than the ministers. Therefore it cannot be said with any truth that Peter had any authority or power over other apostles over the churches and all other church servants. For thus saith he, It is all yours, whether Paul, or Apollos, or Cephas; that is, neither Peter, nor other ministers of the word, may measure to them any authority or supremacy over the churches." (S. Schmalk. Article. Appendix.) But Luther, in his writing of secular authority, writes: "What then are the priests and bishops? Answer:

Their government is not a government or authority, but a service and a ministry; for they are not higher or better than other Christians. Wherefore they shall have no

They do not lay down law or commandment over others without their will and leave, but their government is nothing else than to drive God's word, that they may lead Christians and overcome heresy." (See Luther's Works. X, 465. 6.) That indeed would be a strange servant and steward to me, who could command those whose servant he is!

(4) A fourth reason is the difference between the government of the church and the government of the house and state. The Lord said to the apostles, "Ye know that the rulers of the world rule, and the lords have power. It shall not be so among you: but if any man will be mighty among you, he shall be your servant. And whosoever will be chief among you, let him be your servant." Matth. 23, 25-27. And before Pilate the Lord testified, "My kingdom is not of this world." Job. 18, 36. Hereby, of course, Christ gives no authority to the house and state government to command the inferiors to do anything contrary to God's word. But this He declares, that a father in the flesh and a ruler of the world have a certain independent power, namely, also to command things which God has not commanded, and which therefore are to be done for the sake of their mere power and authority. But it is not to be so with those who bear the office in his church. Whereas the authority of the temporal authorities is based on the fact that they have received authority over us, and whereas, therefore, their mere authority gives them the right to command, and imposes on their inferiors the duty of obeying, the authority of the ministry of preaching, on the other hand, is based on the fact that it is guided by God's word, by which alone it can command, and to which alone, therefore, the layman must give ear. A father or a person in authority can command something without having to prove that what they have commanded comes from God.

A preacher, on the other hand, can only demand obedience by invoking his office if he can prove that what he commands is already commanded by God, that is, it is nothing, but God's word and a clear, explicit command. If he cannot do this, and yet, by virtue of his office, he desires to be obeyed, then he makes himself the servant of his congregation.

The pope, who is a father in the flesh or a temporal ruler, confuses church and state, Christ's kingdom and the world's kingdom, and behaves like an independent prince or king, even making himself a pope who pretends to possess "both swords," the spiritual and the temporal. *) When therefore once in the

*) The papists say that if God's word forbids the (so-called) clergy to rule over the people, then only a tyrannical, but not a fatherly rule is meant! This distortion of the word of God is thoroughly refuted by J. Gerhard in the cv. harmony to Luc. 22, 26.

In 1530, at the Diet of Augsburg, the Roman bishops demanded that they be granted the right to order and command the middle things, such as ceremonies, fasts, and the like, but Melancthon was uncertain what he was allowed to grant or not, since the bishops of that time usually also had princely power, so Luther wrote the following, among other things: "Since it is certain that the two regiments (offices) are distinct and special, namely, the ecclesiastical and the secular, which Satan in the papacy has boldly mixed and thrown into one another: we must, of course, be quite on our guard that they are not again brewed into one another. For that would be to have fellowship with thieves and murderers; for here is the divine commandment, which requireth that they be kept separate and unmixed, saying, But ye not so. You see here that I wish to keep the persons united, as well as the offices, although a man can give up both persons, and a Pomeranus *) can at the same time be a priest and a householder.... A bishop, being a bishop, has no power to impose some statute or ceremony upon his church without the consent of the church in plain words or by implication. **) Because the church is free and a ruler (householder, woman), and bishops may not rule over the faith of the church, nor complain and molest her against her will. For they are but servants and stewards, not lords of the Church....

The bishop, **as a prince**, may impose and command what he pleases upon his subjects as subjects, if it be only pious and right, and the subjects must obey. For there they obey not as a church, but as citizens. For the same man leads a double person... As Pomeranus compels his servant to his household law, but not the church at Wittenberg.... Therefore we cannot, either by ecclesiastical or secular law, concede to the bishops (as bishops) the power to command the churches (as churches) to do anything, however right and godly it may be; for evil need not be done for good to result. If they also would drive and compel by force: we must not obey, nor consent therein, but rather die, (to preserve) the distinction of these two regiments." (XVI, 1206- 1209.)

Now if a preacher has no power to command ecclesiastical things which God has neither commanded nor forbidden, he has, of course, much less power to meddle in civil matters, and in regard to

*) Pomeranus is called by Luther the pastor of Wittenberg Bugenhagen, because he was a native of Pomerania.

**) It is understood that consent is indicated by silence only if the person who has remained silent has the right to speak against it and thus to withhold his consent.

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| <p>For even the Lord, when he was desired of Ibm that he should decide an inheritance controversy, answered, "Man, who hath made me a judge or a judge of inheritance over you?" (Luc. 12:13, 14.) When, therefore, Luther was requested to determine the secular laws of the state concerning marriages and divorces, he replied, "I will be badly unsworn with such matters, and pray that every one would leave me contented. If you do not have overlords, then you have officials.*)" If they do not judge right, what is it to me? **They shall answer for it, they have shunned the office. I am also afraid of the examples of the pope, who also joined in this game at the first ip and snatched such worldly things to himself, until so long that he has become a true world ruler over emperors and kings. So I am also concerned here that the dog will eat leather and be seduced with good opinion, until we finally fall out of the gospel again into vain worldly affairs. For when we begin to be judges in matrimonial matters, the fighting wheel hath seized us by the sleeve, and shall carry us away, that we must judge of punishment; if we are to judge of punishment, we must also judge of body and estate; wherefore we are gone down under the wheel, and drowned in the waters of worldly commerce." (Scripture on Matrimonial Matters. 1530, X, 893. 4.) In another place Luther writes: "I must always inculcate and cudgel, drive in and wedge in such a distinction of these two realms, whether it is written and said so often that it is vexatious. For the wicked devil does not cease to boil these two kingdoms one into the other, and to make them divide one into the other. The worldly lords, in the name of the devil, always want to teach and master Christ, how he should lead his church and spiritual government; in the same way, the false priests and the spirits of the rotten (not in God's name) always want to teach and master, how one should order the worldly government: and so the devil is almost very intemperate on both sides and has much to do. God forbid him, amen, if we are worthy." (Interpretation of the 101st Ps. V, 1249. 50.) †)</p> <p>(To be continued.)</p> | <p>Mission lecture on the question "How can bodily food and drink such great Do things?"</p> <p>Pastor Harms chose these words of the catechism for his text at the celebration of the mission festival in Herrmannsburg on 22 June last year. Since the feast was celebrated on a Wednesday, and catechism sermons are regularly held there on that day, Harms took the lection that was just on it. It was, says Harms, "thus a given text; and what is given is always better than what is self-selected." In the Hermannsburgers Missionsblatt, the content of the lecture is given in the June number of last year, which we then communicate herewith, since it is quite excellent. It is as follows:</p> <p>Since Luther had shown in the second question from God's Word that we receive the highest treasures that exist through the Holy Communion, namely, forgiveness of sins, life, and blessedness, he now breaks out into the third astonished question: How can bodily food and drink be given to us? Since in the second question Luther asked God's Word to show that we receive the highest treasures of all through Holy Communion, namely, forgiveness of sins, life, and blessedness, he now, in the third question, breaks out into astonishment and wonder how can bodily eating and drinking do such things? as if he wanted to say that this is something unheard of, something quite beyond all comprehension, that bodily eating and drinking can produce such extraordinary effects! And the answer is: Eating and drinking certainly do not, but the words which are written, "Given and poured out for you for the remission of sins," which words, besides bodily eating and drinking, are the principal part of the sacrament, and he who believes these words has what they say and what they are, namely, the remission of sins. There are, therefore, in the holy sacrament of Holy Communion two principal parts. There are, then, in the holy sacrament of the Lord's Supper two principal parts, which stand side by side, must always be connected with each other, and can never be separated from each other. The one is the bodily eating and drinking, and the other is the word of God, which says, "Given and shed for you for the remission of sins. For once, if you leave out the bodily eating and drinking, there is forgiveness of sins in the sacrament, but not for you, because it is given only to those who are obedient to the command of God, and come, eating and drinking as the Lord commanded. Just as if I wanted to give you a hundred thalers in your hand, but you do not open your hand, so the hundred thalers are there, but you do not get them because you do not open your hand. Secondly, if the word of God is not here, that is, this word given and poured out for you for the remission of sins, then there is no remission of sins; your eating and drinking without the word of God is not a sacrament, and such mere eating and drinking is not a sacrament.</p> | <p>Physical eating and drinking without God's word cannot help you at all, for it does not bring you forgiveness of sins, which can only come through God's word. Both, therefore, are equally necessary, the word of God, by which forgiveness of sins is in the sacrament, and bodily eating and drinking, by which you become obedient to the command of God and receive forgiveness of sins. But it goes without saying that your eating and drinking must be done in faith; for even with the word of God the sacrament is of no use to us if we do not believe in such a word, as it is written in Hebrews 4: "The word of the sermon did not help them, because those who heard it did not believe. It is just as it was with the Israelites in the wilderness with the serpent of brass. Then Moses, by God's command, set up the brass serpent, and said the word, Whosoever looketh on this serpent shall live, and not die, though he be bitten with the fiery serpents. Then also the healing was not in the brazen serpent, but in God's word and promise. But whoever did not look at the serpent, because he did not believe in God's word, did not receive healing. Or another example, it was just like that with the walls of Jericho. God had given the word: raise a shout and blow the trumpet, and the walls of Jericho shall fall down. Now it is certain that it was not the shouting and blowing of the trumpets of the Israelites that overthrew the walls of Jericho, but the word and promise of God that did it. But if the Israelites had not raised the shout and blown the trumpets, the walls would not have fallen down, for God had made his word conditional on their raising the shout and blowing the trumpets. So it is with the Holy Communion. So it is with the Holy Communion. There is truly the true body of Christ in the blessed bread, and the true blood of Christ in the blessed cup. Why is this? Because Christ our Lord said, "This is My Body, and this is My Blood. I believe this because the Lord has said it, and the Lord cannot lie, so the miracle takes place through the Almighty Word of the Lord, that the Body and Blood of Christ are united with the bread and wine, otherwise Christ would have to lie. And secondly, with this blessed bread, in which is Christ's body, and with this blessed cup, in which is Christ's blood, is truly distributed and given forgiveness of sins. Why? Because our Lord Christ said, "Given and poured out for you for the remission of sins. I believe this because the Lord has said it, and the Lord cannot lie, so I receive the true forgiveness of all my sins through the almighty, gracious word of the Lord Jesus, otherwise Christ would have to lie. And because I believe all this, I come and eat and drink, because the Lord has said</p> |
| <p>*That is, if you do not have imperial marriages, you have papal marriages.</p> <p>**It is strange how much theologians in Germany now interfere with what the state determines about marriage. Of course, the theologians in the church should not be guided by the liberties which the state gives by law with regard to marriage and divorce, but by God's word; but they should interfere all the less when the state regulates marriage matters in its own way for its earthly purposes and for its subjects.</p> <p>†) That it belongs to the office of the preacher to counsel Christians also in matters of marriage and divorce, insofar as conscience or God's commandment comes into play, is of course self-evident and is by no means frowned upon by Luther's above warning against interference in the secular court over matrimonial matters.</p> | | |

I am to come and eat and drink. And so I know mostW e sen of the holy supper, namely, the true body and our dear mission stations to Kabitawigama in assuredly, so that no devil can rob me of it, that I haveblood of Christ in the bread and wine; but by the last Minnesota and to Bethany in Michigan. What shall I received the true forgiveness of all my sins, because Iwords we have the benefit, or fruit of the holy supper, pray for, what shall I help with the means God has have come by faith in Christ's word, and have eaten innamely, the forgiveness of sins. Therefore do not belgiven me? This Lutheran and the following shall give bread the body of Christ, and have drunk in wine the blooddeceived, O Christian, come hither with all your sins and thee the required tidings, as far as I am able to give of Christ for the remission of sins, as the Lord said. infirmities to this altar of grace, you shall not first make them to thee. First, let us consider Minnesota and its

Thus on God's side all things are done by the wordsyourself different and better than you are, come hither Chippeway heathen. of the divine promise, and on our side it is done by faith,with all your sins as you are, here is the table of the Lord, brilliant outward successes in our mission; a glance at through which eating and drinking receive the power to doit is the Lord Jesus himself who entertains you, and you the last afflicted time in general teaches us that in the such great things. There are some people who are calledare worthy to be a guest at God's table. And that it is midst of Christianity itself we have only to hold to the separatists, who in their spiritual arrogance withdraw fromGod's table, you see by the wonderful food and the promise that God's Word, where it is preached loudly the church and from Holy Communion, claiming that theywonderful drink, that through the almighty word of the and purely, shall not return again empty, and that, do not need the preached Word of God, because theyLord, your Saviour's body and blood, you are given to eat even if we see no progress, we should nevertheless have the Word of God in themselves, and that they do notand drink in the bread and wine, you see by the cheerfully believe that God's work can endure and need the outward eating and drinking of Holy Communion,wonderful fruit, which is given to you through such hinder no one. The promise of God, which He gives because they enjoy it in an inward spiritual way. If they doenjoyment, that you receive the true forgiveness of sins, with His word, is to keep our courage fresh to help not repent, they will certainly be lost, for they despise theas you eat and drink in faith, according to the word of the diligently scatter the seed of the divine word, preaching from which, according to God's Word, faithLord; for he who believes the same words, has what they especially in the world of the Gentiles, where we comes, and they despise the forgiveness of sins, which,say and what they are: namely, forgiveness of sins. And sometimes have nothing but dull experiences before according to God's Word, is granted to those who eat andnow say, beloved, is there a happier man on earth than our eyes. Therefore we speak here especially with drink the Holy Communion. But there are others who doa believing Lutheran Christian? And say further, if we had Paul Gerhard: not leave the church, and come to the Lord's Supper, andnothing more in our Lutheran Church and in our Lutheran eat and drink, but do not come in faith; they also willfaith than this one consoling piece which the Catechism perish, notwithstanding the church and the Lord's Supper;shows us in this third question of Holy Communion, for without faith the sacrament is not only useless, butwould not that alone be cause enough for us to do downright harmful, and brings about judgment. Thereforemission? Would not this alone be sufficient cause for us you must come, eat and drink, but you must eat and drinkto go out over the sea to the poor heathen who sit in in faith the body of Christ in the blessed bread and thedarkness and the shadow of death, to bring them this blood of Christ in the blessed cup for the remission of sins,precious sacrament of the true body and blood of our then the holy communion will be a useful sacrament forLord Jesus Christ, and in the same forgiveness of sins, you. Then the Holy Communion becomes a usefulife, and salvation? Yes, truly, I do not know how I could sacrament to you, and the communion of the Body andcontinue to bear the name of a Lutheran Christian Blood of Christ a wholesome communion, through whichwithout blushing when I have such unspeakable you attain the most intimate personal communion withtreasures of grace in my dear church, and not be driven Jesus Christ, who enters bodily into you and abides inby them to bring them to those who are captives of the you, and you in Him, and at the same time attain the truedevil, and remain captives of the devil if they do not forgiveness of sins, life, and blessedness. Our catechismreceive forgiveness of sins. Therefore, if we are faithful now raises the question why Luther, besides the bodilyLutheran Christians, if we rejoice with a blessed heart eating and drinking, calls these very words of God: givenover our dear, holy Lord's Supper, if God's table of grace and shed for you for the remission of sins, the chief partis set before us Sunday after Sunday, let us not delay, of the sacrament? As if he wanted to say: are not ratherbut make every effort to bring our Lord's Supper to the the words of Christ: "this is My body and this is My blood"Gentiles, so that they may be saved and redeemed from the right principal part? And he gives the beautiful answerSatan's snares. Amen.

to this, just as this old Lüneburg Catechism is the most excellent catechism that I know: as far as the nature of the Lord's Supper is concerned, the principal part in the sacrament are the words: this is My body and this is My blood; but as far as the benefit and the fruit are concerned, these words are the principal part: given and shed for you for the forgiveness of sins. For by the first words we have the

our dear mission stations to Kabitawigama in Minnesota and to Bethany in Michigan. What shall I pray for, what shall I help with the means God has given me? This Lutheran and the following shall give thee the required tidings, as far as I am able to give them to thee. First, let us consider Minnesota and its Chippeway heathen.

We are, I hope, already accustomed to expect no brilliant outward successes in our mission; a glance at the last afflicted time in general teaches us that in the midst of Christianity itself we have only to hold to the promise that God's Word, where it is preached loudly and purely, shall not return again empty, and that, even if we see no progress, we should nevertheless cheerfully believe that God's work can endure and hinder no one. The promise of God, which He gives with His word, is to keep our courage fresh to help diligently scatter the seed of the divine word, especially in the world of the Gentiles, where we sometimes have nothing but dull experiences before our eyes. Therefore we speak here especially with Paul Gerhard:

Undaunted and without fear a Christian, where he is, should always let himself be seen; Even if death should wear him out, his courage should nevertheless remain good and his calm.

Letter from Miss. O. Clöter dated 18 Jan. 1859.

In the beginning of this winter two or three families of our Indians stayed in their houses on the Indian field, among them that of Chief Aiastwngiskik; I visited them regularly every Sunday as long as they were there. The said chief is the one who has heard most from me of all, but the preaching seems to have the effect on him of making him more and more avoid it. He has not been seen since the last Sunday of the last church year; he is said to be at RedCedar-Lake with several others. I fear his engagement as negotiator for a merchant residing at Crowwing, which he has assumed about that time, will knock the bottom out of the barrel. The houses in the field are now wholly deserted, and the building of a meeting-house, as we hold out, and the chief at least desired, appears for now to be wholly useless. This much is certain to me, that the Indians will never decide to lead a different way of life than they do now, and because it is a matter that belongs to the subordinate part of our activity, and yet is unduly emphasized by the sectarian missions, I think it good to make no mention of it to the Indians for the time being. As indispensable as an orderly way of life is to a truly Christian life, the same cannot be demanded before the Word of God has really found its way in. So far, I have only mentioned the matter to the Indians in passing, from the point of view of civil usefulness.

(Sent in by Past. Sievers.)

Mission Report.

Beloved reader of these leaves! You ask in this time of wintry calm: What about

to present them with their own point of view. But since they have their own ideas and want to keep them, have no choice but to let them go. The Indians do not want advice; they are clever enough themselves. But when they act as if they wanted it, they do so only in the hope that it will be connected with something tangible or edible for them. Nor is it to be denied that the Indians themselves might be Christians in this way of life, if they would only refrain from their dissoluteness and other vices. Since the field has been abandoned by them, several other families have settled on our lake, in order to take advantage of the abundance of its fish during the winter; it can be assumed, after a slight overestimate, that 15,000 pike not counting the other kinds of fish, are taken annually from our lake by the Indians; each family needs an average of 12 pike daily, namely in the winter, where they are caught by wooden lure fish with the spear, and where sse are almost the exclusive species. In summer the families need still more. - There are 3 wigwams, in one of which dwells the family of Gebebischintank, consisting of himself, his wife, her brother, his mother, and mother-in-law, together with an adopted girl of his brother's, baptized by the English missionary Breck. They live here most of the year, and differ favorably from the Indians here, as well as being repelled by them. They came from Lake Superior, where they were already under the influence of the Roman mission of Bishop Baraga. They are the ones who give the most hope among all. The other two wigwams are on the far side of the Lake, in one place; the proprietors are two younger brothers of the chief, one Gagak, the other Bebamash. The former is the youngest, and has a wife and small children; the other is a widower. His wife was stabbed by himself in a drinking bout last spring, and died of emaciation. With him is his sister, a widow, whose husband was stabbed to death at Crowwing two years ago. She has several children; her eldest son, about 14 years old, is a handsome boy. At times also here Manomek, the brother of the murdered man mentioned, an arch-mocker and dastardly villain, son of old Noke (this and Gagagens, the father of the chief Aiaschougishik, are the only old men in the country) is known by the name of Mürberer, not because he has beaten his peer to death (for hardly any are free from that), but because he has murdered a white man. He is an arch-thief to boot, from whom the calf in the cow is not safe. When I visited him last summer, and spoke to him on account of his blessedness, he first told an old Indian legend of a great wigwam in the West, where the Indians went after death. When I asked him if he thought that was true, and if he could happily go there, he made an indifferent movement.

and said that he did not care much about it. When presented to him the weal and woe of God's word and asked him where he wanted to stay, he answered: "I will stay where most of them are. - If we were to hold a similar review with the remaining members of the band, not much better, perhaps even worse, would come out. The three wigwams mentioned we visit regularly, and of course preach in the very simplest manner, that you sit down with them on the ground round the fire, and of course put up with them smoking their pipes to pass the time. More than an "Ay" or "Anangke" or „,schte" I have never been lucky enough to get out of an Indian as an expression of his opinion on matters presented. - In a few weeks the Indians of the three wigwams will be moving on again, and we may not have another opportunity to talk to them for a long time. So everything must remain a poor piece of work. The method which I have found to be the only expedient one in regard to preaching, even under these circumstances, is to adhere to the Sunday Gospels and to live from each of them, in the manner of Luther, the main thing, namely, our justification, faith, and love. To present the doctrines according to a certain system (dogmatically ordered) would be quite impractical, because one would soon come into complete confusion with the constant change of listeners. Incidentally, the way of seeking out the Indians in their wigwams is still the only possible way to approach them with the preaching of the Gospel. As arduous and far-reaching as this may be, we must nevertheless continue it if we want to carry on the mission among them at all. - Of course, we cannot start a school so quickly; we must first make the necessary preparations. We want to see if it is possible for us to complete a house by next spring. - I doubt it. Our present house contains only one room, 14 to 24 feet off the ground. You can imagine how our house is too full to accommodate anyone else. Building is not so quick either; either we have to cut boards ourselves or we have to get them from the Agency mill, which is also very expensive and tedious. To do this we must do what we can this winter to get land clear. To bring up food for a number of children from umen would make us very much to do. I can therefore promise nothing yet for next spring, and I think there is still time to look around for a school teacher. - We have replaced our horses again; we considered buying oxen, but the fact that we have to travel too far made it seem unavoidable to buy horses. We got very good horses, much better than the old ones, with harness and 25 bushels of grain for 300 dollars. Of course, we had to go through quite a bit of hardship for this reason in the fall, but now they are paid for, and if we are not unlucky, we will be able to buy them,

they will soon break it in. When we come to think of it, our old horses have paid for themselves more than twice over, and though the loss of them has been hard, we can be satisfied. We also lost our best cow the other day, a splendid big calf; she was suddenly taken ill, and we had to put her to death. The disease was in the gall; but the meat is to be enjoyed.

There have been no conflicts with the Siour yet this winter; nor has the whiskey-selling been so public since the new agent has been at the helm.

(To be continued.)

To Rev. Eirich at Lithopolis, O.

Since Prof. Worley himself has already seen to it that what he writes concerning personal matters has lost all credibility for the time being with readers of only some moral feeling, your essay concerning the aforementioned gentleman will not appear in the "Lutheran. Suicides are buried in silence. D. Red.

Church News.

Since teacher Chr. Diez, as a result of a lingering chest ailment, saw himself compelled to resign from his office in the upper class of the local congregation and thus to resign from the school service for a time, the congregation appointed Mr. August Brose, since then pastor of the Lutheran congregation at Woodland, Wis. in the capacity of teacher and assistant preacher. The induction was made in due manner by the undersigned, assisted by the Rev. F. Steinbach, at the afternoon service of New Year's Day.

Praise be to Jesus, our Savior, for such a gift bestowed upon our congregation at the beginning of a new year. May He crown the work of the th. May he crown the work of his brother in school and congregation this year and in the future with many blessings and help his predecessor in the school office to regain his former health and thus to continue his service in his holy church. Amen.

Milwaukee, Jan. 3, 1860.

Frederick Lochner, pastor of Trinity Parish.

Address: R^v. A MO 8L, t
your ok rev IV Heiner,
Ms.

Church consecration.

On the 4th Sunday of Advent, Dec. 18th of last year, our Lutheran Zion congregation in Fairfield Township, De Calb Co, Ja. had the pleasure of dedicating their newly built beautiful frame church. The same is 32 F. wide, 45 F. long, and 18 F. high, has a handsome vestry, and is provided with a strong tower 80 F. high, built from the foundation. To our great joy the following dear guests, among others, were present: Praeses Wyneken and Past. Jäbker from Adams Co, Prof. Crämer, Past. Stephan and Teacher Stegner with a student singing choir from Fort-Wayne, and Past. Lehner from Noble Co. As we had just received a pretty sleigh path, many other guests had also joined us from near and far, so that there was a full church.

After a short service in our old church, the congregation moved in an orderly fashion.

The church was opened and the doors of the new church were opened, whereupon the doors were unlocked in the name of the Triune God and we entered into the house of the Lord.

After a fitting song by the Fort-Wayner singers (who also sang several other beautiful songs), Praeses Wyneken read out the consecration prayer from our agendas; Pastor Stephan provided the liturgy and Prof. Crämer preached the consecration sermon on the Church Consecration Gospel, after which Holy Communion was celebrated. Communion was celebrated. In the afternoon Rev. Jäbker preached. May the good Lord also protect this church, which is now consecrated to his service, so that false doctrine may never be taught in it to the desecration of his name, but may he grant by grace that his word may always be loud and pure to the honor and glory of his holy name and to the glory of the Lord. May it thus continue to be and remain a Lutheran church full of true believing children of God and true confessors of the right truth, as our fathers confessed it in our holy confessions. Amen! Fr. Schumann.

Indication.

To the dear congregations of our Synodal Union I can herewith give the joyful announcement that the church property is purchased and is ours. Of the \$5000; which has been paid, about \$3000 has been raised by contributions and gifts within my congregation and various Synodal congregations. Only about A2000 has been borrowed from within the congregation. To the faithful God, who has helped above asking and understanding, and made hearts willing to cheerful contribution, be glory and thanksgiving! At the same time I express my heartfelt thanks in the name of my congregation to all the dear brethren and congregations who have contributed to the purchase of our church property. May God Himself be their retributor according to His promise!

The following gifts received since Nov. for our church property are gratefully acknowledged.

From the congregation of the Rev. Polack, Trete, lsts., collected on the Reformation feast\$ 7,10

Through Pastor Baumgart from a member of his Parish of Elkhorn, Ills.) as a thank offering for recovery from long illness 50.00 " Mr. Böhlau of the Trinity District of the St. Louis Parish35.00

From Trinity Parish to Evansville, Ind, Collecte on the 1st Advent13.50

"Mrs. Schäfer and Wolfgang Friedrich L \$1.00 > > 2.00

May God bless the dear givers of these gifts of love abundantly according to His promise.

On behalf of the Cincinnati congregation, O., Bro. King, Fr.

Report

on the Fifth Annual Convention of the Northern District of the Synod of Missouri 2c.

In response to several inquiries, the undersigned hereby announces that at the last meeting of the Northern District, the dispatch of the Synodal Reports was assigned to the Cassier, Mr. Pastor W. Hattstädt of Monroe, Mich. to whom, therefore, it is desired to apply.

At the same time the undersigned notes that he still has quite a lot of the first and fourth report of the northern district in stock and is instructed to have them distributed free of charge. Orders for these numbers of the report are therefore to be placed with the undersigned.

F. Lochner, d.Z. Sekr.

Receipt and thanks.

With heartfelt thanks received \$1.05, collected for poor students at the wedding of Friedr. Beccus at Johannis- burg, N. U., further by Past. Claus \$4.50 from Christian Kostherd inLowel be St. Louis C. F. W. Walther.

To the travelling expenses of a missionary to Cali- fornia was further received from Mr. Kerkhof in the congregation at Tandy Creek, Mo., \$2.00, - from Mr. S. F. Köch in St. Louis \$10.00, - from the Sewing Association of the Lutheran Trinity Church at Zanesville, O., \$5.00, - from Rev. P. Eirich at Lithopolis, O., \$2.00 C F. W. Walther.

That at the time of the general conference here I was informed by Mr. Past. F. W. Richmann the sum of \$20.00, which was collected at a banquet of Mr. Thies in L-chaumburg, Ill, for the Pastors Fick and Röbbelen, and that I immediately handed it over to Mr. Past. Föhlinger of New York for conveyance to the place of their destination, certifiesA . Crämer.

With thanks to the kind donors the undersigned certifies, through Mr. Past. Schwan \$63,60 as the proceeds of a collection in his parish to cover the doctor's and pharmacist's debt of Mr. Evcrs, a pupil of our institution, and to have paid \$10 to the doctor and \$23,60 to the pharmacist. May the Lord reward him abundantly.

Fort Wayne, in the Der. 1859. A Craemer.

Held

To pay off the debt on the Concordia College building:

By Philipp Diekmann in the Gem. of Hrn. Past. Minor, New Bielefeld, Mo. 50

., the comm. of yrn. Past. Keyl, Baltimore, Md. 8.75 Thank-offering of a woman in childbed for her happy delivery.

by Mr. C. Piepenbrink-- IM

From Mr. Jacob von der Au by means of C Piepenbrink 1.00 " the congregation of Mr. Past. Hanser, Johannis- burg, N. I.1.50

b. To the synodal treasury westl. district:

From TrinityS District in St. Louis, Mo. 11:10 " Immanuels-

29,85

E. Roschke.

a. Znr allgemein. Synodal-Casse:

By H. Heimrokh from the comm. of Mr. Past. Cock in Benton Co, Mo. \$2.00

., of the Washington City Drcieinigkeits-Gem. -- 1.75

By Mr. G. Steindruck in St. Clair Co, Ill, from the widow Nötiger - - 50

" Mr. Past. F. W-Richmann36,00

and zrvar:

\$26,00 from his St. Petri - parish in Schaumburg, 10,00 " .., " St. John's parish in Rosenberg.

b. To the Synodal Missionary Fund:

By J. von Strohe from the Gem. of Hrn. Past. N- Klinckeuberg in JoneSville1.00

By Mr. Past. L. Dultz, Buffalo, N. A. 8.50 and namely:

\$6.06 collected in missionary booths,

1.01 collected at Graser's child baptism,

1,00 from Krug, 13 " H. By Mr. M. C. Barthel from Mr. H. G. Meier at Millway, Mon.,5.00

From the Trinity S District of the St. Louis Congreg. Collecte at the Epiphania festival90.15

Monthly Collects7.60

" Concordia District of the St. Louis Gem.27.83

By Messrs. Prof. Walther of the Gem. of Messrs. Past. Eirich in Lithopolis8,00

o. To the college maintenance fund, for teachers' salaries:

From the church of the Rev. R. Klinckenberg, JoneSville15.00

By Mr. Past. J. G- Birkmann12,50

namely:

\$10,50 vou his congregation to the heil. Kreuz, 2,00 "" Immanuels Gem.

Mr. Past. W-Hattstädt, Monroe, Mich.23.70

Gross in Richmond, Va..... 15,00

namely:

\$5,00 from his community from the Christmas collection, 10,00 from the sewing club of the same municipality.

By Mr. Past. F. Ruff in Bloonnngton, Ill, Collecte from his es. Lutheran Trinity congregation there2.66

Mr. Past. L. Dnlitz in Buffalo, N. I.16.00

namely;

\$9.00 Collects,

4.00 by Ebr. Gräser, Klose, I. P. Schulze and Sprotge G \$1. 2,50 by Bindig, Walter, Janscn, Chikcen and Jug G 50 Cts., 50 from Winterstein and Krug G 25 Cts.

From the congregation of Mr. Past. H. Gräbner, St. Charles, Mo.-- 6,20

" " " H. Dörrmann, Olean, N. A., by Mr. I. H. Bergmann in New York City ...14.75

By Mr. Past. L. Geyer at Watertown, Wisc.- 29.6t and namely:

\$5.00 by himself,

4.00 " Joh. Utlcch andF . Sulphur G \$2,

4

1,00 " Witte, H

75 " Fr. Utteck, 1

55 " Fr. Ncitzel, 1

2,00 " Teacher Ncitzel, C. Maaß, Milke "

and Jml. Schulz G 50 Cts,

4,30 " Wild. Görbitz30CIS., Brown- ',V

schweig, Fr. Matthes, I. Hase- mcistor,

Kresanoky, L. Christian, , Gmbon, Ir. Naß, Fr. Schulz, ' M Gotth. Neitzel, W. Teche, Kasper, , Brand, Schwenke, Chr. Utiech, . 1 Mrs. Schön and Ir. Braunschweigl

<A 25 Cts., I

72 " C. Klöhe 20 Cts, H. Knopf 12

Cts., Neitzel s "n.,W. Weltmann, :

Brunswick and Mrs. Krause <AZ

10 Cts.,

11.32 " of the congregation of the Rev. C. > Z streets in Watertown, WiSc. 1

From the comm. of Mr. Past. W. Holls in Colum- bia, Monroe Co., Ill. 9,15

" Mr. Past. W. Sommer in Philadelphia by - Mr. G. Pfeiffer there -2,00

By Mr. Past. W- HoUS 10,tHfß

namely:

\$5,60 from his Cross parish in St. Clair ' i Co, Ill, j

5,00 " ,, Gem. in Centrcville, Ill.

From the commune of Mr. Past. H. Haußer in Jvhan- nisburg, N-A.450

From Trinity S District Of St. Louis Parish- 11.00

" Immanuels- "" - 11,00,-

6. for poor students and pupils in the ' Concordia College and Seminary:

From TrinityS-Gcm. in Washington City- -- 2.75

e. To the maintenance fund for widowed woman Prof. Biewcnd:

By Mr. Past. W. Hattstädt, Monroe, Mich. - -- 9,00 1 F. Böhlau, Cassirer.

I. For the synodal treasury middle, district: \$

By Martin Frosch \$1,W ' " the commune of Hrn. Past. Nnprecht 124k "

""

EmanuelS-Gem. of Mr. Past.Heid4.25

" " Trinity S comm. on Piqua Road-- 7.66 „Jacob von der Au 1W

" the community of Mr. Past. Friederich5,70

For the general praeses:

From the congregation of the Rev. Klinkcnberg8,00 " " St. PaulS-Gem. in Fort Wayne25,00

2. for teacher salaries in St. Louis:

From the comm. of the Rev. Swan in Cleveland 39.31

3. for the teachers' salaries in both institutions:

From the congregation of Mr. Past. Fr. König in Ein- cinnali 6,00 "

," " Jüngel

5,00

4. for the Fort Wayne seminary building: '

From the comm. of Mr. Past. Friederich6,80

" Johann BütznrI7,00

C. Piepenbrink, Cassirer.

For the Lutheran have paid:

The 13th year:

I ° v\$

Mr. I. Stutz.

The 14th year:

Gentlemen: A. Senkind, I. Stutz, Brase, J.Baierlein, Hensel, Conr. Draebert 50 Cts.

The 15th year:

Messrs: I. Piepers, H. Nagel, "C. Röbrborn, C. Seifert, Fnuth, Past. Lehner, Past. H. G. Holm, G. Jacobs, Past. G. F. Nützet, A. Senkind, H. Pringbvni'. 50 Cts, E. Einmcrrmann 50 Cts, Brase, Past. F. Sst. vers 5 Er-, Past. H. Lemke, H. Brüggemann, H. Steup.^ I. Otterbacher 50 Cts, I. Keller, Wcnd. Kautz, I. lein, Past. W. Hatkstaedt 10 Er., Past, H. Eislfccll 3 Er., F. Brüggemann, H. Starke, Böshaar, A. Müller, Conr. Draebert, I. Haushalter, H. Geiß, A. Nicklas, L. L. Kipper, P. Gerwig, M. Strohheckcr, F. Knöpp, F. Braunschweig.

The 16th year:

Messrs. H. Engelking, Deubner, Past. M^W. Sommer 29 Er., I. Myrli, F. JacobSmcier, H. ErkPl. Hoffstcttcr, Past. E. Hoffmann, Strattman, Rullinaun,L Meier, Past. H. G. Holm, W. Tornfeld, Past. Riemms^ schneider, Past. M. Stephan, A. Bohn 12 Er-, Past. G." F. Nützet 5 Ex., Teacher Nüchterlein, Conr. Jost, L. Schmidt, Teacher Pürner, A. Heitmüller, C. Senkind, G. Wrllner, Fr. Stutz, H. Bicrman", Past. C. I. Weisel 11 Er., I. H. Biermann, Brase, H. Holle, Grobenkrieger, D. Mätten, E. Germelmann, A. Tröschkwr, F. Dietrich, C. Spott, Past. F. Sievers 26 Er., O. Noak8Er., C. Rost, , Chr. Rose, Benj. Schulthes, W. Wesel, W. Wamhchrz A. Weinmann, H. Steup, A. Schuft, I. Hinz, G-Lieber^ A. Reissner, Past. O. C- I. Andren, L. Schnell, J.OttkW bacher 50 Cts, I. Keller, Wend. Kauft, I. Göglein, ÄW Belgrin, I. Deea, Past. G. Bassler, C. Biersoch, F. MiW brath, C. Fink, C. Draebert 50 Cts-, Past. C. W. Brecht, Müller, Witte. Further: Mrs. Milentz, Wittwe Wegenn. j

Martin C. Barthel.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 16, St. Louis, Mo. 24th Jan. 1860, No. 12.

Can preachers command their congregations or individual members of them to do anything that is not already commanded in God's Word?

(Continued.)

005 A fifth reason why preachers cannot command their congregations, or individual members thereof, to do anything which God has not already commanded in his word, is this: because preachers have to do with Christians as Christians.

That preachers have to do with Christians as Christians, no one will easily deny; this is evident from the fact that the hearers of preachers are not their sheep, but Christ's, and that their congregations are not called their flocks, but Christ's flocks in God's Word; as, for instance, the Lord says to Peter, "Feed my sheep" (John 21:16), and Peter to the bishops, "Feed Christ's flock" (1 Pet. 5:2).

But of Christians as Christians it bites in the sacred Scriptures, "One is your Master, Christ; but ye are all brethren" (Matt. 22:8).-"Ye are the chosen generation, the royal priesthood, the holy nation, the people of the possession" (1 Pet. 2:9).-"Christ hath made us kings and priests before God and his Father" (Rev. 1:6).-"It is all yours. Whether it be Paul or Apollos, whether it be Cephas or the world, whether it be life or death, whether it be the present or the future, it is all yours.

all things are yours. But ye are Christ's" (1 Cor. 3, 21-23). - "As free men, and not as having liberty to the covering of wickedness, but as the servants of God" (1 Pet. 2, 16.). - "Stand therefore in liberty, that Christ may set us free; and be not entangled again in the bondage yoke" (Gal. 5, 1.).

Now it is not against this glory of the Christians if the secular authorities interpret laws to them and if they willingly submit to these laws, for Christians are not subject to the authorities as Christians but as citizens. But if a preacher, who has to do with Christians only as Christians, wishes to command his congregation, or a single member of it, what God has not already commanded them, but has left them free to do; if a preacher teaches that, if he commands something, the Christian is then, and therefore in his conscience, obliged to obey it; he thereby denies that Christians are Christ's sheep, and pretends as if they were his sheep; thus he denies that all Christians are equal brethren, and makes himself their second lord and master beside Christ; thus he denies that all Christians are of royal-priestly lineage, and desires to be priests alone; thus he tramples under foot the liberty of Christians, according to which they are subject to God only, and are God's servants only, and makes them his own servants, men and women.

(2) A preacher who therefore demands obedience for things which God has neither commanded nor forbidden, because he commands it by virtue of his office, leads his hearers away from the gospel under the law, even under the law itself. A preacher who therefore demands obedience for things which God has neither commanded nor forbidden, because he commands it by virtue of his office, leads his hearers away from the gospel under the law, and even under the law of men, and places himself in the place where Christ and faith and love alone should be enthroned and reign in the Christian heart, and thus becomes a ravening wolf out of a shepherd,

*Pastor Grabau and the whole Buffalo Synod expressly declare: "They (the Missourians) erroneously deny that the congregation owes its pastor an obeisance in all things which are not contrary to God's word; for it owes it according to Ebr. 13:17, but whether it can render and perform it in every particular, e. g. a necessary school building, is another matter." (S. Hirtenbrief 2c. p. 55.) So even if the congregation is not at all able to do what the pastor has commanded, the obligation to do what has been commanded should still remain in the conscience; and this not for the sake of the necessity and salvation of the thing commanded, but for the sake of the obedience owed to the preachers! Hereby the preacher is evidently made God; for even the obligation of obedience to Caesar ceases where the ability to render the same ceases (according to the old proverb: Where there is nothing, even Caesar has lost the right); only to God we remain indebted even that which we are not able to render, because God once provided us with the power to do so. This doctrine of owing obedience to the preachers is so obviously one of the devilish doctrines of the Antichrist (1 Tim. 4, 1.) that only those who have drunk from the antichristian cup of stupor Rev. 17,4. cannot see it.

a destroyer of faith and murderer of souls. Woe to such how shall they be governed outwardly? There must Luther testifies to this in the following words: "How? if a preacher if he does not cease and repent, but always be authority even among Christians. Answer: they (the papists) were forced to admit that all of us, continues his tyranny of conscience forever and ever! There should and can be no authority among Christians, as much as we are baptized, are also priests? As we

Luther, who was chosen and called by God to but each one is at the same time subject to the other, as are in truth, and they are commanded to preach discover the secret of the wickedness of the Antichrist Paul says Rom. 12, 10. 16.: Each one should consider alone, but with our permission: so they would know at and to put him to death with the spirit of Christ's mouth the other as his superior. And Peter 1 Pet. 1, 5: "Be all of the same time that they had neither right nor power (2 Thess. 2, 8.), and who, by God's grace, really you subject one to another." This also is Christ's to command us, for as much as we ourselves of our accomplished this tremendous work, therefore writes to intention, Luc. 14:8: "When thou art bidden to the own good will permitted them." *) (Ibid. p. 134.)

1 Pet. 2, 16. We have now, by the grace of God, marriage, set thyself at the lowest." There is no ruler That the glorious apostolic word, "All is yours" (1 recognized the truth, and know that what the pope, among Christians, but Christ alone. And what can there Cor. 3:21), which is now much decried even by the so-bishops, clergy, and monks have hitherto taught, be for a ruler, since they are all equal, and have the same called Lutherans, really takes from the preachers all legislated, and practiced is all deceit, and that our right, power, goods, and honor; and none of them authority apart from and besides that of the Word of consciences have been saved and freed from the laws desires to be another's ruler, but every one desires to be God, is attested by the symbols of our church in of men, and from all the compulsion which they have another's subordinate? Where there are such people, unequivocal words. Thus it is said, among other exercised upon us, so that we are not guilty of doing there could be no authority, though one would gladly do things, in the Schmalkaldic Articles, in their first what they have commanded, for the loss of our it, because nature and kind do not suffer it, to have appendix: "Thus saith he (Paul), It is all yours, salvation. Over this freedom we must now hold fast, and governors, since no one wants to be governor, nor is whether it be Paul, or Apollos, or Cephas; that is, never let ourselves be torn from it. But we must also take able to be governor. But where there are no such men, neither Peter, nor other ministers of the word, shall be care that we do not make this freedom a cover of shame. there are no true Christians. *) What then are the priests allowed to measure to them any power or supremacy The pope has acted wrongly in wanting to force and and bishops? Answer: Their government is not a over the churches. Let no man burden the churches enforce the people with laws. For in a Christian people government or authority, but a service and office; for they with his own statutes." (fol. 152. **)

(To be continued.)

begins to bind the consciences with outward laws, the faith and the Christian nature will soon perish. For Christians must be led and governed in the spirit alone, so that through faith they already have everything by which they can be saved, and no longer need anything for it, and henceforth owe nothing more to do, except to follow the Lord.

To serve and help their neighbor with all they have, as Christ has helped them; and so that all the works which they do may proceed freely and without compulsion, and flow from a merry and glad heart, which gives thanks to God, and praises and glorifies him for the goods which it has received from him. Thus St. Paul writes in 1 Tim. 1:9 that no law is given to the righteous, for they freely do all things of their own accord, and freely approve what God wills.... If the priest, or any other man, should propose to him his commandment, and urge him to keep it, that he should say, I will not do it, my dear priest, for this very cause, that ye should make it a commandment unto me, and take hold of my liberty: for we ought to act in liberty as servants of God, as St Peter saith, and not as servants of men. Otherwise, if anyone desires it of me, whom I may serve thereby, I will gladly do it of good will, not considering whether it is commanded or not; but for the sake of brotherly love, because it so pleases God that I serve my neighbor." (IX, 735. ff.)

In another place Luther writes: "But may you speak: Because then among Christians there is no worldly sword

Are higher and better than other Christians. Neither shall they lay down any law or commandment over others without their will and leave; but their government is nothing else, but to do the word of God, that they may lead Christians, and overcome heresy. For, as has been said, Christians can be governed by nothing but God's word alone. For Christians must be governed by faith, not by outward works. Now faith cannot come by any man's word, but only by God's word, as St. Paul says in Romans 10:17. Those therefore who do not believe are not Christians, neither do they belong under Christ's kingdom, but under the worldly kingdom, that they may be compelled and governed by the sword and outward rule. Christians do all good by themselves and without constraint, and have enough for themselves in God's word alone." (Scripture of Secular Supremacy. X, 465. 6.)

Luther further writes: "Therefore I say, neither the pope, nor the bishop, nor any man has power to set a syllable over a Christian man, unless it be with his will, just once make the attempt to defend himself against and what happens otherwise, that happens from a tyrannical spirit." (Booklet of the Babylonian Captivity. XIX, 83.)

How the priestly character of the believer...

*It is true, then, that the doctrine of Christian liberty is not a doctrine for the faint of heart, but it must nevertheless be taught and defended for the sake of the children of God.

(Sent in by P. Brauer.)

H. Ludwig and Dr. Stohlmann.

Finally, a General Synodalist has come forward in response to the repeated, incessant exposure of the unionist atrocities of the General Synod on the part of the Missouri Synod, and the continual request from our side that someone from this religious party should make the attempt to defend himself against the public accusation that their church activities are ungodly, because they are contrary to God's revealed will, His holy Word. H Ludwig, the editor of the "Lutheran Herald," draws his sword. What does he know how to answer? We had held the word of God in front of his forehead, then he becomes completely wild, he

When Luther came to Worms to answer to the emperor and the empire, the papal doctors had compiled a list of the alleged errors that were supposed to be contained in Luther's booklet on the Babylonian prison. Among them was the above sentence. Luther replied to this, since this sentence was declared seditious: "I have not understood this both of the civil and of the church laws. And this is Paul's opinion Col. 2." (XIX, 1258.)

Especially Grabau and his comrades very often speak of this apostolic word in a most frivolous and blasphemous manner as the motto and field cry of the Anabaptists and of all the mobs! They betray clearly enough what children of the spirit they are. If they were truly evangelically-minded fathers in Christ, they would not magnify enough the glory of believing Christians, which is testified by the Holy Spirit in that word: "It is all yours. If they were truly evangelical fathers in Christ, they would not be able to magnify the glory of believing Christians, which is testified by the Holy Spirit in the word: "It is all yours!

knows nothing, nothing at all, but to rail, "stiff-necked and had gone so far as to speak to Ludwig about it first. separatist Luttzerthum," "arrogance, imperiousness, vanity, self-love 2c." If only the poor man had produced even one word, only one syllable, belonging to the real thing, namely, the union and hypocrisy of the General Synod, but about this he is quite silent. All he can do, and all he understands, is - rant in the vilest way. - Well, we weren't surprised. We know Ludwig. What does he know about theological questions? To puff up his "Herald" now and then, to compose lamentations to overdue payers and angry outbursts when the dear money does not arrive after all, that is his literary craft, and he understands it too. And if man had sense, he would stick to it and not let himself be used by other cowardly men and be pushed into a fight that these reverend gentlemen themselves do not dare to take up, and in which he himself can accomplish nothing, so much he himself admits, - scold!

Since Ludwig, in his stupidly brazen impudence, also wants to give Prof. Walther a lesson on the "tact" of a Lutheran editor, it is necessary to take off Mr. Ludwig's haughty cap a bit, so that he will conduct himself more decently and modestly in the future. As is well known, Mr. Ludwig had an English protest speech printed in the Herald, which he claims to be his work of art, but the core of this speech, the actual protest, is copied verbatim from an article I sent him in "Lehre und Wehre," the monthly journal of the Missouri Synod. Such a miserable General - Synod - Editor berates everything he knows about the Missouri Synod, renowned: "that the herald articles have done their work well, as much as it was up to them to resist the stiff, separatist Lutheranism," and yet he feels compelled, if he ever wants to write something that should have a little strength, to take refuge in the hated Missourians. Is this Ludwig no longer ashamed at all, first he steals "stiff-necked Lutheranism" and then he rails against "stiff-necked Lutheranism!" -- *) Also in the struggle over church and office Ludwig has shown beautiful "tact". There he always acted before the world as if he took up such "articles of controversy" very unwillingly, as if his tender heart, pining for peace, longed for nothing more than the termination of the struggle. Well, I wanted to help him to his publicly expressed heart's desire. I certainly disliked the miserable, pathetic Stohlmannian effusions - one only has to think of this Doctor of Theology's subsequent real farce about "leathering" - which usually preceded the articles, as much as they could disgust the Ohio preachers. I therefore no longer wished to send my essays to the Herald. But I thought it only polite to do so, since the Herald is the place where the fight begins.

*) Reminiscent of Emser's New Testament. D. R.

heart-breaking articles on "desertion," yet hopefully at last take courage and stand still himself, and not always, as soon as doctrine is concerned, rush out in all haste, or postpone the great Ludwig as his shield. -

The charges which have been brought against the General Synod for years, and which Stohlmann, as a Doctor of Theology within that Synod, must answer, if he is not to despise the exhortation of the Apostle, 1 Pet. 3:15: "But be ye always ready unto every man's charge, which requireth the hope that is in you," are, as is well known, as follows:

The General Synod is unionistic, because it is basically a union of people of different faiths into one church community. Lutherans, Methodists, Reformed, and Chilians belong to it. Professors of different faiths sit on its theological faculties. Preachers of different faiths teach in their pulpits. They allow guests of different faiths to celebrate Holy Communion. Can Dr. Stohlmann deny that? But this is a shameful, godless economy. For God's Word says: (Dr. Stohlmann is asked to remember and also to keep in mind that it is God's Word, otherwise he would later also want to say at the end: it is "separatist, stiff-necked Lutheranism") 2 Cor. 6:14: "Do not pull on the foreign yoke with the unbelievers. Lutherans who believe the Word of God should therefore not stand in church fellowship with the Platformists, Methodists, etc., who reject the teachings of the Word of God and do not believe, should not do the works of the church together with them, should not pull on the yoke of the church. In order that Stohlmann, who has already shown his lack of understanding in regard to this saying, may not now again pretend that by "unbelievers" are understood only the heathen and deniers of God and those who are entirely unbelievers, but that he may recognize that one should not stand in church fellowship with anyone who does not believe even one word, one divine doctrine, and thereby causes division and trouble, he may kindly take heed of the following passage: Rom. 10:17: "I beseech you, brethren, that ye take heed of them which cause division and dissension beside the doctrine which ye have learned, and depart from them." God and his holy apostles Gal. 1:8: "Whosoever shall preach another gospel unto you, let him be accursed." Titus 3:10: "Avoid a heretical man." 2 John 10:11: "If any man come unto you, and bring not this doctrine, receive him not at home, neither salute him. For he that saluteth him maketh himself partaker of his evil works." But what do the general synodals ask about God and his apostles?

2. dishonest and hypocritical, for it covers and conceals and adorns its shameful nature with a beautiful name, it is Unionist and calls itself "Lutheran", the "Lutheran General Synod". The Unionists of Germany are still honest, golden people against these American Unionists; those are ashamed of hypocrisy and deceit, and call themselves what they are: "Unirte"; but the American ones have no such shame, they are just *business-men*, who know that they can do better church business under the firm "Lutheran." Stohlmann will be all the less able to defend himself against this charge that the General Synod is a dishonest and hypocritical body, since Ludwig already raises the same accusation in his English protest speech against it. The passage in "Lehre und Wehre," which Ludwig copied almost verbatim, reads thus: The real abomination of the General Synod is that it does not even honestly accept the Augsburg Confession as it reads, but lets the same be right only in essence. The Lutheran Church has never had such a confession. Therefore it is nothing but hypocrisy that it calls itself "Lutheran. Why call oneself what one is not, does not believe, and therefore does not confess? If a body says that it has a confession which is only essentially right, only essentially its confession, but does not state in what this essential consists, but leaves each member of this body free to accept or reject for himself from this confession what is just right or wrong, essential or unessential, according to the opinion of each individual; This is not a confessing community, but a community that conceals the confession, that plays with the confession, that has the confession only in appearance, for it neither openly confesses what the confession says, nor openly rejects what it does not consider right in the confession. Therefore, although a confession is primarily intended to make known the faith of the confessors, not even the members of the General Synod themselves, let alone others, can know through this confession what the individual members actually believe or do not believe. Thus this sad hypocritical confession does not reveal the faith, but covers it up; with this confession one does not confess before the people, but plays hide-and-seek before them. Is not such hypocrisy dishonesty before God, and

Everything that has so far come to light on the part of the General Synod as a defense, the apostle Paul has long since described as pious Jesuitism and thoroughly rejected when he says Rom. 3:8: "Let us do evil, that good may come of it? which condemnation is quite right. The General Synod would like to unite the scattered forces of the Lutheran Church, for united strength can accomplish much, since God Himself has said: be diligent to keep unity in the Spirit. So the purpose is good, but in order to achieve it, to unite a unionistic, dishonest group outwardly under the cover of the Lutheran name, that is, to commit sin, that is evil. But he who does evil so that good may come of it is not an openly honest Lutheran, but a Jesuit, whose condemnation is quite right. Just one example of how full the General Synod is of this Jesuitism. It is true that we need money if we want to build churches and schools, and it is very desirable and quite gratifying when large sums are raised. But if, in order to achieve this good purpose, one courts with the sects, admits them to Holy Communion, communions, etc., then it is not possible. If, however, in order to achieve this good purpose, one courts with the sects, admits them to Holy Communion, lays foundations and consecrates churches together with them, and thus denies honesty and human pleasing, as Father Conrad relates in the Missionary on the occasion of a description of a journey, then this is quite deplorable ecclesiastical Jesuitism. One does evil so that good may come forth and the collections become large. _____

*As sure a proof as the platform evidence was that the General Synod is not Lutheran, there is no doubt that it was a reflection of dishonesty and conscientiousness. An honest platformist is, no doubt, an infinitely more honorable man than a hypocritical pastler and whitewasher.

D. R.

When we, No. 4 of the "Lutheran", made the admission to Mr. Deacon Hochstätter that he had not, as he had accused him, blackened the word "visible" in his edition of Dietrich's Catechism, we already expected from the so often experienced dishonesty, even dishonesty of the Buffaloes, that this honest admission would be exploited against our doctrine. What we

*) In the document signed by Dr. C. Dietrich himself

Prascriptio ad lectorem it is said *nehmlich* u. A.: "*Per tot ac toties, diversis in locis, interatas Institutionum mearum catecheticarum editiones factum est, ut sphaimata ac mendae non paucae nec. parvae, dicantur ex culpabili Typothetarum incuria, an Corrector*"^A *scolorum intemptant sapientia in illas irreperint...*, *Haec igitur res xxxxxx et occasione mihi praebnit*^A

*Catechesin hanc meam integram a capite ad calceo/recognoscendi, sub limam revocandi et ab erratis vindicandi. Quo liber hic in scholis Evangelicis*freqBpn- *I tus hodie docetur, eo etiam maiorem in te emendarlF atque emaculando curam mihi omnino adhibendam censui.*"

In the third, precisely corrected and revised edition, the word "visible" is erased from the definition of the church! Mr. Hochstätter may then subsequently recognize from this that the edition of Dietrich's Catechism used by him is - according to the author's authentic explanation - a falsified one and the little word "visible" is a blackened one. *) By the way, even if the little word "visible" had not been smuggled in, it was a foolish glorification that, according to our own admission, Dietrich's doctrine of the church was the Buffalo one! This conclusion is no less silly than it would be: because in our book "Of Church and Ministry" it is also asserted that there is a visible church, therefore the doctrine of the church contained in our book is the Buffalo doctrine.

Now, since in the following of Hochstätter's essay such a logic is applied over and over again, it would indeed be a most useless work to lose any more words about it. Whoever can see a conclusion should read our essays again, and he will already have the refutation of Hochstätter's talk. But whoever does not have so much knowledge himself as to be able to see this, even long arguments on our part would be of no help to him.

Finally, we must express our sincere regret that the honest Hochstätter, as far as we know, has fallen into a company that irresponsibly abuses his apparent impartiality.

"Lutheran Church Gazette."

Under this title an "Organ of the General Lutheran Synod of Ohio and elsewhere" appeared on Jan. 1. This paper is edited by a committee, to which belongs Prof. Lehmann at Columbus, to whom the actual editorial subject is referred, and Prof. Schmid and Past. Schulze belong.

It is true that the first number is already written in such a challenging manner that it should not be surprising if, instead of welcoming the new colleague in a friendly manner, we take up the gauntlet thrown down to us by her. **For the sake of peace, however, we will gladly bear this crying personal injustice and ask the Lord to make the new "Lutheran Catholic Church" a faithful co-worker in His work.

*) Now Mr. Hochstätter is also as honest as we and confesses that his Dietrich is a one not falsified by him but by another. We shall see! **The new newspaper speaks of "conquering desires", of "machinations whose ultimate purpose is to expand at the expense of the Ohio Synod", by which, according to omissions given elsewhere more clearly, without doubt we of the Missouri Synod and especially the editor of the "Luth. is meant. We owe it to divine preserving grace that our conscience absolves us entirely from these reproaches, and that the Lord Himself will absolve us from them on that great day. That we would like to conquer not only the Ohio Synod, but the whole world for currency, we gladly concede for the glory of our faithful God, who, according to His mercy, asked this love to be worked in us by His Holy Spirit. Spirit wrought in us.

Then the personal quarrels will soon be silenced by themselves. It is gratifying and hopeful when the editors write, among other things: "With God's help, it (the K.-Z.) will represent the confession of the Lutheran Church without reservation or reserve according to its clear meaning and spirit. It will have nothing else to do with the so-called Union and Unionism than to illuminate and fight them. We are only concerned that the Synod declares: "that the question of church and ministry is regarded among us as an open one;" therefore the paper wants to include essays for and against. This, however, is quite obviously a unionist principle. But we hope that in this, too, the biblical Lutheran truth, since it is allowed to speak out in the K.-Z., will win the day.

"The Bible-The Great Symbolic Book of the Lutheran Church."

As we see from the Pittsburg *Missionary of the 22d* Decbr. ago. year ago, Dr. Harkey's *Olive Branch* declares the Bible to be "the great, yea, sole symbolical book of the Lutheran Church." As nice as that sounds, it's nothing more than an old Yankee trick. It is, of course, beyond doubt that the Lutheran Church professes the Bible, namely, as the sole rule and guide of its faith and life, but the Bible is not, therefore, for our Church the book of confession itself; but, on the contrary, because our Church believes in the Bible from the heart, it has had certain symbols set up, in which it now publicly professes the faith revealed by God in the Scriptures as its faith. The Bible contains, as it were, God's confession of what is truth, and the question put to all men, Do you believe this?-and the symbols are now men's confessions, and the answer, Yes, we believe this! To say, therefore, that the Bible is our symbolical book, is as much as to say, We have no symbolical book; for, as the Bible is the object of confession, it cannot itself be confession, any more than God, who is the object of our faith and love, can himself be our faith and love. Only consider, if a Christian be asked, What is your symbol? it is no other thing than if he be asked, What do you consider to be the right faith contained in the Bible? Now if a Christian answers to that question: The Bible itself is my symbol - this is no different than if he answered: I consider the right faith contained in the Bible to be that which is contained in the Bible! This is not a whit better than if that Papist charcoal-burner, when asked, "What do you believe?" answered, "What the church believes.

now further asked: What then does your church believe? then replied: What I believe! Many rationalists in Germany also do it this way. When they are asked, "What do you think of Christ? What son is he? What do you believe about him? - they answer: What the Bible teaches about him! - Certainly a fine answer, if one does not want to answer; and a confession made, if one does not want to confess! This is a kind of Jesuitical dilemma, by which, wherever one wants to touch it, one is pinched. For if one wants to hold such confessors to their word and say, "But that is what the Bible says," they can say, "Yes, indeed, but we do not understand it as you do!" But if one wants to touch them from the other side and accuse them of their false faith, they may say, "How, then, is there in the Bible, which, as I have said, is my confession, not the right faith, but a false faith?"

But, some readers will perhaps say, how then do the General Synod people come to the strange declaration that the Bible is the great, indeed the only symbolic book of the Lutheran Church? It is not difficult to guess. If these gentlemen, like the orthodox Lutherans, were to declare not the Bible, but, for example, the Augsburg Confession, to be their symbol, without all the dodges and Jesuit reservations, they would then be bound to hold everything literally to be true that is written in the Bible; for the Augsburg Confession does not want to be a second, different, new Bible, but, on the contrary, contains the confession of the unchangeable, old Bible. But by saying that not the Augsburg Confession, but the Bible is our symbol, the General Synod members have reserved for themselves the freedom to take the Bible differently than it reads, to interpret it as they please, and thus to believe what they want.

But lest it be thought that we wish to burden the General Synod with something which it itself abhors, let us make the matter clear by an example drawn from experience. It is known throughout the world that the General Synod does not require of any of its members the belief that Holy Baptism effects regeneration, and that in Holy Communion the body and blood of Christ are present. It is known throughout the world that the General Synod does not require any of its members to believe that holy baptism effects regeneration or that the body and blood of Christ are truly present in Holy Communion. The entire General Synod is admittedly founded on the principle of freedom to believe whatever one wishes about such points. If the members of this community were now to declare the Augsburg Confession to be their symbol, then they would be free to do as they please. Confession as their symbol, they would have to take their reason captive, and among other things, take the Bible words, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5), or "This is my body; this is my blood" (Mark 14:22, 24), just as they read; for in the Augsburg Confession our church professes these Bible words as they read. But since

the gentlemen generalists say: Not the Augsburg Confession but the Bible is our symbol. They have thus secured for themselves the support to be able to explain those biblical words according to their own reason; as most of them do, as is generally acknowledged, by asserting that man is not born anew through baptism and that the body and blood of Christ are not really present in the Holy Communion. The body and blood of Christ are not really present in Holy Communion.

So you see, dear reader, the generalists declare the Bible to be their symbol, strangely enough, just for this reason - so that they will not be bound to believe in the Bible as it reads, simple-mindedly. At the same time, however, they want to tease the orthodox Lutherans with it and make people believe that they, the generalists, hold strictly to God's Word, while the orthodox Lutherans, whom they call Old Lutherans, put the word of man on a par with God's Word, even above it; although they know quite well that the orthodox Lutherans, on the contrary, hold so firmly to their symbols only because they contain such a sincere, unreserved, and complete confession of the Bible and of all the articles of faith found in it; while they, the generalized gentlemen, may not accept the Lutheran symbols merely because they believe God's Word only so far as they can unite it with their so-called *common sense*; or while, as a matter of policy, lest their beautiful human edifice should collapse, they want to leave everyone free to take the Bible either as it reads, or as it does not read, but as blind reason thinks it should read.

Summa Summarum, when they say: The Bible, yes, the Bible alone is the great symbolic bridge of the Lutheran Church - this is indeed clever (for simple-minded people then think: Hey, what can be more faithful) - but is it honest? - Judge for yourself, I, reader!

Serious words of Luther.

"Therefore it would be advisable here to the world, - that they would do this and also occupy God's house and kingdom a little, for necessity; as one must do in other offices and arts, that those who are to wait for them may also have their bread from it; which is rather necessary, because where there is enough of a magistrate or judge. Item, a lawyer or magistrate may well govern a city or more, and sometimes a whole country; so that in many a country, where there are many churches and parishes, there must be a thousand preachers; for children are born every day, who must be baptized and brought up, that they may learn the word of God and become Christians. Where will we get such children, if we do not feed and raise them? There either the churches must stand single, and the people scattered and going astray, or have gross asses and seducers, and suffer."

"But weep unto all them that have helped or hindered it, that the house of God should lie desolate. But rather to them that deter and hinder me, that they be not able to come to it, or to abide in it: for such are worse than Jews or Turks. But for this cause they are not excused, who for poverty's sake let themselves be frightened, for most of them lack faith, that Christ nevertheless will also give them their bread or nourishment

"How wilt thou answer to God, if by thy cursed covetousness thou hast failed or hindered a few souls from their salvation? I will hold my peace, if thou hinder a whole city or country, that they may not have the word and preaching of God. And it must ever be a cruel, unmerciful, accursed man, that helpeth not his own children to this end, but rather so helpeth him. For if we would be Christians, we ought to know that we are called to it, and God's commandment is that we all do it, with both hands and all our strength, so that God's house may not be desolate, nor the preaching stands empty, and his kingdom may not cease, lest both we ourselves and the young people be deprived of blessedness."

"Although in the Old Testament it was commanded by Moses for every man to give a tithe of all his income, Leviticus 27:30, 2c., how much more ought we Christians to do that which is most necessary, and without which no one on earth gives and does anything, that Christ's kingdom may remain built, that we may let his servants also eat with us, that we may also abide in the same kingdom of God, and inherit such grace and happiness for our children also. If we do not, he will reward our ingratitude by controlling our avarice and gluttony, so that we ourselves will soon be destroyed; for we do not have so many goods and supplies that he can cause a rust to come in through the storm, Turkish war, or other plague, so that in one year everything will be consumed, devastated, or otherwise destroyed."

"So Christ ... wants to admonish us by his own example, that everyone also helps to promote God's kingdom and word with temporal, bodily goods, if he cannot or does not want to be a preacher himself."

D. VII. p. Dr. Church Postil.

Christoph Radzivil.

(From the book: The Bible and the Pope. Leipzig 1845.)

The Polish prince Christoph Radzivil extremely distressed that under king Sigis

In the month of August, when the Reformation was spreading in Poland, he traveled to Rome and paid the pope all the usual tributes. The latter, in order to show something pleasant to such an important man, venerated him on his departure with a small box of relics. The news of this delicious pardon had scarcely reached the country when some Franciscan monks came to the prince and asked him to lend them the relics they had brought with them, because they wanted to try whether a certain obstinate devil, who possessed one of their protégés and would not yield to an incantation, might not like to be banished by their power. The prince gladly granted their request. With great pomp and ceremony, the sacred relics were brought into the church and placed on the altar; an innumerable crowd gathered on the appointed day. After the usual incantations the relics were applied. Instantly the pretended demon went out of the man with hideous convulsions and contortions. All the world cried out "Miracle, miracle!" and the prince raised his hands and eyes to heaven to express his gratitude for the possession of such a beneficent, miraculous treasure. But soon after, while still in the drunkenness of his admiration and joy, he spoke of the power of these relics with the most rapturous praises, he noticed that one of his noble boys was secretly laughing. Being angry at such profanity, he inquired into the cause of what seemed to him blasphemous laughter. But the youth declared that he could give the cause only on condition that he be assured that no harm would come to him. The prince assured him of this, and then learned from him that he had lost the reliquary, the keeping of which had been entrusted to him, on his way back; and that, in order to escape the punishment which he deserved by his imprudence, he had procured a similar box and filled it with small bones of animals and similar rubbish; Seeing then that this filthy mould was so highly honoured, and was even ascribed the power of banishing the devil, he could not but wonder at it. -The prince, who had no reason to doubt the testimony of the page, and who wished to get to the bottom of the deception, sent for the monks the next day, and demanded to know whether there were not still several possessed persons who needed 'the assistance of the relics? After a few days the monks brought to him a man who was in the same condition as the previous one. The prince ordered the usual incantations to be tried on him in his presence, and as these remained fruitless, he allowed him to remain and dismissed the monks. When they were gone, he handed the allegedly possessed man over to his Tartar grooms, who, in accordance with the orders they had received, first exhorted him to confess the truth;

3. for the teaching staff of both institutions:
 From the parish of Mr. Past. Stürken, Logansport- - 17,1
 *****WambsganS 10,00
 *****Tramm, Laporte 5.00
 *****Schuster, Bremen, Mar-
 shalCo. 14,1
 " whose branch comm., Joseph's Co. 1.25
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For the internal mission of the Eastern Synodal - District has been received by the undersigned to date:

From the Trinity Congregational Church, Washington, D. C.-510.00 „ „, congregation of Mr. Pastor Sommer in Philadelphia 5,00

„ "" "" C. Big, Non-moon-- 3.09

"Filial-Gem. of Mr. Past. F. J. Bilz to Pine Hill, Pa.,2.30

"Gem. deö Hrn. Past. Brauer zu Pittsburg 11.00 Backward communities of our eastern district are asked to hurry with their help.

Geo. Willner, Cassirer.

n., To the general synodal treasury:

For the general praeses:

By Mr. Past. W. Sommer in Philadelphia - - - 10,00

From the congregation of Mr. Past. W. Heinemann in
Crete, Ills. 5,00

Collected by Mr. Willner in Washington City 8.00

By Mr. Past. A. Saupert in EvauSville, Ja., by Gottlob Rippus 2.50

b. To the Synodal Missionary Fund:

From the Immanuel District of the Gem. in St. Louis, Collecte at the
Epiph. Feast 60.55

Don of the **congreg.** at **St. Charles, Mo.** (Delayed) belatedly to the
MissionS-Collecte on Jan. 8 **-1859** 2.50

namely:

§10.00 from Madame Nahders,
2,50 " Therese Nahders,
8,10 Decbr. Collecte and
20,30 Epiphaniass Collecte des Gem. des Hrn. Past.
Metz.

From the congregation of Mr. Past. H. Gräbner zu St.
Charles, Mo. 6.....,00

By Mr. Past. F. Ottmann in Neu Welle 3.70 and

namely:

51.95 Collecte dcr St. Pauls-Gcm. am
Erstnningstste,
1.75 on the 2nd Sunday after Epiph.

From the community of Mr. Past. W. Heinemann in Crete, JUS.....
15.03
„Madame Strübing in St. Louis joo
By Mr. Past. A. Saupert in Evansville, Ja, at the infant baptism of Mr.
Friedr. Korff ges. - - 3.75 „ Mr. Past. H. Wunder in Chicago from dcr
Jmmanuel Gcm. of Hrn. Past. A. Selle mRock Island, Ills. ...10.00
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| | |
|-----------------------------------------------------------------------|----------|
| Saginaw City | 10.00 |
| " Mr. Past. A. Zagcl, Clifty, Ja., | 8.00 and |
| namely: | |
| \$2.55 by himself, | |
| 5.45 from s. "t. Pauls Gem. at the Clifty. | |
| Collecte am ersten heil. Christstag der Zions Gem. | |
| deß Hrn. Past. A. Hoppe in New Orleans ---- | 12,35 |
| "on Christmas Day of the congregation of Mr. Past. Brewer | |
| in Pittsburgh | 32.00 |
| From the parish of Mr. Past. Moll in Neu Bielefeld, Mo. | 4,50 |
| By Mr. Past. F. A. Aimer in Grafton, Wisc., from Mr. Friedr. Lange in | |
| Cedarburg | 1.00 |
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| Ertra-Collecte by ders. Gem. | 12,80 |
| From Mr. Jac. Eberhardt dasclbst | 4,00 |
| " of the comm. of Mr. Past. Link, Pleasant Ridge, Ills. | 10,00 |
| From the comm. of Mr. Past. Mulianowsky at Carlinville, Ills. | 11,00 |
| Of the Immanuels Gcm. dcs Hrn. Past. I. G. | |
| Birkmann in Monroe Co, Ills, a postscript. | |
| to the christmascollecte | 2,00 |
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Redigirt von C. F. W. Walther.

Vol. 16, St. Louis, Mo. Feb. 7, 1860, No. 13.

(Sent in by P. Fick.)

Off! Up!

Up, up! to the holy struggle, you Christians, be ready!
Come on! Let's get this short life over with!
Come, let's begin today, ere our day be done: - The night
is gone, and then it is too late.

We have now found the highest good, Since in the
Saviour's wounds faith rests joyfully. We now have the
peace that makes eternally blessed, Since the kingdom is
given to us, where heaven laughs.

We lack but one thing, That through the gates of
death To heavenly genuineness The Lord lifts us up. We
only wait for the hour When redemption will strike, And
from earth's bottom Into paradise will carry us.

How? Shall we now seek honor, pleasure, and
money? Alas! Let us despise The vanity of the world!
No! what we still live here, That we live to the Lord, And
for his kingdom to strive With all our heart gladly.

What we have in us in gifts, in powers and in spirit,
What we have in treasures, And what is called only ours:
That we will joyfully consecrate in honor of the Lord, To
increase his holy kingdom, Be our goal alone.

We have now believed, we are the children of God,
and in the holy order: Therefore let us not cease to press
on The word of the Lord, as much as it may be, That
Andre also may believe, and go to heaven.

O what blessed joy will that be in heaven, When now
in wedding garments many saints enter, When
transfigured, like suns, they stand before God's throne,
Through us won to the Lord, Through us escaped from
hell!

St. John, for example, in his third epistle, v. 9, 10. of the
bishop Diotrephes, that he wanted to be "held high"
among his hearers, or, as it is still more exactly said
according to the Greek basic text, "loved to be first and
chief," and that he arbitrarily put members of the
congregation into the building; - but the holy apostles
also present themselves to all preachers as a model
worthy of imitation, that they, as often as they could not
say: "Thus saith the Lord"-neither did they demand an
audience, nor command, nor command, but only gave
counsel, entreated, and exhorted, refraining from all rule
over the faith and conscience of their hearers. When, for
example, the noble apostle Paul urged the Corinthians to
pay a lenient tax for the poor, referring to the abundant
gifts of the churches in Macedonia, it seemed as if the
holy apostle could act in a commanding and imperious
way in such a case; for has not God commanded charity
toward the poor, especially toward poor fellow believers?
But what does Paul do? He well knows that God has
commanded charity in general, but he also knows that he
has not commanded the particular persons on whom this
virtue is to be practiced, nor the manner in which it is to
be shown. He therefore adds to his exhortation in the
present case the curious words, "I do not say that I
will do anything.

Can preachers command their congregations
or individual members of them to do anything
that is not already commanded in God's Word?

(Continued.)

VI. The sixth and last reason why preachers cannot
command either their congregations or individual
members of them to do anything that is not already
commanded in God's Word, lies in the conduct,
exemplary to them, of the

But because others are so diligent, I also try your love, than, lest, if this had not been done, he should have need The written synodal decree, or, as they are wont to say, whether it be right. For I know the grace of our Lord of sharpness. But since this speech might have been the laymen, were the ones who consulted, decided, and Jesus Christ, that though he was rich, yet for your sakes interpreted by the Corinthians as a sign of adjudicated. How far, therefore, were the holy apostles he was poor, that ye through his poverty might be rich. imperiousness, he adds, "Not that we are lords over your from all imperiousness, and from that proud contempt of And my good m an (opinion, counsel) in this I give." 2 faith, but we are helpers of your joy; for ye stand by faith." the people, which saith, What do common people know Cor. 8, 8-10. Now if the holy apostle did not undertake to Hereby the apostle not only means to say that he does of church matters? (Joh. 7, 49.) Even in a council, in prescribe the manner of God's commanded charity to not presume to change the Christian faith and to make which the holy apostles presided, the laity were not only poor members of Christ, and to require an act of mercy human opinions articles of faith, but at the same time he granted the presence and a tacit consent (right of to certain designated persons, as an obedience due to denies himself the authority to bind the consciences of assent), but also a decisive vote; of which privilege the him; if even in this case he would only exhort by Christ's the Corinthians by any self-increasing commandments laity made use with as much frankness as Christian mercy, only give his good opinion, his expert opinion, his and laws. The theologian Balduin, already mentioned modesty. This strange example of the procedure of the counsel: who are we present preachers, that we should above, therefore makes the following remark concerning holy apostles at the first Christian meeting. This strange have more authority than a Paul? What then can be more our passage: "The teachers of the church are not lords of example of the procedure of the holy apostles at the first unapostolic than for a preacher to demand obedience for the faith, but assistants of spiritual joy. Therefore they Christian council has been a great thorn in the flesh of his suggestions, even in regard to external things, cannot force anyone to believe, nor demand anything of the papists, who do not even want to grant a decisive human ceremonies, customs, and institutions, which them under the pretext that they have instructed them in voice to the common pastors, let alone to the laity, but God has neither commanded nor forbidden? For he who the faith, whereby the joy which they should have in the only to the bishops in the synods and councils. Lucas in demands obedience commands and orders, though he Lord can easily be disturbed in them. To this end St. our 15th chapter of the Acts of the Apostles. But they may not use this word and say "admonish" for it. Peter that they should not rule over the people, but be have not succeeded. Righteous Lutheran theologians Frederick Balduin, the famous Wittenberg professor and models of the host." Luther, however, writes: "The pope have presented all their sham reasons in their nullity, and superintendent, who died in 1027, therefore makes the lays cords upon the poor consciences, and makes his have proved as clear as daylight from the 15th chapter following remark on the above passage, 2 Cor. 8:8. Paul statutes necessary; for the laws which he commanded to of the Acts of the Apostles that the validity of a synodal writes in this place that he does not command be kept he would have kept, under penalty of eternal decision necessarily requires that not only the almsgiving, but advises it, not because he recognizes a damnation. But so shall the devil speak, and no right preachers, but also the laity have cast their decisive difference between divine commandments and advice, bishop or pastor; wherefore St. Paul, 2 Thess. 2, 3, justly vote. Whoever wants to read something more detailed but partly out of modesty, for he does not want to call the pope a child of sins and damnation, as he about this, will find it in the writing: "The Voice of our arrogate to himself a dominion over them, nor force them ordereth and worketh nothing, but only sins and Church in the Question of Church and Ministry", where, to do good, which would make the good involuntary, and damnation. Therefore he is to be driven out of the church, among other things, pp. 466 to 470, a comprehensive partly for the sake of benefit. The ministers of the church which Christ wants to be free, as St. Paul says in 2 Cor. exposition of this matter is found by the famous are, of course, obliged to take care of the poor, but they 1:24, "We do not rule over your faith. He would not have theologian Calov. Thus there is no doubt: allegedly are not to compel any man to contribute something like his church to be subject to the tyranny of the teachers; Lutheran preachers, who also want to command and command what God Himself has not already a certain annual tax from his goods to the for she only knows the One Teacher, Christ, whom she command and commanded, are not righteous church commonwealth; but by petition and exhortation, with also serves in right humility." (To Gen. 20, 3.) servants (*ministri ecclesiae*) and do not administer the precepts and examples from Scripture, he is to persuade Finally the holy apostles appear most admirable in the church service (*ministerium ecclesiasticum*), but are every man to do the work of charity; and in this men lose report of the 15th chapter of the Acts of the Apostles. church spiritual tyrants, papist hierarchs, and make of their their love, if they are not of free will springing from a Apostles in the report of the 15th chapter of the Acts of office, i.e., of their service, a dignity of ruler. **) cheerful heart. Therefore also our Paul would not the Apostles. There we hear the following. In Antioch a (Conclusion follows.) command, but give counsel, and by reason move the dispute arose about the necessity of keeping the law. hearts of the Corinthians, that they might come to the When the dispute could not be settled, not only help of the need of the saints." Barnabas, but even Paul himself was sent by the church

Another apostolic example of the same kind is found in to Jerusalem to the apostles and elders there, so that 2 Cor. 1, 24. The holy apostle Paul had explained to them they could discuss and decide the question. And the Corinthians that he had postponed his return to them apostles in Jerusalem not only let the elders take part in because he wanted to spare them. He had wanted to the discussion and decision, but also call the whole wait until they had removed the bloodsucker from their Jerusalem church together for this purpose! So not only midst. the apostles, but also the elders, together with the whole congregation, cast their votes in the assembly; indeed, in addition to the apostles and elders, the "brethren," that is, the Christians who are not members of the church, also sign.

*To the objection of the Jesuit Bellarmine: "The words: It behooves well the apostles and elders, together with the whole congregation (Acts 15, 22.) are to be understood from the tacit consensus" - the excellent theologian, Wolfgang Franz, in his disputations on the Augsburg Confession, answers as follows: "O Bellarmine! as if there had been such a tyranny in the apostles that they despised the laity, like fools painted on the wall, and wanted to invoke their Consensus Halls, although they did not even ask them whether they also approved what had been approved by them." (Disp. IV. §79. 80.)

**It should be noted that where the word Amt occurs in our German Bible, the original Greek text contains the word xxxxxxxx, which (like the Latin word ministerium) means service. By the way, the German word Amt has no other meaning. In the unfortunately unfinished "Teutschen Wörterbuch" of the Brothers Grimm it is shown that the word Amt comes from the Old High German Ampaht or Ambaht (Middle High German Ambahte. Ambehte, Ambet, Ampt), and that "all these neuters, like *ministerium*, *minister*, presuppose the personal concept of a servant."

(Sent in by Päst. Sievers.)

Mission Report.

(Continued.)

Alls a letter dated April 4, 1859. Gabitawigama the 4th of April 1859.

With regard to our mission today, I will only "briefly kingdom of God is not food and drink, but something spiritual. If we were to do as many missionaries do, and used all the magic means at his command. So we also that has just arisen) that we still have no better adopt the gift system, we might soon have enough had to watch this man die without being able to help him. prospects. There are so many deep-seated cancerous Christians, but what Christians! My conviction is that not - Our going around in the wigwams doesn't seem to work lesions in this Chippeway people that there is hardly a single one of the Chippeways in this area (at least in either; this rule seems to have had its day. The Indians cure to be thought of. Drunkenness, sorcery, sloth, our days) has really been converted, who knows if don't like it any more, because we usually disturb and fornication are the chief vices with which the devil has somewhere else (?!). There is something here in this hinder them in their favourite pastimes, card games, etc., settled here. The demoralization exceeds all reason; it nation - I don't quite know what to call it - a kind of and are always inconvenient guests. The other day, could not have been worse in Sodom and Gomorrah. collective character, national spirit or the like, out of therefore, they were politely forbidden to do so by Mr. The Indians have adopted all the vices of the whites and which it is impossible for the individual to rise, and whose Chief, who gave me the idea that a wigwam was a very potentiated them, while they have learned none of their existence makes the entrance of the Gospel, as long as smelly bedbans and that it was much better to go to a virtues. My assistant, Carl Duclos, has become engaged it exists, absolutely impossible. People who are very church 2c. I replied to him that this was the only way we to my sister-in-law, and we shall be deprived of her familiar with the history and life of the Indians, such as could get to the Indians, and that we would pursue the assistance by her departure from here. - We have had a old Morrison at Crowwing, who lived among them about same till it was made impossible for us. The drinking of very severe winter, at least considering the snow. At 50 years, say that there is a curse upon the nation, and I whiskey is now again as bad, or worse than ever; it present the snow is still about 2 feet deep, except on the almost believe it. Though I believe that in general the cannot be suppressed. When the Indian hears or speaks elevations exposed to the sun; the ice on the Mississippi state of all nations in the world to-day is a similar one, the word *ischkwebi* (drunk) his whole face transfigures, and lakes is still unmoved. Our good supply of hay is all and that the brilliant missionary news, from whomsoever all his bliss is in it. Five miles from here, at the mouth of gone but a small remnant. During the winter we could it may come, is to be received with great distrust; yet the Pine River, a pack of whiskey dealers has been not clear at all because of the deep snow. nowhere can it be worse than here. I will stop from this established since last fall - the success is radical. - The subject.

Gabitawigama the 22nd of May 1859.

A letter from our dear friends always brings great joy to our house. We live here in a wild and desolate country, where no man may be trusted, where only the dregs of humanity are to be found. As I have an opportunity to post tomorrow, I must use it - it might otherwise be too late for the Synod to give you a brief account of our mission. When I told you last autumn of my hopelessness about the condition of the Indians here, I was encouraged by your letter to take up the matter afresh; but what I have seen and experienced this winter has not only confirmed my old judgment, but also strengthened and intensified it - I hope (speaking in human terms) for nothing more. For once the Indians want to know nothing of God's word, deliberately avoid it, despise and mock it, and are so drowned and sunk in carnality that they cannot be made sober. Last winter, when we were unable to make any further excursions because of the snow and other reasons, we regularly visited several families who had settled around our Gabitawigama Lake, in order to study its abundance of fish for the winter. We went there regularly and were not deterred by any snowstorm, even though the pine trees on the shore of the lake could not be seen because of the snow, and the lake was covered with snow.

lay on the ice 3-4 feet deep with about 1 foot of water and whites would be together in one heaven." Once the under it. What was the result? One of them asked, as if its sick man said: "Even if he now converts, it will no longer were all right, "What do you give a man if he becomes a help him, for he has committed murder." This gave me Christian? In Gull-lake they also gave about 30 dollars some hope again, but it soon vanished. Later he said he worth to those who were baptized." So it is throughout. It could not think about these things now, he was in too seems almost impossible to teach the Indians that the much pain. At the same time his father strengthened him kingdom of God is not food and drink, but something in the Indian superstition to the best of his ability and note" (I am sending this letter because of an opportunity spiritual. If we were to do as many missionaries do, and used all the magic means at his command. So we also that has just arisen) that we still have no better adopt the gift system, we might soon have enough had to watch this man die without being able to help him. prospects. There are so many deep-seated cancerous Christians, but what Christians! My conviction is that not - Our going around in the wigwams doesn't seem to work lesions in this Chippeway people that there is hardly a single one of the Chippeways in this area (at least in either; this rule seems to have had its day. The Indians cure to be thought of. Drunkenness, sorcery, sloth, our days) has really been converted, who knows if don't like it any more, because we usually disturb and fornication are the chief vices with which the devil has somewhere else (?!). There is something here in this hinder them in their favourite pastimes, card games, etc., settled here. The demoralization exceeds all reason; it nation - I don't quite know what to call it - a kind of and are always inconvenient guests. The other day, could not have been worse in Sodom and Gomorrah. collective character, national spirit or the like, out of therefore, they were politely forbidden to do so by Mr. The Indians have adopted all the vices of the whites and which it is impossible for the individual to rise, and whose Chief, who gave me the idea that a wigwam was a very potentiated them, while they have learned none of their existence makes the entrance of the Gospel, as long as smelly bedbans and that it was much better to go to a virtues. My assistant, Carl Duclos, has become engaged it exists, absolutely impossible. People who are very church 2c. I replied to him that this was the only way we to my sister-in-law, and we shall be deprived of her familiar with the history and life of the Indians, such as could get to the Indians, and that we would pursue the assistance by her departure from here. - We have had a old Morrison at Crowwing, who lived among them about same till it was made impossible for us. The drinking of very severe winter, at least considering the snow. At 50 years, say that there is a curse upon the nation, and I whiskey is now again as bad, or worse than ever; it present the snow is still about 2 feet deep, except on the almost believe it. Though I believe that in general the cannot be suppressed. When the Indian hears or speaks elevations exposed to the sun; the ice on the Mississippi state of all nations in the world to-day is a similar one, the word *ischkwebi* (drunk) his whole face transfigures, and lakes is still unmoved. Our good supply of hay is all and that the brilliant missionary news, from whomsoever all his bliss is in it. Five miles from here, at the mouth of gone but a small remnant. During the winter we could it may come, is to be received with great distrust; yet the Pine River, a pack of whiskey dealers has been not clear at all because of the deep snow. nowhere can it be worse than here. I will stop from this established since last fall - the success is radical. - The subject.

next chief evil after whiskey is the general whoring that In the middle of March, when the sugar season begins, goes on at an incredibly shameless catfish in the swing. the above families moved on to their sugar places, where Every Indian woman is a whore. The masses of they were inaccessible to us, except for one, which we unmarried wise men, or those living away from their continued to visit regularly. That the sermon moved them wives, who stay here especially in winter for the lumber at times was visible; only intervening distractions of a business, are of course excellently suited to increase the coarse nature, which I will name below, spoiled larceny peculiar to the Indians in this respect. The above - everything again. The second chief's son, Naganigabo, mentioned place on the Pine River is the suburb also of had been suffering from emaciation for some time. Last this lumberlessness, several were kept there constantly winter the family loitered at Fort Ripley and around throughout the winter. Sometimes such are kept in the Crowwing, and about the time of the sugar-making the Pinery camps as general whores for the whole bunch. sick man's condition was so bad that they could not go White men go into a wigwam, give a small present to the on with him, but had to lie by Crowwing. We brought the parents of a girl who may be only half grown (for grown up with our sledge and horses, and they pitched their ones are scarce), and in return need the same in the wigwam a few paces from our house, which was very same wigwam in the presence of the parents as whores. dear to me, for I hoped to gather in this dying man at least Summa, this thing is an unspeakable cancer. - Then one fruit of our mission. Vain hope! After a few weeks the comes a third evil, the effect of which is no less man died here like Cain's fellow believers. What was said pernicious, it is card-playing. This is more prevalent to him, he listened to calmly after Indian fashion with a among the Indians than it can be among any of the three hurried „Ischte" or "Anangke", but he stuck to his opinion. or four land lord brothers in a village in Germany. It goes Open dissent is never found among the Indians, but only from feast to feast, today at this, tomorrow at that. There speeches such as these: "For whites this religion may be they come in their best state drawn with rings, ribbons, good, Indians have other thoughts"; or "we do not hate blanket, and rifles 2c., all this will be you for your doctrine's sake" (the but must be thought of); or "it would not do good if Indians

gambled and lost with the greatest indifference. The consequences of this are understandable -

This is how I would have described in brief the prospect of our mission. The Chief Aiashougishig is either drunk, or in what is called a cat's whine, or on his way to fetch whiskey. There is no fourth with him. It is difficult to see what use the establishment of a school, which the Indians still demand (of course only for earthly reasons), is under such circumstances. May the Lord guide us according to His counsel and protect us from misconduct!

A. Craemer has been indispensable to me, of course; it was impossible for me to lay myself on learning the language; I had no leisure or rest for it. Think of our apartment as a single limited space; besides the other constant disturbances, four small children. How is it possible to devote oneself to such a study, which requires constant diligence! In addition, there is no prospect of being able to use acquired language skills properly in the future, for I am convinced that the Chippeway nation is at an end.

Earl Duclos intends to move to Milwaukee at Whitsuntide with my sister-in-law as his wife. He has helped us faithfully and although his stay here was of too short a duration, we are nevertheless indebted to him and those who handled him. Gustav Kluge has been gone a few weeks and we were glad to let him go.

We have about two acres of completely clear and fenced land; another five acres have not yet been cleared; we will not be able to do it this spring. The time was too short; nothing could be done in winter because the snow was too deep. We have room enough for potatoes and garden crops. We have very bad luck with the cattle. After we had no milk all winter and were now waiting every day for our remaining cow to calve, she failed to do so. After a long search I found her dead in a swamp through which she had wanted to pass - a double loss. She would have had the calf in a few days. Another roast for the Indians! I knew no better than to buy another cow and I do not regret it. Although it costs 50 dollars, we have more and better food from it than if we had bought pork for the same amount of money (a barrel costs 30-40 dollars), even if it should be lost again within a year.

On the 28th of last month my wife was happily delivered of a healthy baby. When the need was greatest and we were bracing ourselves for the worst, God's help was closest. It was perhaps a very good thing that we had no one to call upon; no help is better in such cases than bad. - Thus, in the end, we have four children, all well and fresh, a great

God's gift. I hope to come to the Synod in spite of my difficult situation.

Your

Ottomar Cloeter.

From a letter dated 11 July 1859.

Gabitawigama II. June 1859.

A woman who has been suffering for some time, but is now seriously ill and may not have long to live, was brought near us and is now there with the desire to be taught and baptized. I have already begun teaching for a fortnight. This is the first time since I have been here that a person has asked for such a thing. May God grant that we do not hope in vain. If we count this single case, we still have no better prospects. I recently had another conversation with your chief Aiashougishig, from which it emerged that he is more indifferent to God's word and his own salvation than to a straw, and that he only wanted the mission to instruct his children in worldly knowledge, so that they can imagine more. We have as little chance of being heard by these Indians as if we wanted to go to our godless countrymen, who were spied over in 1818, in order to convert them.

Your

Ottomar Cloeter.

Gabitawigama the 21st of August 1859.

Long ago I had sent a letter to you.; But when I weighed it in your hands, it was brought back to me by an Indian in a state of disarray, the careless postman having let it fall into the water while strolling along the edge of a lake, where it was rocking in the gentle waves on the shore instead of being on steamboat and railroad, until it was fished up by another idler and brought here as a presumably valuable treasure (probably in the hope of a reward). Since then many things have changed again. Mr. Craemer has been called away from here by his father, who wants him to continue his education at Fort-Wayne at the beginning of the next semester (Sept. 1). I can of course make no objection to this, and so there is nothing left for me to do but to devote myself entirely to the study of the language. Only when I have made some progress in this will I be able to think again of other plans. May God let us see more cheerful days in the mission. I do not give up hope yet. God help me to learn the language, perhaps it is good in this respect that Heinrich has to leave; so I have to do it myself. - The muskitos and other stinging vermin have been terrible this year, but now they are subsiding - a real plague that can make one's stay here miserable. The summer here was very

dry, but since a few days we have rain. Our garden is standing splendidly and promises (in part already gives) an excellent harvest, especially potatoes.

Your

Ottomar Cloeter.

Gabitawigama the 30th of October 1859.

At present my service in the mission is unimpressive, as I am deprived of the means of preaching to the Indians; the only hope is that I will learn the language; but even in this I am very much hindered, as I am extremely occupied under the conditions here. I would therefore consider it expedient to move to Crowwing, because we could live there more cheaply and save all the tedious horse-bailing, even the tiresome and tedious carting. What we can accomplish among the Indians must be done through travel, which can start from Crowwing more easily than from here, because one can leave family and house unprotected there. With the Rabbit - lake - Indians is once nothing to do. To stay here for their sake would be folly - of that I am convinced enough. The condition of the Indians in general is an almost hopeless one. In their whole nature they resemble not savages, but degenerate and depraved whites. "Depravation" is the short description of their character. Yet hope should not be given up if the gospel could be brought to them in their native tongue. Some of them, brought out of the general ruin, would be so delicious a prize that no trouble nor sacrifice should be spared for it. Since I have been alone, this autumn, I have had it very sour. The work outside has not ceased. We just finished harvesting potatoes. We have only harvested 130 bushels, although we had planted a lot. Now the house has to be better prepared for the winter, wood has to be made, hen has to be fetched, and so on. Our livestock is now as follows: 2 horses and 1 filly in very good condition, a cow, a cow calf, a 1 year old and a 2 year old bull. The latter we intend to slaughter for the winter. The flour is now bought at Crowwing for 7 dollars a barrel. I made about 20 tons of hay. Heinrich Crämer helped with that. You have to have a good supply of hay for your cattle here in the country, because not only is the barn a lot in the summer because of all the vermin. For a pair of horses, one can count on a good 10 tons of hay per year.

Yours,

Ottomar

Cloeter.

This is the extent of the news about Gabitawigama in Minnesota. May the Lord open a door for us to the hardened hearts of the heathen, so that we will not be forced to move from them and shake the dust from our feet. May He make the studies of our

bless the self-sacrificing missionary in regard to the language of the Indians, that he may soon be able to speak to them without the aid of a translator.

(To be continued.)

(Submitted.)

School.

Among all the proofs of our God's faithful help, which he has bestowed upon our synod in its needs and struggles, it is certainly one of the greatest blessings that, in addition to two institutions for the training of preachers, he has also given us a seminary for schoolteachers, in which teachers are trained to devote their gifts and strengths especially to the lambs of Christ. This will certainly meet a crying need that has long been felt in our congregations. The faithful God also sends us from time to time capable teachers from our old fatherland, who serve His church here with their gifts in the school. Thus, a significant number of schools in cities and in the countryside have already been established in our synodal congregations. The prejudices against the necessity of the English free schools and so-called Sunday schools have been overcome. The prejudices that existed against the necessity of Christian weekly schools because of the English free schools and so-called Sunday schools are beginning to disappear more and more. Every friend of the children is certainly happy about this and thanks his God. May he, the faithful God, win more and more hearts for our schools, and may the congregations as well as the preachers and teachers regard them as their natural child, which God has commanded them to care for carefully. Where the school flourishes, there is also hope for the flourishing of the congregation, as our dear Luther so wonderfully testifies. Where the children are taught in the Word of God, the holy angels and the Lord Jesus with his grace, who is the greatest friend of children, are present.

Certainly it would be of great blessing to the schools if the teachers formed certain district conferences, and held their meetings regularly, and then assembled from all districts during the general synodal assembly. It is true that the teachers assemble during the district synods, but this is usually a fragmented affair, since not all of them can appear because of the absence of their pastors, and there is also little time left for conferring. The minutes regularly kept at such meetings should be communicated to the various districts for their information, so that the various offerings would become a common property of all. This, however, cannot be done in any other way than by means of a school newspaper, which, unfortunately, is still lacking. There is no question how necessary and important such a school newspaper would be for the prosperity of our school system. Very beautiful school journals are published in Europe, but they are less useful for us here, since the school conditions here are of a completely different nature; they also leave something to be desired.

in regard to faith and confession mostly only too much to be desired How could such a sheet now come into our possession? My opinion is this: It would be best if it could appear as a supplement with the Lutheran. This would have two advantages: first, no deviation from pure doctrine would be so easy to fear in the tendency of the paper, and second, the cost would be significantly lower.

Since Prof. Walther is already overwhelmed with work, perhaps one of the pastors or teachers *) there would take over the editing of the same.

It is by no means my intention to present this opinion of mine as authoritative, for I, as a simple country dweller, do not feel qualified to do so; but I only wished to stimulate the matter. May God now take the matter into His hands of grace. L.

(Submitted.)

St. Louis Evangelical Lutheran Hospital.

On the occasion of the public presentation of accounts, which will be given to the Board of Directors for the Evangelical Lutheran Hospital after the end of the first year, it will be desirable for many dear fellow believers to hear something about the beginning and existence of this hospital. Several Lutherans in St. Louis have often felt a lively need to have a hospital of their own, in which especially sick fellow believers and also other sick people whom the Lord brings to us can be immediately admitted and cared for physically and spiritually. Repeatedly it had happened that single sick Lutherans, who had only been admitted here, or who had come here for some time from other places in order to earn money, could hardly find a home in private houses and families. And just in their sickness, when they most needed and desired brotherly fellowship and soul care, they had to be brought to hospitals, where their fellow believers could only rarely visit them, much less wait and care for them.

But a hospital, no matter how small it is to be started, is not so easy to bring about. One wanted only a pair of rooms or a whole small house. Neither a pair of rooms nor a small house was to be had. Everyone objected to the fact that his house was to be used as a hospital. As long as it stands, it will be called a hospital, they said, and it will be very difficult to sell it later. Nor will the neighborhood suffer it. It was equally difficult to get suitable persons to be orderlies. Not every person who would be willing to do so is suitable. It is especially important with a

*) Or not rather Mr. Seminardirector Fleischmann?
D. R.

The hospital should be like ours, a doctor who enjoys general confidence and who is also heartily attached to the church. There is no need to talk about raising the necessary funds, for Christians, in particular, are happy to raise something for such a charitable purpose. Over all these and other difficulties the good Lord has gloriously helped. A member of the congregation offered to leave

two rooms of a house he had found suitable for the hospital free of charge, and to rent the other two rooms cheaply for the same purpose, if they were needed. This

naturally aroused courage and joy to attack the work. And in addition to this, there was the other main impulse, that just now there is a capable doctor within the community, who enjoys great trust and who has grasped the hospital matter with all his love and has promised and rendered his services in the most unselfish way.

Already a sick man, and a strange one, a former Mormon, had been taken into one of the poorly furnished rooms; and they had not yet a real nurse. But just now the good Lord brought us a family who, in Christian love, would give themselves to this office, and who were generally considered suitable, and so far have proved to be so. We must confess aloud to the glory of God: The Lord has been kind to us and has promoted the work of our hands.

Because it was considered good not to pursue the hospital matter as an actual municipal matter, a temporary administrative council convened, which took the establishment of the house, the collection of funds and in short all matters of this institution into its hands. Both the Young Men's Association and the Young Women's Association were invited to participate, with special reference to the fact that single people would make the most use of this institution. Both associations also participated honestly. Then the Administrative Council chose some collectors from among themselves, who were to collect a monthly contribution from certain circles of the community and only from those who adhered to the Lutheran Church, and collect it from each individual. These did the labor of love faithfully. The respectable women's associations and other members of the community also offered abundant gifts for the furnishing of the house. In this way, the hospital project has been carried on under God's blessing for more than a year, as the attached reports from the doctor and Cassirer show.

Before hand we have three rooms, one for the family that waits on the sick, one for sick male persons, and one for sick female persons. This is sufficient for the time being. But it is the wish of the board of directors and many friends of the institution that we extend the institution even further and that

namely, build their own house. A hospital should have special rooms for those who are afflicted with contagious diseases, rooms for the convalescents, bathrooms and the like. It would also be very desirable to be able to take in not only curable sick people, but also incurable, limping, old, poor fellow believers and to care for them until the end. To this end, we have received in particular a considerable bequest from our recently deceased dear confrere, because. Ferdinand Rudloff, has given us courage. If several living and dying people would do the same, if the nearby Lutheran congregations near St. Louis would also kindly take care of the hospital, some of which have their young people in St. Louis and would also like to bring many a sick person to this house because they often do not have a good doctor in their vicinity, then this plan to build a house of our own on a suitable site to be kindly left by the local congregation would soon come to fruition. The Lord build it! Psalm 127: "Where the Lord does not build the house, those who build it labor in vain." Hereby all benefactors of the institution are thanked for their gifts and support, with the wish of the promised divine recompense of grace: (Is. 58, 8. 9.) "Then shall thy light break forth as the dawn, and thy increase shall be swift, and thy righteousness shall go before thee, and the glory of the Lord shall receive thee. Then shalt thou call, and the Lord shall answer thee: when thou shalt cry, he shall say, Behold, here am I." Psalm 41:2-4, "Blessed is he that taketh care of the needy, him will the Lord deliver in the evil time. The Lord shall preserve him, and keep him alive, and make him prosperous in the earth, and not give him to the will of his enemies. The Lord shall refresh him in his bed of death: thou shalt save him from all his sickness." Matt. 25:36: "I have been sick, and ye have visited me. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.") But at the same time, to the old benefactors and to the new, we make a brotherly request, that in the new year they likewise show us their friendly sympathy, with reference to the commandment of our God: Isa. 58:7: "Break thy bread to the hungry, and bring into the house them that are in misery: for thou shalt not be deprived of thy flesh." Gal. 6:10. "Now therefore, as we have time, let us do good to every man, but most of all to the companions of faith." Rom. 12, 13. "Take pleasure in giving hospitality."

On behalf of the Board of Directors: J. F. Bünge.

Medical report

about the patients treated in the Evangel. The following is a list of the patients treated in the Lutheran hospital from 1 December 1858 to the end of December 1859.

Admitted to the hospital were 15 people, namely 13 males and 2 females.

...of them. Of these, discharged as cured 12, died 3.

The diseases were as follows:

| | |
|-----------------------|---|
| Emaciation | 2 |
| Anal incident | 1 |
| Diarrhea | 2 |
| Gastric fever | 1 |
| hepatitis2 | |
| Lnngenitis | 1 |
| Rheumatism1 | |
| Psoriasis | 1 |
| Dropsy | 1 |
| Switching Fever | 3 |

By age were:

| | | |
|-----------------|-----|---------------|
| from 1-10 years | ... | 1 sick person |
| " 10-20 " | .. | 1 " |
| " 20-30 " | ... | 6 " |
| " 30-40 " | .. | 5 " |
| " 40-50 " | ... | 2 " |

The average boarding time of a sick person was 16-17 days.

The sick all, with the exception of one, professed the Lutheran confession.

According to national ancestry, there were 13 Germans, 1 English and 1 Norwegian.

The number of convalescents would be more favorable if the 3 deceased had not been brought to the hospital in an already hopeless condition.

Pity, 21.1).

First annual nechning on revenue and expenditure from Dec. 1, 1858 to Jan. 13, 1860.

| | |
|----------------------------------------|--------|
| E i n n a b m e. | |
| Jnnnanucls tistr, monthly collectirt s | 78.90 |
| Drciemigkcitö'Dislr. "" | 120.00 |
| Concordia-Tlstrlct "" | 4.25 |
| From the boys' room. "" | 78.40 |
| "Young Men's Club "" | 06.00 |
| To Ertra-Geschbenkcuc | 44.40 |
| Collected At Weddings | 15:35 |
| From cured persons who have | |
| care in the hospital paid ... | 55.10 |
| Total revenueH462 | 90 |
| upenditure. | |
| For hospital utensiltz104 | .05 |
| "Fiefdom means, fetch; n. dgl | 58.60 |
| "8 month rent 1 room ü H3,50 | 28.00 |
| "Wages to the hospital attendant... | 56.15 |
| " Doctor-Kosren..... | |
| " Pharmacist costs | |
| Total expenditureI246 | 80 |

Vcrbl there is a surplus in Cassa..... tz216.1t)

Gifts of paraphernalia from members of the congregation, as well as from the Women's Association of the Immanuel and Trinity District, monetary value A65.00.

St. Louis, Jan. 13, 1860.

L. E. Er. Bertram, Cassirer
of the Evangelical Lutheran
Hospital.

I was urged to return home in the company of Prof. Crämer and, after having obtained medical advice, the latter urged me first of all to refrain from any further official activity, to embark on a journey to Germany and there, among other things, to use a mineral bath for a while. At the same time, I was not only urged by the local congregation and its pastors to follow the instruction I had received, but also promised by the former, as well as by many other dear brethren, to procure the means of travel in the most loving and touching manner. Now no one can see more vividly than I myself how utterly worthless I am of all, let alone such extraordinary, love; how my poor life and my miserable service to our church stand in no relation to the great sacrifices which my brothers want to make for it; and how what they want to give me would be incomparably better applied to any other pious purpose - the request made to me not to reject the loving care of my brothers for my recovery was so urgent, so urgent to the conscience, that I finally, in deep bowing of my soul and shame before God and man, allowed myself to abandon all my grave misgivings and to submit to the will of my superiors and brothers in Jesus' name. When this sheet comes into the hands of the readers, I will therefore already be on the journey to the old home (via New Orleans and Havre). - May now the good God prevent that by this my final consent to the wish of my brothers to let them make such great sacrifices for my worthless life, no one will be annoyed; may He furthermore, according to His mercy, grant that the immense amount of love turned to me poor worm will not be completely wasted; And may He finally be a rich retributor to my benefactors in time and eternity, and strengthen me in such a way that I can still show my gratitude here, or tell there as one of the least of His own what His own have done to me.

Mr. Rev. Theodor Brohm in St. Louis, Mo., has taken over the editing of the "Lutheran", Prof. Rudolph Lange also here "Lehre und Wehre" during my absence according to the order of the Presidium, to whom I therefore refer all my honored gentlemen correspondents in matters concerning our papers.

Urgently and most humbly recommending myself to the intercession of all my American brethren and friends, I hereby finally say to all a sincere heartfelt farewell in Christ JEsu, our Lord and Saviour. Amen.

C. F. W. Walther, Redacteur.

P S. Rev. Brohm, to whom I have given the funds already received for the California Mission, is ready to receive more distant gifts for this purpose.

The above.

To the members of our synod and readers of the "Lutheran"

I, the undersigned, do hereby give notice as follows.

After our Reverend Father Wyneken, General Praeses, had received the news that my health was declining from month to month and that I was hardly able to do even the most necessary work of my profession, he found himself moved to do so after consultation with the dear brothers in Fort Wayne,

| | | |
|--------------------------------------------|------------------|-------|
| From Mr. Pastor Jox and his congregation\$ | 7.00 | " |
| m. | | derGe |
| Hrn. Past. Wagner 7 | | des |
| " " " " " " | noisect 9.24 | .00 |
| " " " " " " | " " Trautmann -- | 13.00 |
| namely: | | |

Collecte at Christmas 57,00 From the Centkasse 5,00
For Synodal Reports- 1,0l>.
From the undersigned's Gcm.20.69
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Can preachers command their congregations or individual members of them to do anything that is not already commanded in God's Word?

Conclusion.

In conclusion, it will now be necessary to consider some of the objections with which preachers who seek to rule, or who are caught in error, think they know how to invalidate what has already been stated.

First of all, these gentlemen refer again and again to the 28th Article of the Augsburg Confession; namely, to the following passage:

"What then is to be thought of Sunday and such other church ordinances and ceremonies? To this ours give this answer, that the bishops or pastors may make (*quod liceat*) ordinances, that it may be orderly in the churches, not to obtain God's grace, nor to do enough for the sins, nor to bind the consciences to hold such things for necessary worship, and to regard them for making covenants, if they break them without offense. So St. Paul commanded the Corinthians that the women should cover their heads in the assembly. The preachers in the assembly should not all speak at once, but in order, one after the other. Such order is due (*convenit*) to the Christian assembly for the sake of love and peace, and to be obedient to the bishops and pastors in these cases.

and to keep the same so far that one nods the ' other ärgere, so that in the Kirrste no

That it be disorder or desolation. But so that the consciences may not be troubled, that they may think it such things as ought to be necessary to salvation, and consider it that they do sins, if they break them without other men's vexation; as no man saith that a woman doeth sins, which go forth bareheaded, without the vexation of men.

If the Romanizing preachers insist on this passage of the Augsburg Conf. Conf. as their iron wall, and assert in all earnestness that therein a power is ascribed to the preachers, given to them by God, to make the church ordinances by virtue of their office, and to prescribe the ceremonies to be observed; this is only a proof how blindly "prejudices can be cheated, so blindly, namely, that one thinks to read in books, of which there is not even a little letter in it, which one, so to speak, first reads into it. Just think, it bites in the quoted passage that the bishops or pastors may keep order, or, as it is said in the Latin text, that they may be permitted to do so; furthermore, that it behooves the Christian assembly, or, as it is said in the Latin Berte, that it is fitting for it to keep such order for the sake of love and peace! These are expressions which may have been used when preachers consider it their duty to keep order according to divine laws.

What would be the right of the ministry? Could it be said, for example, that preachers **may** preach God's word and forgive sins? that they are **permitted to** do so? that it is fitting for the Christian assembly to hear and heed the word of God preached by preachers for the **sake of love and peace**? It is clear that if the preachers had the power, by divine right, to make ordinances and to order ceremonies, and if it belonged to God's commanded hearing of the preaching ministry to be obedient to the preachers at all times when they make ordinances and establish ceremonies in the church, it would be ungodly to speak in such a way as the Augsburg Confession does in the attracted version. Confes. speaks in the passage cited. Rather, it should be so: that the pastors may not merely make ordinances, but have received from God the right and power to make them, and that it is only fitting for the Christian congregation, for the sake of love and peace, to observe the ordinances and prescribed ceremonies made by the preachers, but that they are obliged to do so for the sake of conscience. For example, Rom. 13:5, concerning the ordinances of the temporal authorities, it is expressly said, "Be subject therefore to necessity, not only for the sake of punishment, but also for conscience' sake. From this alone, therefore, it appears quite irrefutably that the Augsburg Conf. Confes. in the passage cited does not

The author is not speaking of an exclusive prerogative that the bishops or parish lords have by divine right, but of a concession that one was willing to make to them under the circumstances of the time for the sake of love and peace. In addition to this, however, there is nothing in the foregoing, where those things are enumerated in order which the episcopal or parish office is really entitled to by divine right, about a right to prescribe orders and ceremonies. For it says: "Therefore the episcopal office, according to divine right, is to preach the gospel, to forgive sins, to judge doctrine, and to reject doctrine contrary to the gospel, and to exclude the ungodly, whose ungodly nature is evident, from the Christian community, without human authority, but only by the word of God." And in this case the pastors and churches are bound to be obedient to the bishops, according to this saying of Christ, Luc. 10: He that heareth you heareth me." Every one sees how very differently the Augsb. Confes. speaks here, where it speaks of the divine rights which the preaching office has, than where it came to the ordinances which the pastors may make in the church. From the Latin text, by the way, one sees not only which pieces of the Augsburg Conf. Confes. are counted among the divine powers of the preachers, but that the ones mentioned are also declared to be solely so; for thus it bites in the Latin: "According to the Gospel, or, as Mau says, according to divine right, the bishops, as bishops, that is, those to whom the office of the Word and Sacraments is conferred, have **no jurisdiction, except to** forgive sins, likewise to discern doctrine, and to reject doctrine contrary to the Gospel, and to exclude the ungodly, whose ungodly nature is manifest, from the Christian community, without human authority, but by the Word. Here the churches must of necessity and by divine right render obedience to them, according to that saying, "He that heareth you, heareth me."

If, by the way, we hereafter most decidedly deny that in the above-mentioned words of the Augsburg Conf. Confes. above, the preachers are granted the exclusive authority to establish ordinances and ceremonies in the church according to divine right, we do not, of course, mean to deny that the preachers, in communion with the so-called laity, have this right. The power to make ordinances and to introduce ceremonies is one that belongs to the whole church, and therefore, to that extent, of course, also to the preachers; indeed, because they preside over the church, it is a power that belongs to them in particular. Therefore, if it is a matter of establishing ecclesiastical institutions that are not prescribed in God's Word, it is not a matter of establishing them.

it is then above all the office and duty of the preachers to take up the matter, to inform the congregation about what is best, to lead the deliberations about it, to make suggestions, to give advice, and to watch over the institutions and orders that have been made.

This understanding of the Augsburg Conf. Confes. is not a new one. We follow not only the clear letter of the text, but no less the explanations of our old orthodox fathers. Such an old orthodox theologian of our church was, among others, Dr. J. Benedict Carpzov, professor at Leipzig, who died in 1657. He wrote a work which he called an "Isagoge," i.e., an introduction to the symbolic books of the Lutheran church. In it, all the words of our confessions, which need any explanation, are interpreted in an excellent way. To the words of the Augsb. Confes.: "Further, it is disputed whether bishops also have power to erect ceremonies in the church," but

the said Carpzov adds: "It is to be noted, if the Augsburg Confes. Confes. grants the bishops the right to order ceremonies, that this is done: 1. according to Confession, as if it were Lutheran doctrine that a the condition of that time, where it was also granted to preacher could command his congregation or individual them by human right; 2. that nothing is thereby taken away from the right of the whole church, as the Augsburg Confes. at the same time not indistinctly indicates. Confes at the same time not indistinctly indicates." (p. 750.) Carpzov had already added this to such the above words, "that the bishops or pastors may make order." "All this, however, does not exclude the concurrence of the Church, but rather includes it, so that here the bishops always have the concurrence of the Church with them, and such orders are not made without the consent or against the will of the Church." (p. 745.) Even then, then, Carpzov wills, if the bishops or parish lords have received the power of making ordinances and of ordering the ceremonies, according to human right, they are still always to exercise this right only with the consent and never against the will of the people.

There are, however, preachers who want to give themselves the appearance of being far removed from imperiousness by merely pretending to demand, as the Augsburg Confession demands, a hearing in matters not commanded by God "for the sake of love and peace. Confession, they pretend to demand a hearing in matters not commanded by God "for the sake of love and peace. But in this they only deceive themselves and others. As soon as they assert that they, as preachers, have a right according to God's Word to demand obedience in such matters, it is a contradiction to say that they demanded the same only "for the sake of love and peace," for if the latter were really the case, they would have to confess that they really had no right to demand obedience. But if they were to admit this, it would, of course, have to be examined first whether it was really "love and peace" that required them to observe the ordinances 2c. made by them. For although

If, however, at the time of the handing over of the Augsb. Confes, love and peace demanded obedience to the bishops or pastors in these matters, since at that time they held that power by human right, and therefore a sudden change in these matters could not be made without great danger of confusion, it does not follow that the matter is still so. If, however, these preachers will not completely abandon the doctrine that they, as preachers, owe obedience to God's word even in matters of means, then this obedience for the sake of love and peace absolutely ceases; then it is rather necessary to proceed according to Paul's word: "Stand therefore in liberty, that Christ may set us free, and be not entangled again in the bondage of the yoke." Gal. 5, 1. In such a case a Christian should rather lay down his life than confirm false doctrine and tyranny of conscience by his obedience to God's word.

Let no one then be misled by a false interpretation of the above words of the Augsburg Confession. Lutheran doctrine that a preacher could command his congregation or individual members of it to do something "that is not already commanded in God's Word, since, according to the Augsburg Confession, preachers may make ordinances and it is the duty of the Christian congregation to keep such ordinances and to be obedient to the bishops or pastors in these cases. First let the gentlemen preachers prove that they too have really received that power from the Church, but rather includes it, so human right, then only have they proved that those words of the Augsburg Confession concern them; then we want to make it clear to them that they too have received that power from human right, then they have proved that those words of the Augsburg Confession concern them. or parish lords have received the power of making Confession concern them; then we will also keep their ordinances for the sake of love and peace, provided that they have first obtained our consent to do so. But since they cannot even prove that they have a human right to do so (for no congregation will be so easily persuaded to voluntarily cede its right to order the middle things to the pastors if it knows that it has this right), they may only keep silent about the Augsburg Confession. Confession, for as mildly as it speaks out against everything that could still be tolerated in the papacy at that time, it is such a terrible and powerful witness against those who want to reintroduce a new papacy into our Evangelical Lutheran Church.

We could now bring testimony from all the doctrinal writings of our orthodox fathers to the effect that ecclesiastical ordinances, ceremonies, and such like means cannot be instituted by the so-called spiritual estate alone, but only by all the estates together; but those who have read those writings know this already, and

*) As this is the case;. In Germany, for example, this is the case with regard to the Consistories, which have, however, out of human right, abolished that ecclesiastical power, but which is not a hierarchical institution there, since the Consistories also have so-called secular members, who represent the laity as a committee.

Those to whom these writings are not accessible have enough of what has been said.

A second objection frequently raised against the doctrine that preachers cannot command their congregations or individual members of them to do anything that is not already commanded in God's Word is this: because, if the necessary order is to exist in the church, there must necessarily be people who have the right to command orders and those who have the duty to keep them. Where there are those who do not command and obey, there is no peace and order possible in any community. To this we reply, "It is not true that order is impossible without such a division of the communities into territorial and obedient. This is a principle which not only the papists hold, but which also necessarily leads to the papacy. Far from the right Christian ecclesiastical order being established by the division of Christians into commanders and obeyers, it is, on the contrary, thereby virtually abolished and transformed into a secular and civil order, that is, the church into a priestly state. In the church, in which all true members are kings, priests, and brethren, in which no one rules over the other and has power, where each is to be the servant of the other, and "all are to be subject to one another" (1 Pet. 5:5), the right Christian order can only take place when this order is made by all themselves and then voluntarily observed and kept by everyone for the sake of love and peace. Therefore Luther wrote to Melanchthon in 1530, when the latter was in Augsburg: "A bishop, as a bishop, has no power to interpret some statute or ceremony to his church, without the consent of the church, in plain words or in a silent way. Because the church is free and a ruler (landlady, woman), and bishops may not rule over the faith of the church, nor complain and molest her against her will. For they are but servants and stewards, not masters of the Church. But if the church, as one body, agrees with the bishop, they may impose on each other what they will, if only godliness does not suffer thereby; they may also leave such things as they please. *) But the bishops do not seek such power; they want to rule and have everything free. This must

*) It is self-evident that even the lawful church ordinances and laws, which have been duly established and laid down by the preachers and their hearers together, never bind the conscience (like divine commandments), but are to be kept only for the sake of love and peace. Hence John Gerhard writes: "Things which are neither commanded nor forbidden in God's Word, the true church commands to be done or omitted, not for the sake of its commandment, but solely for the sake of preserving order and decency, so that things may proceed in an orderly manner and avoid trouble; where this is not violated, it leaves consciences free, and neither burdens them with the care of sinning therein, nor imposes upon them the keeping of the same (church laws) as necessary." (Confess. cath. p. 627.)

We do not concede, nor in any way take part in this injustice or suppression of the churches and of the truth." (S. Luther's Werke. Walch'sche Ausgabe. XVI, 1207.) According to these principles, then, the holy apostles also conducted the church government. Therefore Walch writes in his Latin written church history of the first four centuries: "From what has already been said, it is easy to judge what the nature of the regiment in the apostolic church was. It was nothing else than the power to establish in external ecclesiastical matters that which belonged to the preservation of good order and to the easier attainment of the purpose of the church; this power was of such a nature that it was common to the teachers and hearers and removed from all rule. That not only the apostles and ministers of the church, although these had their authority before others, but also the hearers possessed this power, we read in the books of the New Testament, and see from this that when anything was to be considered and decided, the people also gave their voice." (S. 431.)

It is not uncommon to object to this: Yes, when the congregations still stood in apostolic purity and integrity, such a government, in which the preachers and laity divided themselves, may have been possible and wholesome; but what would become if the church government were given up to the "raw rabble" that now fills the church? - To this we reply: It is true, indeed, that the "brute rabble," who, as Luther says, belong under "Master Hans," cannot help governing the church. But shall the true Christians, who submit to God's Word, be deprived of their Christian liberty for the sake of the ungodly, and governed like the ungodly by the compulsion of human laws? Let that be far off! Where the ungodly rule, and will not permit Christian ordinances to be made, the proper means of helping the church is not to make the preachers lords, lawgivers, and unrestrained dictators, and so to make the church a world empire of compulsion, but to follow the exhortation of the holy apostle: "Put out of yourselves them that are evil." (1 Cor. 5:13.) But where the right Christian ban is not applied, and the great multitude of all unbelievers, despisers of God, his word, and the most holy sacraments, fornicators, adulterers, drunkards, cursers, blasphemers, thieves, usurers, etc., are not to be kept in the church, there is no need for a Christian ban. at least do not attack the true Christian apostolic order, which is certainly not suitable for such a state of affairs, but complain about the abomination of desolation in the holy place, which does not permit a true Christian order.

Incidentally, it happens only too often that arrogant priests regard all "laymen" as "rabble," who are not in a position to judge matters of church order and who must therefore leave this to the "studied preachers. How completely

But our godly fathers have judged it differently! Thus, for example, the learned old Wolfgang Franz writes in his disputations on the Augsburg Conf. Conf.: "Although in these things (in the establishment of orders, customs, and ceremonies) we concede the main part to the teachers and more pious ministers of the Word, we must not tolerate a complete exclusion of the laity: partly because we have the example of the apostles as the best rule from Acts 15. 15; partly because similar examples of the first Church are everywhere to be found; partly, finally, because in many laymen there often shines a far greater ornament of sincerity, prudence, peaceableness, and godliness than in most of the priests who are held to be holy, but who, alas! are at last found to be mischievous, ignorant, quarrelsome, and godless men." (Disp. V, § 29. 31.) Nothing, therefore, can be more contrary to the sense of our Lutheran Church than when Pastor Grabau, in his pastoral letter, writes, among other things, to the congregations associated with him: "Beware of this forwardness, and therefore leave the judging of doctrine to those to whom it belongs according to the 28th article of the Augsburg Conf. Conf. Your teachers are not teachers of a false church, nor are they teachers of a modern trend, but teachers of the true church, as is sufficiently well known. You may therefore presume from them a righteous knowledge of the doctrine of the church, and that a deeper knowledge than you **can** have, since they have learned in order to believe, to teach, and to keep you in the right glow, but you in order to believe, and to be kept and sanctified in the right faith. Heb. 13:17, 18: Obey your teachers, and follow them 2c." (p. 18. 19.) Laymen, then, must leave the judging of doctrine to the preachers, because it goes without saying that the preachers ought to know all this better!

A third objection made against the doctrine that preachers can command nothing but what God has already commanded, is this, because the holy apostles also made ordinances. The following passages, among others, are appealed to: "But of the tax that is done unto the saints, as I have ordained unto the common people of Galatia, so do ye also." 1 Cor. 16:1. "The rest will I ordain when I come." 1 Cor. 11:34. compare 1 Cor. 14:26-36. this is no doubt the very weakest objection. The one word of the apostle, "I do not say that I command you to do anything," 2 Cor. 8:8, strikes down that objection as with one blow, and shows that the apostle, when he made a human order, never did so by command, but by counsel, exhortation, entreaty, reserving the consent of the churches, and leaving them free. Or cannot a thing be commanded by proposing it,

...exhorts, exhorts, entreats? To assert this would be obviously foolish. To order something and to command it are as different from each other as the what and the how are from each other, as are the thing and the manner of it. The papists have already tried to prove from 1 Corinthians 11:34 that the apostles had unlimited power to make arbitrary arrangements in the church. But John Gerhard answers them with the following words: "This very thing the apostle did not ordain by virtue of an unlimited power, but with the addition of the consent of the church, for it is said in 2 Cor. 8:8: I do not say that I command you anything." (Loc. th. de min § 201.) It is therefore appalling when Mr. Pastor von Rohr, in order to prove that preachers can also command something which God has not already asked to be commanded, even changes the Bible text! In the 11th number of the "Informatorium" of Jan. 1, 1860, page 86, column 3, von Robr quotes the passage 1 Cor. 16, 1. as follows: "But of the tax that is done to the saints, as I commanded the commoners in Galatia, so do ibr 2c." He knew well that if he used the biblical word "commanded," he could not prove by it what he wanted to prove; so what does he do? - He changes the Bible! - To whom this seems incredible, let the number shown come to him, and he will see with amazement that fanaticism can really drive a man to change the Bible text.

Among the cunning devices by which hierarchically minded preachers seek to use their alleged power to command things not commanded by God, one of the most frequently used is that they claim, for example, that if they command a lenient monetary tax for church purposes or for the support of poor Christians in their congregations, this is something already commanded by God, for God clearly commands "diligence in good works. This, however, is nothing but a cunning trick; for God has indeed commanded diligence in good works and especially charity in general, but it is left to the free love and personal insight of the Christian to decide in what manner, in what cases, on what persons, and to what extent Christian charity is to be shown. If a preacher wishes to command and enjoin in regard to these things, he does not command and enjoin what God has commanded and enjoined, but rather what he, the preacher, finds just right, and what God has left to the free love and personal insight of each Christian, and thus makes himself a ruler of the faith and conscience of the latter. Hence the holy apostle probably writes in general, "**Command the** rich of this world ... that they do good, abound in good works, give gladly, be helpful." 1 Tim. 6, 17. 18. But when it was a question of a certain manner of the

If it were a matter of a certain case and certain persons to whom this "gladly giving" was to be shown, the apostle speaks quite differently, and says in the opposite: "I do **not** say that I **command** anything. My **good pleasure in** this I give." 2 Cor. 8:8, 10.

Incidentally, it is also obvious that it is a purely consciously dishonest trick when preachers first claim "that the congregation owes obedience to their pastor in all things that are not contrary to God's Word" (as Pastor Grabau and his followers literally teach publicly), and when they then want to escape the punishment of their false teaching by saying that they can order a money collection not only by counsel, but also by command, because this is a thing that God has already commanded.

Since the opponents finally refer to the saying: "Obey your teachers and follow them," Ebr. 18:17, we conclude our article with the following words from the Apology of the Augsburg Confession: "They (the papist authors of the Confutation) also refer to this saying to the Ebr. 13: Obey those who intercede for you 2c. This saying requires that one should be obedient to the Gospel, for it does not give the bishops a dominion or lordship of their own in addition to the Gospel; so also the bishops are not to make statutes against the Gospel, nor to interpret their statutes against the Gospel. Whoever can still demand obedience for things that are not already commanded in the gospel by God himself, let him be what he will - he is not a Lutheran.

Aboard the steamboat Lacey,

Mergens 10 o'clock the 9th of February 1860

To the present. Editor of the "Lutheran."

My dear brother!
I am not yet at the first destination of my voyage, New Orleans, from whence I first desired to hear, but am only in the harbor of New Madrid, the southeasternmost town of Missouri, after a voyage of nearly three days; but I cannot but use the beautiful silence which now surrounds me while taking in new goods, to write a few words to you and your dear readers.

What moves me to do this is the booklet published these days: "The Twentieth Chapter of the Revelation of St. John." According to the Guideline of the Right Unified Faith for the Defense of Erroneous Doctrines Contradicting God's Word and the XVIIth Article of the Augsburg Confession, interpreted by K. A. W. Röbbelen. St. Louis, Mo. Printed and published by Aug. Wiebusch and Son 1860." 55 pages in octavo. Price 15 Cts. I have received the little booklet in the last few days with Auf.

merksamkeit, and I cannot tell you with what joy and with how much instruction and strengthening of faith! This is already the third interpretation of the 20th chapter of the Revelation of St. John from the pen of our Röbbelen, which has appeared publicly and which I have read, but although the results of the interpretation have of course always remained the same, it was no different to me when reading both the second and this third interpretation, as if I were reading something completely new, never heard and read before; so freshly and vividly does "the fountain of water" flow over here again, "which wells up into eternal life. In the interpretation of the "thousand years," Röbbelen follows Father Luther, who writes: "The thousand years must have begun when this book (the Revelation of St. John) was written, for the Turk came only after a thousand years, yet the Christians remained and ruled without thanks to the devil." Luther's millennial kingdom, then, is the holy Christian Church, as it spread over the world in the first thousand years or so, and in spite of all outward and inward persecutions, first by the heathen emperors, and afterwards by the heretics and popes, triumphed and reigned with Christ in the faith. I must confess I am ashamed that there was a short time in my life when I doubted the correctness of this interpretation. I am ashamed that, encountering some difficulties in this interpretation, I did not take more pains to seek the solution of them, and that, in my foolishness and ingratitude, I did not consider that surely a Luther, whom God asked to be equipped, to tear apart the dense fabric of papal error and to bring forth Christian doctrine again in apostolic purity and to light it for Christianity as a bright celestial candle, that surely such an instrument of God would also have found the right key to the opening of the word of New Testament prophecy. It is true that Luther's interpretation of Scripture is not a rule and guide for other interpreters; Scripture interprets itself; Luther, too, may have erred in his interpretations: but how one should always "think ten times" and examine the matter most carefully before one dares to depart from Luther's interpretation! For how would it have been possible for Luther to have been a true reformer of the church if God had not gifted him especially with the light of a deep and thorough understanding of Scripture? and should he, who looked into all other parts of the Bible as deeply as no other, not have had an open eye only for the prophetic word? This is quite inconceivable.

But no one thinks that I am basically accepting Luther's interpretation of the 20th chapter of the Revelation of John because it is Luther's interpretation. No, let that be far off! I do not accept Luther's interpretation for Luther's sake, but for Luther's sake.

Luther, the interpreter, for the sake of his interpretation. This is the wonderful gift that divinely gifted prophets (i.e. interpreters, 1 Cor. 12, 10, 14, 29), like Luther, have, that they, by interpreting the Scriptures, lead into the Scriptures and out of the Scriptures.

For this reason Paul writes: "The spirits of the prophets are subject to the prophets," 1 Cor. 14:32. Right interpreters follow the interpretations of those who have already given the right interpretation from God's gift and have irrefutably proved the correctness of it from Scripture.

Unfortunately, there was a time in my life when, led by Spener, I thought that the understanding of prophecy was Luther's "weak side"! And I was strengthened in my blindness by the fact that Luther reads nothing out of the prophets and excludes from them anything other than what is already known from the "clear" passages of Scripture that deal with the nature and destinies of the congregation of believers. But now I see that this is the sure test that an interpretation of the seemingly dark prophecy is the right one, "when" it irrefutably proves that nothing else lies hidden under the fullness of the dark prophetic speech than what already lay closed in my simple childlike faith, like the full rose in a bud, and now unfolds before my eyes even more sweetly, more awakingly, more comfortingly and more clearly.

So I no longer doubt for a moment and thank my God that He has let me see that the interpretation Luther gives of the 20th chapter of the Revelation of St. John is the correct one and therefore also the only correct one; for the Scriptures have only one meaning intended by the Holy Spirit. And I cannot admire enough Röbbelen's gift, that he, following Luther's few hints, has been able to give us such a splendid interpretation. Except for a few minor points about which questions could still be asked, the entire interpretation seems to us to be sealed forever with the stamp of eternal truth. Röbbelen, of course, often flies so high and boldly and dives so low again that it often takes quite a bit of effort for such a prosaic human being as we are to follow such an eagle and pearl fisherman; but if one dares the effort and the courage, one is richly rewarded for it. And this is so rich precisely because one sees that even the Revelation of St. John, and indeed also in its seemingly most insoluble pictorial riddles, like all parts of Scripture, is a pasture for even the tenderest lambs, who otherwise only indulge in the children's Bible, in the catechism and its truths necessary for salvation; a stream through which the lamb wades and the elephant must swim. O what a pleasure it is to read the Scriptures! What a heavenly pleasure it is to see, by its hand, that what was

The well-known sayings of the gospels about the nature and the fate of the kingdom of Christ on earth clearly state that the history of this kingdom, which is now fulfilled to a large extent, is locked in the "mysterious" imagery of the revelation of Jesus Christ, which God gave him to show his servants what was to happen shortly, and which he himself interpreted and sent through his angel to his servant John. Revelation St. Joh. 1, 1. What a glorious key of the past and future lies, according to Röbbelen's writing, in the 20th chapter of that book alone! Reading it one is filled with deep pity for the poor chiliasts, who have allowed themselves to be bewitched by Satan into regarding Revelation as a means of serving our curiosity and forwardness, who would so gladly behold those things of the future which God has so graciously hidden from us, and who, following their own interpretation (2 Pet 1, 20.) and therefore deceived by the desires of their corrupt hearts, imagine to find in the 20th chapter of Revelation the preannouncement of a new millennial visible kingdom of peace^. It is true, as some assert, that the Chiliastes do not overthrow this and that article of faith, not this and that, but - the whole of Christendom. They draw the Christian away from heaven and down to earth; they divert his heart from the expectation of the Judge of the world, and direct it to the expectation of a visible King of the earth, who will at last satisfy his longing not to have to be subject to the world any longer, but, on the contrary, to rule over it; they induce the Christian to console himself no longer with eternity, but with time, with a thousand years! O that God would have mercy on the poor Church of this very last time, and overthrow this last powerful error before the last day, which contends against the consolation and warnings of the same, chiliasm, which, like a flood of sin, wants to overflow everything in this Noahide time! O dear readers of the Lutheran, read, read the little writing of our Röbbelen now presented to you; It is a remedy for a plague of our time, from which more Christians are lying ill than one would think, indeed, from which we, too, are still infected and not completely healed, who are fighting against chiliasm, for not only is every person born with this error, but through the false Christianity of our time, which only wants to see and enjoy, not believe and hope, it is also instilled in all of us, and it takes a long cure to thoroughly rid ourselves of it and become a true Lutheran. But let us also recognize what a great gift we have been given in our dear Röbbelen, and call upon God fervently to make him, the sick servant who is sick in the body, healthy and to preserve him for us, for in his rotten hut dwells a spirit in which God desires to dwell and to shine for the common benefit of thousands and thousands. Oh, how ashamed I am that such great sacrifices have been made for me, the poorest of the poor!

so that I may still be able to let my little pound grow, while a man like Röbbelen is among us, languishing in a misery that seems almost hopeless! Would to God that my going in could make this man young again, how I would like to make room for him! But if we are worthy and cry out to the Lord "earnestly," He can and will hear our prayer as well as Luther's for his Mykonius and Melanchthon, whom he prayed for from death; for Luther was also a man, like us. Jac. 5, 17.

Forgive me, then, my dear brother, for having kept you and your readers so long with this chatter of mine, and take it only as a proof that, although in body I am getting further away from you from day to day, in spirit I wish to remain united with you by God's grace until my blessed death through Jesus. Amen.

Your

C. F. W. Walther.

Note: We had already written down an announcement of the above writing when the above arrived. We gladly withdrew ours, since that of our dear traveler contains not only everything of ours, but much more. We only add that our dear Röbbelen is still ill at present in Tompkinsville on Skaten Island near New York, unable to take up an office. He recently wrote: "My lungs, which are currently awounded more than last winter and bleed profusely from time to time, do not allow me to write much.

May this news renew against him the sympathy that the suffering brother found earlier.

Redditor.

Candidate Exam.

Last Wednesday, February 15, was a special day of honor for our Concordia. Eight students passed their theological candidate exams and did so in an honorable manner. They all received both their classical and their theological education in the Concordia Collegium and now stand before the Church, offering her their gifts, knowledge, strengths, even their lives for service. They are Messrs. W. Bartling, E. Böse, J. Bühler, H. Früchtenicht, J. List, M. Tirmenstein, H. Wunderlich, G. Zucker. The full number of examiners would have amounted to ten, a larger number than has ever left our theological seminary at one time since its existence, if Mr. O. Hanser had not already passed his exam a few weeks earlier in order to be able to accept a vocation that had come to him, and if Mr. St. Keyl, who wants to attend a university in Germany for another year, had not had to accelerate his departure for the sake of circumstances that had arisen, without being able to wait for the exam.

While we heartily regretted that their teacher of many years and fatherly friend, Prof. Walther, to whom, next to God, they owe their Christian and theological education in the first place,

Although he was not able to be present and receive the harvest for which he sowed the seed, we were happy to be able to witness the unmistakable fruit of his work.

May these young men be, as well as his lords colleague's letter, known and lain up by all men, their hope, joy and crown of glory in the future of our Lord Jesus Christ.

Church News.

By order of the Most Reverend President of the Middle District Synod, on the 3rd Sunday after Epiphany, I introduced Mr. Carl Sallmann, formerly pastor at Elkgrove, Ills. to the St. John's congregation at Jndependence, O., who had called him to be their pastor.

The address of the same is henceforth:
kev. 6.

OuyalwAL Oo., 0.
J. C. W. Lindemann.

Church consecration.

On May 8 of last year the foundation stone of our new church was solemnly laid. With God's gracious help the building has been brought to its completion. It is a brick building, 60 feet long, 40 feet wide and 22 feet high.

On" the morning of the 4th Sunday of Epiphany, as on the 29th of January, crowds on foot and in wagons, especially from Detroit and Mount Clemens, came from all sides to rejoice with us in the grace and kindness of the Lord our God. To add to our festive joy, the two singing choirs of our two neighboring churches had also joined in. At 10 o'clock we gathered at the old log church, the present school locale. After singing the first two verses of the song: "O that I had a thousand tongues!" the undersigned gave a short farewell address. Then we thanked God through Jesus Christ for all His blessings, which we have received for a decade in this log cabin from His mild hand out of pure undeserved grace.

Now we moved in orderly lines to the new church.

As we entered, three choirs welcomed us with the four-part chorale: "Praise the Lord, the mighty King of Glory! I preached on the Gospel of the consecration of the church, Luc. 19:1-10. After the sermon, the Holy Communion was administered, which was enjoyed by a large part of the congregation.

At 3 o'clock the afternoon service began. Mr. Rev. Hügli preached on the Gospel on 4 Sonnt, p. Epipstan. He spoke about the tribulations that God is bringing upon His church in this life, namely: 1) the nature of the tribulations, 2) the salvation from them, and 3) their benefits. Our guests left with thanksgiving and joy for the beautiful celebration. May the Lord keep this festive day in their memory for a long time to come, as a reminder of His grace and kindness with which He blessed us abundantly on this day. At the same time we also thank these two sister congregations for their numerous participation in our joyful celebration. On Monday the service began again at the usual time. The church was again numerously attended by all Ein heimischen. Mr. Rev. Rauschert preached on Ps. 100. His whole sermon was a hearty encouragement to praise, glory and thanksgiving to the God who has done so great things for us miserable sinners. May the Lord grant that we may be and remain a true St. Peter's congregation, standing firm on our confession like a rock and not wavering, so that even the gates of hell will not be able to overcome us. Amen.

H. Wüstemann,
Pastor of St. Peters Lutheran Church in Roseville, Macomb Co, Mich.

After Mr. Rev. H. Kühn was duly called by the Lutheran Church of the Holy Trinity in Zanesville, O., which up to now belonged to the Ohio Synod, and was also willingly dismissed by his congregation in Euclid near Cleveland, albeit with pain, he was introduced into his new office by me on behalf of the Reverend President of our Central District on the IVth of February. May God grant him the grace to water and nurture the noble seed that has already been sown and sprouted there, and to sow much new seed for the blessed harvest!

Addr.: kov. II. LMIIX, O.
H. C Schwan.

On the 2nd Sunday p. Epiphany, the Evangelical Lutheran. Dreieinigkeitsgemeinde in Detroit Mich, had the joy to see their newly called pastor, the former pastor of Saginaw Mich., Mr. A. Hügli, introduced by the undersigned on behalf of the Reverend President Northern District of our Synod, assisted by Mr. Pastor Wüstemann of Roseville. God grant this servant Chrsti grace, that through his faithful service of the Word, what is standing may be preserved and cherished, but what is far off may be brought in.

Monroe Mich, Jan 26, 1860.
W. Hattstädt.

After Pastor H. Horst had received a regular appointment from the German Lutheran congregation of St. Paul and A. C. in Grove City, a branch of mine, and had accepted the same with the approval of his former congregation. St. Paulusgemeinde u. A. C. in Grove City, a branch of mine, and had accepted the same with the approval of his former congregation in Peru Ind., he was inducted into his new office by the undersigned by order of the Presidium on the 4th Sunday in Advent of last year.

May our dear Lord Jesus Christ grant to his servant that he may always carry out his ministry with joy, courage and zeal. Our dear Lord Jesus Christ grant to this servant that he will always carry out his ministry with joy, courage and zeal, and to the congregation that they will always keep God's Word and its preaching holy, that they will gladly hear and learn, and that through this they will grow more and more, blossom and bear fruit for eternal life.

5). Farmer.

The address of the I. brother is:
kev. II. 80USP, Orovo'Oit)) I'ranIiin Oo., Ohio.

After the venerable J. Strikter, pastor at Newburgh, Ohio, had been duly called as pastor by the four Lutheran congregations at Town Christal-Lake, Newton, Shields and Mechan, Marquette Co., Wisc., and had accepted the call in agreement with his former congregation, he was installed in his new office by the undersigned on the 2nd Sunday after Epiphany by order of the venerable Mr. President of the Northern District.

May the faithful God, who has given this servant of his a great field of work in that region, now also give grace that his work there may bring salvation to many souls!

The present address of Mr. Pastl I. Strieter is:
LtonestiU I>. 0., Jlar^uetto Oo-, ^Vi86.
P. H. D i cke.

Receipt and thanks.

Mü Dank received for poor Concordians from Gen in CollinSville, III, 12 shirts with bosoms, 4 pairs of Unta beinklclider and from an unnamed in St. Louis 4 P" woolen stockings; - for the Lutherans in Baden m Bohemia \$5.00 from Hrn. J. Decg.

To have received five dollars, amount of MissionS-Collecte in the kutha parish at Ehester, III, for poor students determined by Mr. H. Lanemann, certifies

C. F. W. Wa lthcr.

Received with heartfelt thanks from Mr. Past. Schlitz siek's congregation on February 3, 1860:

From the gentlemen: G. Sleinmann 33 L" flour and! Ham, E. Hartmann 50 L> flour and 10 N" beef Cd. Brake 120 U> flour and 2 Bu. Potatoes, H. 170 flour, H. Dogcltang 48 w flour, W. Beckmann 1A 8> flour, C. Miller 75 Mcbl, H. Pieper 35 Nc> flour" 1 shoulder, L. Lacker 136 1b flour and 1 ham, H. Nirmann 1 ham and 1 shoulder, H. Verhöst 1 Schüfen, G Lucker Bu. Bobnen and 1 ham, F. Anke 6 beef, F. Wortmann 1Z Bu. Beans, H. Lvb 1 shoulder, L. Schlechte 1 ham, 1 shoulder, 1 Sei"; from Mrs. Wittwe Blase 1 pair of socks. G. Alex. Saxee.

The following contributions have been received by the undersigned in support of theDÄ- consin students at Fort Wayne and St.Leü Seminary:

From the women's association of the congregation of Mr. Past. Stecher in Shebovgan HD

Christmas collection by the congregation of the Rev. Ruhland in Oshkosh W

From Mr. Past. Iox and his congregation in Kirchhayn -

," Penalties,,, Watertown

"Wagner " , " Freistatt"... U

"" Geyer sent in Town Lebanon W

(namely by himself \$1, Fr. Schwefel K1, H collected on Lcttow's Hochzeit \$2,36.)

From an unnamed man..... ! " H

Evllekte der Gcm. des Hrn. Past. Günther, Mcguon

From Mr. Past. Günibcr ans der Hochzeit deö F.

Leu collected in Granville4,H

Summa

F. Stiubach, Cassirer.

For Carl Gärtner of the women's club of the congregation of the Rev. W. Hattstädt at Monroe, Mich. From the Young Men's Association there ... ID

" Br. Lankenau at a collectc in De Kalb Co, Ind, by Mr. Past. Schumann .. 1,7;

" F. Möller of the Virgins' Association of the Dreieinig- IcitSgem. of Mr. Rev. Lindemann in West Cleveland2,K

"Aug. Fr. Bcllin of the Young Men's Association in Baltimore through Prof. Fleischmannh.ld.

" C. Evil of Mr. H. Welpinghaus2F

From Mr. Past W. Husmann-ZZ

„ J. H. Phr Pätenfelder of the comm. of Saginaw City, Mich. by Mr. Bvhlau for the

Months December, January and FebruaryIZch

By J. Sietzel in the Gcm. to Saginaw City - 5

From the Gcm. at Saginaw City, Mich. collected at the infant baptism of Mr. G. Nuernninger, by Mr. G. StrechjH

"Ludwig Winter at the wedding of Mr. Gottl.

Nndert collected at Paitsdorf, Perry Co, Mo, by Mr. Past. Beyer ..zA

From the Young Men's Association in Memphis, Tenn. - - - 15,A " A.

Winter von Hrn. Miessing ans der Gemeinde des Hrn. Dr. Sihler

"C. Seuel of the West Cleveland Young Men's Association...

" Stepban Key1 \$3.00, H. Succop \$1.50, W.

Walter \$1.50, Ms. Gruener \$1.50, and S. Klep-

pisch \$3.0ll from the Women's Club of Baltimore - - - 10 Z " F.

Wesemann from L. Rotermund, Addison, III. 1.v " G. Hüd from H. Jrömming, -



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

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(Submitted.)
Beloved brother!

In your last letter, you wrote to me that you recently happened to read a fragment of Kappf's "Warning against the Enemy of Youth" and were thereby made aware of the so-called secret sins, and now have some questions to which you desire an answer from me. But since you think it would be good if the "Lutheran", which has already rendered you many excellent services and given you the clearest information about customs, would also let you hear about this, I will immediately send my letter to you and your editor, asking whether he thinks it is good and appropriate to give it a place in the aforementioned journal and whether more skilled people have been deceived into writing more thoroughly about it.

First of all, you express your astonishment that such sins were hitherto quite unknown to you and that only now your eyes are opening a little; but I am not at all surprised. For how should we have known it? Our teachers in Germany, of whom we had three, told us nothing about it at school. They held us, Bengel, for innocent angels in this respect, although they and for other things made the stick feel honestly as if they wanted first to beat the Angel out of the Bengel. They might well have concluded from this that innocence would not be far off with us in regard to this sin either. Whether they also, like unfortunately many teachers, from false shame or

I don't know if they were indifferent or not. Enough, It acts like a poison on body and spirit, makes the body they said not a word of it. In our hannöv. Catechism, weak and sickly, which can often be seen in their pale which we learned by heart (who knows how many faces, etc.; dulls the mind, weakens memory and will, times?) from A to Z, word for "word, only Luther's little scatters the mind, confuses the thoughts, to which Catechism does not contain a word about it. So how their distraction in teaching, absent-mindedness, could we know it? God's Word certainly speaks of it, unsteadiness, etc., also outwardly testify. But that in but because we lacked the one who would have given this way God's word cannot find expression, that faith us guidance, we did not understand what we read, and cannot arise, is clear, for the members of whores unfortunately such reading happened seldom cannot be members of Christ, and the unclean, the enough. Therefore, even when we saw other children soft-hearted, the abusers of boys, etc., have no part in practicing such sins, we thought they were innocent the kingdom of Christ. I would apply Luther's words to games.

Now you will know that these secret sins are sins "Such a house is a foul and secret chamber of Satan." that go against the sixth commandment. But they He hath it all in him. When the heart wants to pray, the differ from the rest of the other sins against the thoughts flutter, all kinds of other things come into his commandment in that they are secret, as their name mind, just as when one hears and reads God's word. implies. All other sins against this commandment, as Even in sleep the devil plays his game with him, with adultery and fornication of all kinds, are manifest to all kinds of shameful dreams and images, so that even two at least, because they are committed in company when he is asleep he makes such sins.

And, dear brother, the fact that the human race is so diseased, both physically and spiritually, is not the result of lust, but "the disease is people's undoing," and I believe especially this disease of lust and impurity. By it many ruin themselves bodily and spiritually from their earliest youth, and that such afterwards also have sick children is not to be wondered at; it is, after all, a quite natural consequence of such sin.

But that such sin is a true cancer of youth, there can be no doubt. It is this hour among the youth also

much more widespread than you think. Just think back they overlook it, keep silent about it, or even incite the children to it by words, gestures, and deeds. And I strict supervision over them. Such sin begins early with Here, of course, it is not as evident as there, but should be surprised if you did not have proof of this from them, with joking and playing, and then goes on and on. things be better because of that? Hardly! I do not your own experience.

No parents who love their children should overlook and believe that many children over the age of seven can Now I still owe you the answer to your question: How tolerate even the slightest thing of the kind in them, but be found who have not yet been attacked by this this can be helped, which I will give only briefly. It will strictly forbid it and punish it on the spot. O, how many cancer. You will probably shake your head in disbelief now be clear to you that if the evil is to be increased, parents, by^ not being watchful over their children, have at this, as if it were not so bad, but if moral shame did parents and teachers in particular must take a serious allowed the devil to open the door into the hearts of their not forbid it, I would probably make you believe it, for hand in the work. You are not a teacher, but you are a children! How many have in other ways given Satan (so that I may also boast a little) I have come among all father, and you also have a teacher to whom you send himself an opportunity, e. g. by not telling the children to sorts of people a little more than you, and I could show your children to school; therefore both work together get up at the right time as soon as they awake, by putting you examples from Germany and America, not only of and with each other. Parents and teachers have the them to bed together, etc. If the parents in the home and adult youths and maidens, but also of schoolboys of my children under their supervision and the office of the teachers in the school were thus watchful, much would school, from the least to the greatest, not only of educating them to the Lord. No one is closer to them be prevented.

evidently reckless and ungodly, but also of seemingly than the parents. The children are entrusted to them by The second is right teaching, admonition, and warning. pious, god-fearing children, that have pious parents, God as their most precious possession of all earthly You ask whether it is not dangerous to speak of such sin? and no bad discipline, the hair would stand on end for goods; but entrusted on condition that they bring them Would it not lead the children to it? and the like. But your thee to hear such abominations. That we therefore find up in discipline and admonition to the Lord. And woe to own experience already answers you enough. Would it few confirmands who are not guilty of this sin, when them if they neglect this! The teachers are entrusted by not have been much better if our parents and teachers they are pastorally treated and questioned, I need not their parents and by God Himself to shepherd such had warned us about it rather than keeping silent? I have tell you any more. But I will give you two examples to lambs, to instruct them in the Word of God, and to help already said above that sin is in children from birth, does prove, that you may see how deep and general this them to be raised in the fear of God. They are servants not first enter them, and soon appears in them, especially harm is. I have known a young man who was preparing and helpers of the parents and of God Himself. All their when it is provoked and enticed. This sin is one of the first. himself for the preaching ministry, who was quiet and work has first of all the purpose of making right devout I have proved to you above, from examples that I myself demure, pious and industrious, and was also loved by Christians out of them. The first thing to be done here is have experienced, that some children are already in it everyone, and yet was so caught up in this sin that watchfulness on both sides, on ourselves and on the from early youth. So it is also a bad thing if, out of false almost every evening he profaned his body against children. First of all we (parents and teachers) have to shame, because it is shameful to say so, one is silent himself. I have known young people who boasted of watch over ourselves and take care that we are careful about it altogether. It is necessary to warn against this, such shame in front of others who publicly committed and chaste in words, deeds and works, that we do not especially when dealing with the 6th commandment. The fornication, because with such satisfaction of their let the children hear or see anything that could arouse Holy The Holy Spirit also does this many times in his carnal desire they did not bring others into shame and lustful thoughts in them and tempt them to sin, and also words. He does not conceal from us, for example, Onan's misery.

keep them away from all loose company. The children sin and the shame of the Sodomites. He even mentions That's how it looks and that's how far it's come. Now are even curious and studious in this play. Some all kinds as Rom. 1, 3, Deut. 18, and 20. How, then, can you ask, where does this come from? First, from the parents are so careless and careless that they talk or parents and teachers, who are supposed to be the helpers original sin, from which all sins spring, and which first joke among themselves or with others in the presence of the Holy Spirit, excuse themselves with their false fear manifests itself in this piece. But because few know this of children about such things that are not for children, and shamefulness, if they keep quite silent about it, and thoroughly, and because few earnestly repent, and turn thinking they do not understand what they are talking meanwhile let the devil eat the lambs undisturbed? This is to God from the heart, but regard it with contempt, and, about; but they are very much mistaken. Many a child, the only thing we are to learn from the Holy Spirit. This is though they outwardly make an effort to live an honest as experience has taught, has been deceived by this. I the only thing we should learn from the Holy Spirit, and life, yet their hearts, their lusts, and their desires, also know of examples where children have been ask that we may do it so chastely and wisely, and that the remain in sin; God also, out of righteous judgment, gave seduced into the most atrocious sins merely by best thing would be to use his own words. No one would them over to the lusts of their hearts, in uncleanness, to watching cattle, that they have secretly disgraced their be so foolish as to want to define and explain the actual defile their own bodies against themselves. Rom. 1, 24. own bodies, or have practiced courageous behavior act, such as theft and manslaughter, for that would be It is indeed a great wrath of God, and a terrible with animals, or even that little brothers and sisters have most unwise and would, of course, first draw out the sin judgment of God, that he should thus give the world played at disgracing each other. This is frightful, but not and lust in them. But also not in such a way that one only away; but it is far more terrible that the same thing to be wondered at, when parents are so careless and superficially and in passing indicates that the children should be found so often among Christians also, heedless. Sin is in children from birth, and their hearts wonder what one actually meant and wanted; also not especially among the Christian youth, who are after all are full of evil desires and evil thoughts, which develop cold-bloodedly and frivolously, but with holy earnestness instructed and brought up in the word of God. But little by little, and the devil uses every opportunity to stir indicates the abomination of sin, God's wrath and believe me, as I have shown you above from our own them up. Of such vicious parents I will be silent, who do punishment from the law, and with holy earnestness experience, parents and teachers bear a great, great something before the eyes of the children, of which a warns against it. And whosoever shall ask wisdom for this, guilt in this, because they do just as our former teachers moral man is ashamed before everyone, of which I it shall be given him.

do, who hold children to be innocent, do not themselves could also tell you more examples together with terrible But not only the law, God's wrath and punishment from esteem this sin very great, but hold it to be playfulness, consequences, it would not be shameful to say. You the same, but also the gospel must be held up to the and where they do yourself will remember a case in Germany. children.

That they may be shown by Christ's sufferings, how he was made to atone for such sins in his holy body, because they were so abominable, and God's wrath upon them so great; and also how Christ hath redeemed us from sins, and the Holy Ghost hath sanctified us, and our bodies are now God's temples, and Christ's members, which we ought not to pollute and profane. Paul gives us this instruction when he says: "Do you not know that you are the temple of God, and that the Spirit of God dwells in you? Whosoever shall corrupt the temple of God, God shall corrupt him: for the temple of God is holy, which is ye." And, Know ye not that your bodies are the members of Christ? Shall I then take Christ's members, and make whores' members of them? Far be it from me!

The third is earnest and diligent prayer. We should not forget that we are parents or teachers. For our planting and watering is nothing unless God gives it prosperity. Therefore both must remember their entrusted children daily in prayer before God, ask God for them, that he may open their hearts to his word, guide them and lead them on a smooth path with his good spirit. Our work is only half done if we speak to them of God, but not to God of them; if in teaching we present the Lord Christ to the children, and not also in prayer the children to the Lord Christ.

But not only should we pray for them, but also with them, especially when a child must be punished for this or other sins. This would certainly be a healing remedy if the father or mother then took the child to his or her room, or the teacher took the child alone to a special place, and showed him or her once again the greatness of the sin against God, God's wrath and punishment for it, of which the bodily punishment was but a small shadow, and called upon him to fall on his knees with him, and with him to call upon God to forgive his sin for Christ's sake, to remit the punishment, and to give him a new and pure heart 2c., and then prayed with him and for him with the fervency of the soul: this, I repeat, would certainly be a healing remedy for the child's heart, would, as a sweet dew, make teaching, admonition, warning, and punishment quite fruitful. And if we parents and teachers do not do this, we cannot say that we have done all that is our duty. God help us that we do it! And to Him and to His grace be this commanded from

Your

Brother - W.

(Sent in by Past. Sievers.)

Mission Report.

(Continued and concluded.)

Let us now turn our attention to Bethanieu's Jndiau congregation, and let the "local" missionary Mießler's report give us a picture of it.

Letter from Miss. Mießler from Bethany dated 15 March 1859.

Our Indians are at present busy making sugar; church attendance is therefore more sparing than usual. Old Sahrah is lying down sick, and it is well to expect that her end will soon be near. She is, thank God a thousand times! quite susceptible to the sweet consolations of the Gospel. At my last visit she listened with great eagerness to the word of God, and also said that she believed her end was near. She thinks much of her great-grandchildren who have died in the last year. (2 children of *Misquaonaquod*.) She thinks to find them again after death.

I have received very sad news from Fort-Wayne. Think of the pain; our Paul *) has gone down bad paths. After he had already been seriously confronted several times for theft and had once been punished by his teacher for it, he ran away from the seminary on 27 February, after he had previously again misappropriated other people's property and, in order to make money, had also sold his catechism. On March 1 nothing was known of him. He seemed to have made his way to the town of New Haven, 6 miles from Fort-Wayne. I should not be surprised if he arrived at Bethany in the next few days. To get home may well have been the purpose of his elopement. That he would run away if he were beaten again, he had already said to Philip, the other Indian boy, before - he is even said to have said that if his teacher beat him, he would beat him again. The devil seems to have corrupted his heart altogether. Oh, that we should have to experience it in him too, as we have so often, that those to whom the most love is shown become the most ungrateful and the most reprobate! May the merciful God grant him repentance in his heart, so that he may desist from his ungodly ways and repent like the prodigal son. Philip seems to be a good, industrious boy. He often writes me letters; his last letter bears witness to a beautiful, familiar handwriting.

The venerable Catholic bishop in upper Michigan, missionary among the Indians, Baraga, has shown himself quite kind to me; he has sent me a copy of his grammar in response to a letter requesting it, and has done so free of charge, with the request that I write to him. The grammar has already been in use, a proof that the copies that have come into the book trade are out of print, which is why both Clöter's and my previous efforts to obtain the same have remained fruitless. I am heartily glad of this gift; it serves me admirably in the preparation of my sermons. Baraga alone would have

*) This Paul is one of the gifted Indian boys who were sent from Bethany to Fort-Wayne to be trained there as future teachers of their people.

This grammar and his lexicon deserve to be called Doctor of Philosophy, for both works have been worked on with great diligence. In the Indian Grammar there are no less than nenn conjugations, and what difficulties to learn them! Fortunately, I am already quite familiar with everything, otherwise my patience might sometimes wear thin.

As far as the district school is concerned, we were forced to organize our own district and a schoolhouse is now being built in it. At present there are only Indian children in the district, unfortunately their number is very small as several families have moved away.

Your

Gustav Mießler.

Bethany, April 17, 1859.

This time I have to tell you that old Sahrah has passed away blessedly. She died last Tuesday, April 12, and brought her age to about 110 years. As I told you in my last letter, during her illness she proved to be very eager for God's Word and His everlasting comfort. Once I read to her the resurrection of Lazari; she listened to it with such joy that more than ten times she made known her joy and her applause for the truth of God's word by humming (that I call it that), which is peculiar to the Indians. Shortly before her death, she spoke to the bystanders about how useful and beneficial it was to obey the word of God, and expressed her remorse that she had paid so little attention to it in her life. Later, the faithful and merciful God granted her a glimpse of the blessedness of eternal life. She heard the sweetest sounds of singing and strings and wished that the bystanders would bring the suckers and string players closer. Thereupon she gently passed away. Her funeral took place last Friday with a funeral sermon on Luc. 2, 25 - 32. Four men had carried her heavy body in a strong woolen blanket on four tines from the sugar bush several miles to our church, where it remained on display until the funeral. It is an exceedingly great rarity to see an Indian shedding tears; this time, when her old ancestral mother was laid to rest, Indian men also crushed a tear in her eye.

8 days ago today Magdalena's son was baptized; the mother has been coming to church again ever since. Today we had another baptism and that was the youngest child of the former chief Naugishig. At our town-meeting this year all the Indians were rejected from the voting box. The Town Board, with the exception of the Town Clerk, was of a republican mind, and as it was supposed that the Indians would vote for the democratic ticket, they were turned away on the pretext that they were not civilized. The Town Clerk and several of the

other citizens of our township have instituted a suit of the men were prevented by extraordinary works of to make the necessary announcements. The unexpected about it, and it is very certain that the cause will be dear necessity from taking part in the service and the news brought bitter tears to her eyes; she said, among to the Republicans, and that the Indians will be left with congregational meeting, so that we saw almost only the other things: Oh, it is terrible that my son has stolen! Yes, their right to vote.

According to the latest news from Fort Wayne, that they spoke to us and we to them, we could perceive Paul. He has indeed gone down very bad paths. He nothing is known yet about Paul, the runaway Indian that a new breath of the Holy Spirit had blown upon them threatened his classmate Philip with bewitchment if he boy. I have not yet been able to inform the uninformed and they longed/ to return to the first love of the Word of betrayed him, and even that he would kill him. He was about the soaking of the boy; only our interpreter Gruet God. - So we were able to travel home again with a guilty of many other things as well. has been informed.

Your
Gustav Mießler.

happy heart. On Monday, July 4, we began our return journey, and the Lord kept us safe so that we arrived safely in Frankenlust on Tuesday morning. The dangers

Yours, G. Mießler.
The latest news from Bethany is this:
Bethany the 29th of Nov. 1859.

In the spring of 1859, the undersigned, together with of the jungle had indeed threatened us, as the heavy Our family circle has recently changed in something. My the secretary of the Mission Commission, Father Hügli, downpours of the past days had made the lowlands sister was married by me to Mr. Meier from Saginaw in the made a personal visit to the mission house at Bethany. almost impassable, but the Lord saved us from all local church on Nov. 1 of this year and left us 8 days later. Although we had to learn that the former pleasant dangers!

relationship between the missionary and his We had hoped to get news about the runaway Indian for long given the amount of work that goes on in our congregation had not yet returned, indeed that many boy Paul in Bethany, but our hope was not fulfilled. household.

were pursuing other business instead of coming to the Nothing was known of him. Therefore we had thought it As for our congregation here, it goes on quietly, as it public Sunday sermon and the congregational meeting, good that Miss. Mießler would like to give as soon as always does at this time of year, so most of our Indians we also noticed to our comfort that a general feeling possible on the journey to seek him out. Missionary have gone to the forest, some nearer, some farther from pervaded the Indians that they could not keep a good Mießler gladly agreed to do so, and in the next few days Bethany. With the coming of the Wintekalte, however, conscience with the present behavior, and we did not he actually undertook this journey. What he had they will return, and then I hope to see them industriously return home without hope.

The undersigned paid a second visit to the Indians Bethany the 9th of August 1859. Misgnaanagnot and Pierre families have been living here in the beginning of July 1859, for which he received the I traveled from here directly to Toledo. After much again. The day before yesterday I helped the former to salt request by the decision of the general Mr. President running to and fro at the landing places and railroad a barrel of pork, for they did not know what to do with it. - Wyneken to want to visit the station, together with the depots, I learned in a German store that several weeks Work has begun on the State Road that runs through pastor Auch. We had already happily completed the ago an Indian boy who spoke German had bought Bethany. They did not want to change the road in relation journey to within 10 miles, when an extraordinary something from them; he had also said that he came to our land, it will now go behind our Hanseatic League. It downpour of rain overtook us in such a way, without us from the seminary at Fort Wayne. After that, nothing should not fail to cut our Pine timber this winter and bring it being able to find shelter, that the water came down more was seen or heard from ibm. I also learned from to the river. It is getting worse every year since the great stream by stream on our bodies; and everything we the parishioners of Father Dörffler that Paul had begged forest fire took place in 1856. If I take on another man for 2 held around us was completely soaked. So we had bread from one of them several times and was staying months in addition to my farmhand, I think I can get all the enough to do under the hospitable roof of the mission with the Indians there. Finally I managed to find an forest work done. I also have to transport some wood to the house to warm our trembling limbs again and to dry our Indian girl who told me that Paul had gone to Detroit with sawmill so that it can be cut for us, since our mission soaked clothes. On the following day, Missionary some Indians some time ago, and that he was probably buildings need repair. With warmest regards

Mießler informed us about the present situation of the still there. - After I had made a detour to Fort-Wayne, in Yours, G. Mießler.

mission community and told us that there was more order to be able to attend the proceedings of the general After the brief news about our stations given in the hope for the station to flourish again than before. Some conference there for a short time, I hurried to Detroit and above, you, dear reader, will recognize that the work we of the Indians, who in former times had a great desire there began my inquiries for the lost boy anew. Paul had have received from God among the Chippeway Indians to exchange their residence in Bethany for a new farm been coming here with baskets to the market almost calls us to call upon the Lord to strengthen our hands, so in Isabella County, are already beginning to show their regularly on Saturdays; so I decided to wait until the next that what has been begun may be continued, what is sick old fondness for Bethany, and especially among the Saturday and seek him out in the market. I saw many may be nursed, and what is dying may be revived. We have adult youth there are many brave Christians, who show Indians coming to the market with baskets on that day, not yet solved our task. We must continue to be faithful and their love for God's word and Christian walk. He himself, but not Paul. The Indians all said, when I asked them, become more and more faithful in the calling the Lord has the missionary, is now able to preach in Indian and is that they knew him well, but they did not know where he given us; let us continue to sow the good seed of God's experiencing the great benefit of it abundantly. He has was at present. According to the people, he had said word among those who do not yet know it, let us do good now dismissed the interpreter and, as he has remained everywhere that he wanted to go to his mother. - When and not grow weary, let us also use all the ways and means in Bethany, only needs him in extraordinary cases, for I got home, I did not hesitate to give Paul's mother the God shows us to reach the reprobate. which he is then specially paid. - The report of Miss. necessary information.

Mießler's report was confirmed by our own observations at the Sunday service and at the following congregational meeting. Some

hearts of the Indians with the preaching of the Gospel. Finally, let us not forget to thank the Lord for all the good He has already done the Indians through the ministry of our missionaries, so that we may not abandon the difficult but blessed work of leading souls, whom Satan has enslaved, from darkness to light through God's Word! Should it grieve us that our eyes do not yet see the successes we desire? Do we not know that nothing is lost

is that which is worked in God's hearing and for His glory? Praise be to the Lord that we may still be His labourers in His vineyard.

Frankenlust, January 17, 1860. Ferdinand Sievers.

From a letter of the missionary Baierlein.

Cuddalore in the East Indies, June 20, 1859.

I must confess what I have often confessed to myself, that I am deeply indebted to all of you. How often did I think of writing to you, how often did the always so welcome "Lutheran" remind me of it, and yet it has not happened until today. I kept silent, however, because I had promised you that I would present you with the local caste strcities. But I could not do that for many reasons, and I cannot do it now. I can tell you, however, that for the sake of this evil caste - according to which Christians not only do not want to eat with Christians, but also do not sit next to each other in the house of God, do not stand next to each other at the baptismal font, do not kneel next to each other at the altar, and finally do not lie next to each other in the churchyard - that for the sake of this evil caste I asked to be dismissed from the mission here together with three other brothers, one of whom had worked here for 12 years, the other for 17. This request for dismissal was, however, rejected "also before the face of the Lord" and we were then given freedom to deal with these crying evils according to our conscience. After some hesitation I have now taken this position, while two other brethren have already left. I wanted so much to prevent a rift in Europe and here and have done my part to prevent such a rift. - For a while I looked back with eyes of longing for my primeval forests. I looked at what I had with me in my Chippeway language, and if my request had been accepted, I would have been much closer to you. Now, however, the more than one million heathen souls (with the Sadras district 1-1/2 million), which we alone have handed over, are too much on my conscience for me to leave them, as long as there is still a possibility of working among them according to my conscience. So I have decided, provided it is God's will and men do not make it impossible for me to end my poor life here, by consecrating my little strength to the salvation of this people until death. My friends - so many of them

all asked me to stay in India if at all possible. May thea

There are now 26 children in my orphan school and God has preserved them all in such a way that they have cost the missionary treasury nothing. Two of my brown daughters were offered up last Sunday (Trinity) and are soon to establish their own households. For them, then, 2 children shall enter, as you wish, on account of the sewing association of your parish, of which I will then write you more details. - To have such a bunch of children under one roof with us certainly causes all kinds of hardship and trouble, but also much joy and hope. Children who were still at my breast when I took them in and baptized them now read fluently, know the catechism with explanations and many a beautiful hymn by heart, and so on. And when I recently had to restrict myself and my family to half a meal in my distress, my 26 orphans were also willing, without grumbling, to eat only twice a day for a while, which they still do today. - My wife is not as healthy here as she was in America and has suffered so much lately that her appearance has changed considerably. Our only child here, called Peregrina (Pilgrimin), is, however, thank God, very lively and everyone's joy, just like our little shamrock in Germany. The latter is no longer in Saxony, but in Anhalt-Dessan'schen with P. Sintenist, the brother of Frau Conrector Ruckert, to whom we handed her over. She is there with them. I have also built a mission hut here and purchased the land for it from the government. It is not a log cabin, however, as it would be very expensive here, where each cubic foot of wood is paid for with 1 Rupee 8 Annas, i.e. 1 Prussian Thaler. Thaler. Could you just send us something! The walls are partly built of raw earth, partly of raw bricks, but whitewashed in and out. The roof - A roof all around, is of coconut leaves with straw over it. The pillars of the front and back porches etc. are whitewashed palm tree trunks. Thus we have a modest little hut, yet large enough to accommodate us with our servants and our brown children. The front is 75 feet long and the depth is 95 feet, enclosing an open yard space that is 44 feet long and wide. That you may have a better idea of our pilgrim's hut, I send with it a detailed plan of it. A view may follow later. In No. 3 I am just now sitting and writing, in the front porch Peregrina, the Merry, is playing. She does not speak finished German, but Tamulic is very familiar, English almost not at all. She is now over 3 years old. In No. 5 the orphans sit in 2 groups on the ground. One group - the boys - write, a teacher supervises them; the other group - girls - sew, and last week they were

teacher, since my wife is so frail. - South of the house there is a fairly dense Palmyra wood, which partly belongs to me and partly will belong to me. There are 4 bricklayers working in it and next week they will "burn" 100,000 bricks and 36,000 roof tiles for the church. In addition, 6 men are chopping banana wood and splitting it, for the Palmyra's are no good for burning. Andre 4 men are building a large hut for the wedding guests who will soon be coming here from Sadras for the wedding of my eldest two brown daughters. I baptised one of the bridegrooms in Sadras in the past, and the other here recently. To the north-east of here is a beautiful open square which I have been given by the government. The foundation for the church, which is to be completed before the rainy season, has been dug on this site. It is to be neat, though only small (50 feet long). I am told it will cost a thousand rupees (500 dollars). That may well be; but I have not a hundred to it either, and only a hundred in prospect. But we need the church; so I will build it in God's name and in the same way as the mission hut, without burdening the mission treasury. Since I am not able to pay for my children myself, and they have charged me no less than 700 rupees in Germany, although I have already paid 500 rupees for them, I have had to put my family on half board. But this hardship will pass again by the grace of God. - I have become so weak that I often have to lie down during the day. Some days, of course, are exceptions on one side or the other. In the great heat here, two sermons and a catechesis on Sundays make me so tired that I often hardly know how to stay on my feet.

Will you help me build a church in India? I know you want to and will certainly be able to. But since this should be soon ("he who gives early gives twice"), I wanted to ask you to send the sum, small or large, directly.

After our blessed Theodosius, the Lord gave us our Peregrina, who was born on April 12, 1856, on the 8000 foot high (blue mountains) of Nilaghiri, where I was supposed to recover from sunstroke at that time, but I am only partially recovered. On the whole the sun is such a terrible enemy to me that often a stoop from it makes my head suffer for the whole day.

If you ever have the opportunity to meet with pastors and synod members who are known to me and are friends of mine, please bring them my greetings. Thank you also especially Prof. Walther for faithfully sending me the Lutheran, which gives me so much joy every time. May the Lord make you grow in many thousands, until you fill the land and put an end to the mad sectarianism on the one hand and the soul-sucking papism on the other.

YourC . Baierlein.

Thus Missionary Baierlein's letter. The sub-

who heartily desires that the Roth of his dear brother belf the many thousands of thalers offered should not controlled, will gladly accept (hubs, intended for him,serve my salvation, I would not ask for them, indeed bedside, wept, called on God's mercy, and begged and, after they have been receipted in the "Lutheran," tothey would be cursed. On the other hand, I would rather him to raise me up with firm and suitable consolation. convey them safely to Cuddalore in the East Indies. choose to endure want, privation and hunger for the rest I hardly fell asleep at last amid such sighs and tears. Ferdinand Sievers. of my life, if only this would serve my salvation. At this, Early in the morning I got up for the usual prayers, still Dilherrn's eyes glazed over and he sighed: "Ah, who very sad. When school time came at six o'clock, I took would be with God with this holy thought and thus die at my place there and found *Margarita theologica* by Johann Spangenberg open in my place on the table. this moment! But since in the meantime we must remain At the first glance into the book I am confronted with the question of the sin against the Holy Spirit and the in the world as long as God wills, I will put a lock on these edifying thoughts in my mouth and yours, with the enclosed answer from Augustine. Answer from the words of Paul: "The peace of God, which is above all understanding, keep your hearts and minds in Christ Augustine, who defines the sin against the Holy Spirit Jesus. Phil. 4:7."

Story of a fortune teller.

Daniel Seiffart writes in his 1704 published *Lieder-Ergötzlichkeiten*:

When the famous preacher at Nuremberg, Johann Michael Dilherr, once explained the ordinary Sunday gospel of the miraculous feeding of the 5,000 men with 5 loaves and 2 fishes on Sunday Lätare, and a good friend from the country had listened to him, the latter sought him out and told him that a gypsy had recently come to his door, whom he had addressed and asked to tell him his fortune. Then the gypsy raised his voice and spoke thus.

All that is in this world, whether silver, gold, or money, Lasts but a little while, And is of no avail unto salvation. *)

The good friend explained that he had listened to thischeaply as I can. They consider that a right. So the with astonishment and had asked the gypsy how heroom is made for avarice, and the doors and windows came by these words? But the gypsy had answered: heof merchants are all opened. What is this had wanted to have prophesied or to know the truth; now this was the truth: all that is in this world, etc., etc. Yes, he wanted to tell him still more truth: "Poverty hurts." This, he said, was also true; but it was also said of him, "Poverty does good," for it was useful and profitable to him for his soul's blessedness and eternal welfare. The good friend confessed to Dilherrn that after he had given a gift to the poor gipsy, deeply moved, he had shut himself up in his chamber and sighed to himself thus: "Dear God, is it true, as the gipsy says, and does wealth not help to blessedness, why have I striven so hard for it until now?" Thereupon he fell on his knees and prayed thus: "Oh then, O JESUS, would You grant me only that which is eternal, which You have acquired through Your bitter and bitter death, which I ask of You, my Lord and God, and repent of and eradicate from my heart the thoughts of having riches, because they do not serve salvation."

The godly Dilherr listened to this with pleasure, and said: "I must confess that these thoughts have not yet been so lively in me as they should be, and I feel the conflict of faith. He therefore put to his good friend the question of conscience: what would he do if one man should bring him many thousands of thalers, and another messenger should come immediately after, who, in God's stead, implied that he should be destitute of bread all his life, and suffer constant hunger-what would he choose, or what would he do? The good friend replied: "If I am given the

Evil merchant rule.

Luther writes in his glorious writing of *Kaufsbandlung*:

"First of all, merchants have a common rule among themselves, which is their main saying and the basis of all their finances, that they say: I may give my goods as cheaply as I can. They consider that a right. So the room is made for avarice, and the doors and windows of merchants are all opened. What is this had wanted to have prophesied or to know the truth; now this was the truth: all that is in this world, etc., etc. Yes, he wanted to tell him still more truth: "Poverty hurts." This, he said, was also true; but it was also said of him, "Poverty does good," for it was useful and profitable to him for his soul's blessedness and eternal welfare. The good friend confessed to Dilherrn that after he had given a gift to the poor gipsy, deeply moved, he had shut himself up in his chamber and sighed to himself thus: "Dear God, is it true, as the gipsy says, and does wealth not help to blessedness, why have I striven so hard for it until now?" Thereupon he fell on his knees and prayed thus: "Oh then, O JESUS, would You grant me only that which is eternal, which You have acquired through Your bitter and bitter death, which I ask of You, my Lord and God, and repent of and eradicate from my heart the thoughts of having riches, because they do not serve salvation."

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"Old Wittenbergian," "Old Lutheran."

Jobann Gigas (d. as Lutheran preacher at Schweidnitz 1581) exhorted his son and his two sons-in-law to read the 131st Psalm: "Lord, my heart is not proud of hope, and my eyes are nickn proud," to pray diligently, to hold firmly to the Augsburg Confession, and "to be and remain good old Wittenberg."

(Rush, v. P. G.)

(sent in.)

Miraculous salvation from temptation.

The Lutheran theologian Aegidius Hunnius relates his youthful trial and the miraculous salvation from it as follows: "In both monasteries" (schools) "I fell among the most depraved young men, through whom the devil violently strove to ensnare me completely with his nets. It happened once at Adclöberg, when we students were contemplating together and talking about various things, that one of us said of the sin against the Holy Spirit that it was indispensable and that no one could receive forgiveness for it. This speech struck me with a deadly sting, so that a terrible and indeed violent challenge shook my spirit in the strongest way. For because the definition of this sin was unknown to me, it instilled in me the thought: What if you had committed such a sin? And the devil intended to wear me out with this challenge. I held the matter before

Dr. Luther's counsel concerning the introduction of a church order.

It has already been rightly reminded at various synodal assemblies to take one's time with the introduction of congregational ordinances and then to proceed quite moderately in every respect. However, the following letter from Dr. Luther to Landgrave Pfillipp of Hesse from 1527 is very worthy of attention:

"Grace and peace in Christ. Sublime Highborn Prince, gracious Lord! I do not like to answer the order sent to me by E. F. G. and request my opinion on it, because many blame us in Wittenberg as if we did not want to let anyone count for anything in front of us, although, God knows, we do wish that everyone would do the very best for us. But for E. F. G.'s sake, and because such an order might go out with a clamor, as if my council had also come to this, it is my faithful and submissive council that E. F. G.

*) Is a verse from the beautiful song by Hans SachS: Warum betrübst du dich, mein Herz 2c.

I would not be so bold as to take up such a house of laws with such powerful words with us. That would be my opinion, as kose has done with his occupied, which he ft the several part, as already occurred in custom mg among the people of old, written out and ordered. So also . F. G. first supplied the parishes and schools with tten persons and tried beforehand with verbal command or drawn on slips of paper and l6 everything in the shortest and least, as they should do. And which would be much fser, that the parson first one, three, ck)s, call among themselves began, a one-eighty way in one or three, five, six tücke, until in Uebung and Schwang käme, and rnach further and more, as thing well lbft will give and force, until so long all farrer Hinach follow. Then it could be put into a small booklet, for I know well, and have experienced well, that when laws are made early before custom and practice, they are seldom good; people are not sent for them, as those who think they are, by themselves, and paint the words and thoughts as 6 should go. **Writing for and doing at night are far apart.** And experience will show that this order will have to be changed, some of the pieces will remain on their own. But if some pieces come into force and custom, then it is easy to add to them and to put them in order. It is indeed a great, glorious, far-reaching thing, and without the Spirit of God nothing will be accomplished. Therefore, approach with fear and humility before God, and keep these measures short and good, little and good, gentle and always on. After that, when they take root, more will follow of their own goodness than is necessary, as has happened to Moses, Christ, the Romans, the pope, and all the givers of the law. Such is my opinion to keep myself safe with it, because E. F. G. and the preachers in E. F. G. country I want to keep. F. G.'s country, I do not intend to set a goal or a measure, but to command them to God's Spirit. But to serve F.F.G. I am willing and able.

At Wittenberg Monday after Epiphany. 1527." (Luth. W. W. Erl. A. 56, 170.)

(Submitted.)

Schiller Hostel.

The undersigned has made arrangements to be able to take in several more pupils who should and would like to attend the local Evangelical Lutheran Academy or Realschule under Mr. M. Albach. For the sake of the Christian youth and the excellent school, only half the price that a person usually has to pay for board and lodging here will be charged, namely \$5.0 per month, and \$1.00 for laundry and mending. The boys are treated as members of the

The monthly tuition is Kl.50. The monthly school fees amount to Kl.50. Since the academy is above an elementary school, only boys who can already read of German and English and also count the four species can name, there will I come unto thee, and bless thee." Ex. be admitted to it. Should Christian parents wish to send their sons who have not yet reached the goal for the academy and would first have to be placed here in one of the three elementary classes, then these will also be catered for monthly for the same price. The monthly tuition in the elementary classes of the Lutheran parochial school is 50-75 cts. All further inquiries in this matter will be gladly answered.

Wilhelm Siewing.
Oare ok Llo^d, Orssn & Oo.
Dox 2526. 8t. lwuis, No.

Church consecration in Serbin.

Cuningham's P. O., Bastrop Co., Texas. Fifty families of the local colony, which continues to grow and which was founded here five years ago by Serbian immigrants, called Wends by the Germans, have, in addition to the parish structures built on their church land under all kinds of hardships, also erected a new frame church in the past autumn, covered with cut " cedar shingles and paved with stones on the inside," which is 50 feet long, 25 feet wide and 15 feet high up to the roof. On October 10, 1859, the first material was hauled in, not only to the church, but also to a brick cissterne dug at the parsonage, which was completed in November. On November 11, the cornerstone to the church was laid and on November 24, the building was lifted. While the fathers of the family were at work on the building, the younglings raised money toward a new organ, which was erected before Christmas, which*? 170 dollars-cost. And virgins, with voluntary contributions," covered the cost of the altar ornament, \$40.

The dedication took place on the first day of Christmas. The procession left the parish house early in the morning, the second wing of which had hitherto served as the church and school locale, under the ringing of the bell and with appropriate singing towards the new church, the pastor in his habit decorated with the Alba, and the parish council in front, then the young men and maidens and then the rest of the people. Serbian singing and liturgy with organ accompaniment opened the celebration. Then the pastor gave a speech in front of the altar, in which the church to be consecrated was described as the first Serbian Lutheran Church in Texas. After a brief interlude of singing, the pastor then offered the consecration prayer in Serbian, kneeling before the altar. Again singing. Now followed the Serbian sermon from the pulpit on the Epistle on Christmas Day. At the end there was singing with a collecte and a blessing.

But because many of the Americans and Germans who lived nearby had also gathered, they too had to hear something in their own languages. German service began. After several verses of a German hymn had been sung with organ accompaniment, the pastor read a speech he had composed to the Americans in front of the altar, his first attempt in the English language. German singing again followed, and then a German sermon from the pulpit on the Gospel on Christ Day. German singing with collecte and benediction closed the whole.

We comfort ourselves, under many an adversity of defect and temptation not yet overcome, with the promise of God, "In the place where I will make a memorial of my name, there will I come unto thee, and bless thee." Ex. 20:24.

Johann Kilian, Pastor.

| Received | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------|
| for the seminar on Fort Wayne, Ind., from 1 January 1859 to J. January 1860, partly in money, partly in food calculated at money, partly in other things: | |
| From the comm. to Fort Wayne | r73.0Z |
| Martini-Gem. of Mr. Past. Streckfuß 51,80 " " Community at the new Piquaroad..... | 31,93 |
| "" of theMr . Past. HuSmann..... | 36,52 |
| "" /, "" WambSgans..... | 40,92 |
| "" Jäbken 110.94 | |
| "" Fritze 64.97 | |
| "" Werfelmann 46,51 | |
| "" Bode 33.66 | |
| "" " " Schumann-71 | ,75 |
| " " Whitbeg Co. Parish of the Rev. Frederick | 42.38 |
| " Gem. desHrn. Past. Stürcken | 3,42 |
| From theGem . ofMr | Past. Hattstädt 10,00 |
| "" Horst 3,00 | |
| "" Bcrrnreuther 3,00 | |
| " Southrivge-Gem. des Hrn. Past. Detzer | 10.59 |
| "" Congregation of Mr. Past. Trautmann | 6,14 |
| "" Köstering 10,00 | |
| "" Farmer 11,50 | |
| "" Weyel 5,00 | |
| "" Hcineman 14,07 | |
| "" Reichhardt 5,00 | |
| Bequest of Mr. Mich. Geißler from the estate of Mr. Past. Werfelmann | |
| From an unnamed person of this congregation | 17,00 |
| Mr. Past. Dieß | 4,00 |
| Mrs. Pastor Kalb | 2.00 |
| Mr. Valentin Prediger ans Pastor Bergt'S Parish | - - |
| | -2,38 |
| "Mr. Friedrich K^th'aus der Gem. zu Monroe 50 " " Ludw. Kirchhof's B 25 | |
| " to an unnamed person, " " 25 | |
| " Mr. Christian Blecke to Fort Wayne..... | 5,00 |
| "" Past. Cobbler | 1,00 |
| "" Also 2.00 | |
| "" 5.00 | |
| Summa \$875.51 | |
| From the Women's Association of the Fort Wayne Community for the purchase of new clothing, shirts, etc. for poorer children, which was also made by members of the Association in weekly sewing sessions\$90 | |
| Women's Association of the Community at the new Piquaroad 10.27 " | |
| Women's Association of Lasayettc 2 shirts, 3 pairs of stockings. | |
| From the collection of Mr. Past. Werfelmann 5 skeins of wool. From the Women's Association at Defiance 20 towels, 4 pillows, 2 comforters, 5 shirts, 2 sheets. | |
| "Women's Association of the Parish of the Rev. Reichhardt 2 Comforts. | |
| "Women's Club of Laporte 10 shirts, 1 pair of stockings. From Katharine Jordan of Mr. Past. Schuster's St. PanIS-Gcm. 2 sheets and 6 headcisssn covers. "Elisabeth Vollmer also 1 bed sheet. | |
| "Krau Häusler from Mr. Past. Bergt's Gem. 1 pound of spun wool. | |
| "Women from the parish of the Rev. WambSgans 60 pairs of stockings, 1 sheet and 1 towel. | |
| "Women from the congregation of Mr. Past. Trautmann 6 shirts and 3 quilts. | |
| Dom Frauenverein der Gem. des Hrn. Past. LochnerZHandkerchiefs, 3 handkerchiefs, 9 neck bandages, 18 shirts, 6 pairs of stockings, 2 quilts. | |
| "Women's club of the parish of Mr. Past. Keyl 10 shirts, 4 pairs of stockings, 6 sheets, 10 towels, . 12 sackcloths. | |
| From Mr. Leutner 1 pair of boots. | |
| Dnrck Hrn. Past. Schuster 3 pairs of woolen stockings from Mrs. Lichteuberger, 1 pair of woolen stockings from Mrs. Heckemann. | |



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 16.

St. Louis, Mo. the 20th of March, 1860.

No. 16.

(sent in by P. Köstering.)

Of the sin against the Holy Ghost.

That there is a sin which is called the sin against the Holy Spirit is clear to everyone. This is clear to everyone who believes the word of God. Our Saviour speaks of it expressly, Matt. 12:31-32, when he says, "All sin and blasphemy shall be forgiven unto men: but blasphemy against the Spirit shall not be forgiven unto men. And whosoever speaketh any thing against the Son of man it shall be forgiven him: but whosoever speaketh any thing against the Holy Ghost, it shall not be forgiven him neither in this world, nor in that." Herewith compare Marci 3, 28, 29, and Luc. 12, 10. Further, Heb. 6, 4-6 and Cap. 10, 26 - 29. These indicated sayings are the main proofs that there is a sin that cannot be forgiven, which is called: the sin against the Holy Spirit. Spirit. Now how this sin is constituted, wherein it consists, and why it cannot be forgiven, must be quite important to a Christian, if he is to stand against the temptations of the devil and not be defeated. For it not seldom happens that the devil persecutes, torments, and tortures the most sincere souls, who create their salvation with fear and trembling, with this terrible thought day and night: thou hast committed the sin against the Holy Spirit! You have committed the sin against the Holy Spirit. For against thy better knowledge and conscience thou hast sinned.

You have despised God's grace, crucified Christ anew with your sins, reviled the Spirit of grace and driven it from you, and hid your heart. Consequently, you can no longer hope for mercy, but can only wait for the terrible judgment and fiery rage that will consume the wicked. How great is the anguish and distress of such souls cannot be expressed or described. They feel as if they were already in the jaws of hell. All the comforting sayings of God's word do not stick and clothe them; but all the sayings in which God's wrath and disgrace are threatened to the wicked, they refer to themselves. If God did not let the sincere succeed, and if He did not control the wickedness of Satan, it would be nothing to the wicked enemy to plunge such souls into the depths of despair. But it may not seldom be the case that sincere souls fall into such temptations and are led deeper and deeper into them by the devil, because they are not clear about what the sin against the Holy Spirit actually consists of. Consequently, they cannot fight against such temptations with the right weapons and resist Satan. Sometimes a real sin, into which they have fallen before, plunges them into such temptations; but sometimes also a slight misstep, which they have done out of weakness, or an evil thought, which the devil puts into their hearts by chance, may be the occasion.

to make them think as if they had committed the sin against the Holy Ghost. This sin cannot be forgiven. If, then, they have heartfelt remorse and sorrow because of such missteps and evil thoughts, Satan, who only delights in our destruction, does not care, but throws his fiery darts into their hearts, and, like a thousand artists, seeks to make a sin out of an evil thought (which is nevertheless repented of), which cannot be forgiven. But God's grace, which is much greater than all the sins of the world, he seeks to obscure for them, and to make very small and slight, as if not the least sin covered them; or he seeks to make them believe that they have no remorse and sorrow for their sins, that their hearts are hardened and hardened, and that this is a sure sign that God has given them over in a wrong mind to do what is not fit. And because man is by nature inclined to unbelief and doubt, (as it is written, The heart of man is a stouthearted and fainthearted thing,) it is easy for Satan to stir up the fire of temptation in the heart, and, if God does not prevent it, to turn it into a fire of despair.

But it can be a comfort to a soul tormented by the thought that it has committed a sin against the Holy Spirit, and serve as a weapon against Satan's admission. But it can be a comfort to a soul tormented by the thought that it has committed a sin against the Holy Spirit, and serve as a weapon against Satan's intervention, if it knows and is clear about what the sin against the Holy Spirit actually consists in. Spirit consists in. We therefore want to give our thoughts here

about how they have come to us from God's Word and the writings of our fathers. May the blessed God, who can make great things out of small things, accept these small lines in grace and bestow his blessing on them.

Now let us first consider the main passage for this teaching, Matth. 12, 31. 32. The connection of these words with the foregoing is simply this: The dear Saviour had healed a man possessed with dementia, who was blind and dumb, so that the blind and dumb man both spoke and saw. At this all the people were astonished, saying, "Is not this the Son of David?" But the Pharisees, when they heard what Jesus had done, blasphemed, saying: He casteth out devils by the chief of the devils. So they ascribed God's work to the devil, since they had to confess in their hearts that to make the blind see and the dumb speak is a work of God. The Lord Christ then gives them an earnest sermon in which he defends his work and shuts up the blasphemers with parables and sayings, among which the 31st and 32nd verses of the 12th chapter belong. They were people who were well known in the scriptures. They were people who were well known in the Scriptures, who were convinced in their minds from the prophecies of the Old Testament and from the works of Christ, which He did before their eyes, that Jesus of Nazareth was the Messiah promised by God, as Nicodemus also says in the name of his colleagues, Joh. 3,2, says: "Master, we know that thou art a teacher come from God: for no man can do the signs which thou doest, except God be with him." Nevertheless, they did not believe in the name of the Lord Jesus, but hardened their hearts, and wantonly and wantonly despised the recognized divine truth, and accepted no admonition and punishment for correction, and no doubt many of them remained in such a hardened and hardened mind and nature until the end, and were eternally lost. From this we can already make a good guess as to what kind of sin the Lord Jesus means in the words quoted, which he calls the sin against the Holy Spirit. For the Pharisees were close to falling into this sin.

But our Saviour speaks in the two Proverbs of a twofold sin, one that can be forgiven, the other that cannot be forgiven. The sin and blasphemy against the Son, he says, can be forgiven men; but the sin and blasphemy against the Spirit cannot be forgiven men. Here we are confronted involuntarily with a question, namely: If the sin against the Son can be forgiven, but the sin against the Holy Spirit cannot be forgiven, is the sin against the Son forgiven? If sin against the Son can be forgiven, but sin against the Holy Spirit cannot be forgiven, is the Holy Spirit greater than the Son? Spirit greater than the Son? This question was also raised by our fathers.

and thus answered: The word "Spirit" in these sayings of And he that remaineth unto the end of his days, this is Christ is not to be taken personally, that is, not for the the sin against the Holy Ghost.

third person in the eternal Godhead, because otherwise Now, in order to make the matter still clearer, and to confirm it with God's Word, we shall dissect the

The Holy Spirit is here understood to be the office and proposition somewhat, and find in it four principal parts, work of the Son. Rather, the Holy Spirit is understood which constitute the sin against the Holy Spirit. The first here to mean the office and work He performs through is, that a man who falls into this sin, having previously the Word in holy Christendom. This is also found in other known the truth, is enlightened by the Holy Ghost, and passages of the Catechism. We find this also in other has not done the right thing. The first is that a man who passages of Scripture. We also find this in other falls into this sin must first have known the truth, been passages of Scripture, namely, that the divine wisdom enlightened by the Holy Spirit, and tasted the good word which the Holy Spirit discovers and makes known. This of God and the powers of the world to come; or else that we find also in other passages of Scripture, that the he must have known the heavenly truth so clearly that divine wisdom which the Holy Spirit discovers and he cannot oppose it. In the former way the apostates sin makes known, and by which he works, is called the Holy against the Holy Spirit. In the former way the apostates Spirit himself. This explanation, that the Holy Spirit is the sin against the Holy Spirit, who deny and reproach the ministry and effect of the Word, is called the Holy Spirit wisdom once known and believed, as the epistle to the Himself, as for example in 1 John 5:8. This explanation, Hebrews, chapter 6, describes. To the second class that by the Holy Spirit is to be understood his ministry belong the Pharisees and scribes, who, though they and work through the word, gives us again a light in this had never accepted and confessed the gospel of Christ, matter, so that we can notice what kind of sin the Lord yet were so convinced of its truth from the Scriptures means, which cannot be forgiven, namely, the wilful, and the miracles of Christ. The second class includes malicious and continued hardening of the heart against the Pharisees and scribes, who had never accepted the the ministry and work of grace of the Holy Spirit. Spirit's gospel of Christ, but were so convinced of its truth from ministry and works of grace, despite all recognized truth. the Scriptures and the miracles of Christ that they had

Now when our Lord Jesus Christ says that all sin and nothing to oppose it except blasphemy. - Secondly, the blasphemy against the Son can be forgiven men, this is sin against the Holy Spirit includes the fact that a man of course to be understood with the addition that man has been led astray from the knowledge of the Holy recognizes it and repents of it, and for Christ's sake Spirit. Secondly, the sin against the Holy Spirit is that a hopes for and believes in grace and forgiveness. This we man falls away from the divine truth he knows and must notice here, because it gives us again a not believes, blasphemes and persecutes it, and crucifies insignificant clarity in the matter with which we have to the Son of God and holds him up to ridicule, as is shown do here. For when our Saviour first says that all sin can in Heb. 6:6. - Thirdly, it is necessary for a man to be forgiven men without exception (if it is recognized and continue in such a stubborn mind and nature, to scorn repented of), and yet immediately afterwards mentions a and ridicule all punishments for correction, and to be sin that cannot be forgiven, neither in this world nor in obstinate and rebellious against the effects of the Holy the next,-we can again draw a conclusion from this as to Spirit's grace. He willfully and stubbornly resists the what kind of sin against the Holy Spirit must be, namely, effects of the Holy Spirit's grace, and thus reviles the that it is a sin against the Holy Spirit. From this we can Spirit of grace, as is described in Heb. 10:26-29. (See

again draw a conclusion of what kind the sin against the also Tit. 3:10, 11.)-Fourthly, the sin against the Holy Spirit must be, namely, of the kind that it is never Spirit includes the fact that a man in this state of mind recognized, consequently also never repented of, and sins against the Holy Spirit. Finally, fourthly, the sin therefore also cannot be forgiven now and for all eternity. against the Holy Spirit is that a man persists in this

Having now foreshadowed this, we ask: hardened mind to his end, and never repents, nor
1. What is the sin against the Holy Spirit? Spirit, accepts the one sacrifice for the sins of the world-the
which cannot be forgiven, and merit of Christ-but goes into despair in diabolical malice
2. what is the cause why it cannot be forgiven? against the Lord and His anointed, as is seen in Saul,

To the first question, wherein this sin consists, the Judas, Julian, the apostate, and so forth. -

answer is: when a man falls away from the truth revealed If we now bring examples from the Scriptures of

by the Holy Spirit and recognized and believed by him. people who have fallen into this sin, it will not be without

The answer to the first question is this: when a man falls profit. If we now bring in examples from Scripture of

away from the truth revealed by the Holy Spirit and people who have fallen into this sin, this cannot be

recognized and believed by him, denies, blasphemes, without benefit, because such examples give us even

and persecutes it with knowledge and will - that is, more clarity and make us certain of our cause. - First of

wilfully and maliciously - and does not listen to any all, we have the priest Chora, of whom we read in

admonition or punishment for correction, even if he has Numbers 16. He knew the true God of Israel, but fell

been convicted, yet does not want to be convicted, but away from the Lord, blasphemed Moses and Aaron,

resists the effects of the Holy Spirit's grace from within who were servants of the Most High, did not repent

and without with all obstinacy of heart. He resists the when he was admonished, but persisted in his

effects of the Holy Spirit's grace from within and without, hardened mind until he was swallowed up from the

and continues in such obduracy of heart. earth in God's righteous judgment, along with his

followers, and went to hell alive. - Balaam also,

Numbers 22, who had learned to "know" the true God,

and prophesied of him, and blessed the people of Israel

for the sake of such a God as the God of Israel; but he

remained not faithful, but went out against the LORD,

and

did not cease when an angel of the Lord stood in his way, and the ass opened her mouth and spoke with the voice of men, and punished the prophet's foolishness, until at last he was slain with the enemies of the Lord and perished. (Num. 31:8.)-The example of King Saul also belongs here. He was chosen of the Lord, and the Spirit of God rested upon him; but he was not sincere in doing the Lord's will in all things, but fell away from the Lord, and an evil spirit came upon him. This spirit drove him to persecute the innocent David as long as he (Saul) lived, to slay the priests of the Lord, and in his distress he did not seek help from the Lord in true repentance, but from a sorceress, and so hardened his heart for life, until in despair he fell on his own sword and took his own life. (I Samuel. 31:4.)-A further example is Judas Iscariot. He was one of those who once said to the Lord, "We have believed and known that thou art Christ, the Son of the living God." But his heart did not remain sincere, but he paid homage to avarice and became a thief. The Lord often admonished him for this, but he did not take it to heart, but became more and more hardened, until at last his apostasy was manifested by his going and selling his Lord and Master for thirty pieces of silver, whereupon he gave himself up to despair, and ended in suicide.- We further make an example of the Pharisees and scribes, so many of whom remained hardened to the end. These men were convinced in their minds, as already stated above, from the prophecies of the Old Testament and the miraculous works of Christ, that Jesus of Nazareth was the promised Messiah; but they wilfully hardened their minds to the truth they had recognized, and even blasphemed and persecuted it, and although the Lord often rebuked them and drove them into a corner, yet they did not want to be rebuked and give place to the truth, but only grew angrier the longer. From this the sin against the Holy Spirit had to follow in all of them. Finally, we have taken from 1 Tim. 1, 20, and from 2 Tim. 2, 17, Hymenaeus, Philetus, and Alexander, of whom we do not know whether they persisted to the end in resisting iniquity; but the apostle speaks of them in such a serious manner, from which it may be assumed that they finally fell into the sin against the Holy Spirit. Spirit. -

Now that we have given examples of the Holy Scriptures, there is also room here for a few examples from church history. Now that we have given examples of the Holy Scriptures, there is room here for a few examples from church history. We have one such example in the case of the Emperor Julianus. He was instructed in Christianity from his youth, but as soon as he became emperor, he renounced Christianity and sought to eradicate it with cunning and violence wherever he knew and could. In this diabolical plan he

he hardened and hardened his heart against all the works of grace of the Holy Spirit. He persisted in this to the end of his life. For when he received a mortal wound in a battle against the Persians and sank from his horse, he raised his clenched fist to heaven and cried out with inner fury: "Galilean, you have won! Here also belong from the first Christian centuries the heretics as-. Cerinthus, Arius, etc. - Two other examples are told by Luc. Osiander in his Bible explanation of Heb. 6, 4. with the following words: "God let such an example be seen in our time in Francisco Spira, who denied the doctrine of the Gospel against his conscience, and after he had sufficiently considered the matter with himself, persistently conspired as a false and heretical doctrine, but thereafter gave no more place to comfort. Such a one was also Adam Neuser in a short time, who, when he first fell away from the pure doctrine of the Gospel to Calvinism, and thus stepped on the first step to destruction, he then fell into the Arian flock. Afterwards, when he escaped from prison, he came to the Turkish emperor at Constantinople, and offered him his services, thus becoming a router and a man of war from a church servant, throwing away the Christian faith altogether, and adopting the Mahometan religion, also having himself circumcised according to Turkish usage. And as long as he lived in such an apostate manner, he often blasphemed Christ, his Savior, terribly. Finally, when the red dysentery attacked him, and he noted that his life would not be long, he had some of his companions come to him, who had also denied Christ before, and he drank himself full of them, until nothing more could enter him. All this, Osiander adds, is not reported here to strengthen those in their carnal security who are not afraid to sin against conscience; much less that those who have tender consciences are made fainthearted, as if they had committed the dreadful sin against the Holy Spirit, since they have not done so. Rather, it is said, that all occasion for pusillanimity may be removed from their way, and their consciences may be brought to peace and rest. -

Now that we have shown and confirmed with examples what the sin against the Holy Spirit consists in, it is easy to deduce the opposite. Now that we have proved with examples what sin against the Holy Spirit consists in, it is easy to deduce from this the opposite, which sin against the Holy Spirit is not. Spirit is not. In the first place, it is not the sin against the Holy Spirit. First, it is not a sin to call the Holy Spirit again, when a man lives securely in his natural state, having never yet attained to a living knowledge of the truth. Such a man is indeed contrary to the Holy Spirit. However, a time can come when he will renounce his reluctance and allow himself to be told to believe in God's Word.

and be saved. Yes, a man may be a blasphemer and a mocker for a time before he has come to the knowledge of the truth, without committing the sin against the Holy Spirit. Spirit. We have an example of this in the apostle Paul, who, before his conversion, was a blasphemer, a reviler, and a persecutor, and tormented the Christians for the name of Jesus wherever he knew and could; but he did it in ignorance and unbelief, and therefore it was not the sin against the Holy Spirit that he committed. Spirit that he committed. Nor did he persist in his sins when he was taught better. For as soon as he heard, by a voice from heaven, on the way to Damascus, that it was the Lord whom he was persecuting, he immediately ceased from his snorting, threatening, and murdering against the disciples of the Lord, and became himself a chosen instrument in the hand of him whom he had hitherto persecuted in his members. This example is well to be remembered, for Satan often tries to turn a sin committed by Christians in ignorance into a sin that cannot be forgiven, that is, a sin against the Holy Spirit. Spirit.

Secondly, this is not the sin against the Holy Spirit. The second is not to be called the sin against the Holy Spirit, when one falls away from the known truth and sins with knowledge, but rises again from his fall and repents. According to the apostle's words, Heb. 6:4, it seems as if all those who, according to the truth of the gospel, fall into sin against their conscience, could not obtain forgiveness; but this is not the apostle's opinion at all. He does not speak of every sin committed against the conscience, but evidently of the sin against the Holy Spirit, which the Apostle John describes as a sin against the conscience. The apostle John calls it a sin unto death, for which one should not ask. Now if every sin against the conscience were already a sin against the Holy Spirit, which cannot be forgiven, then it would be a sin against the Holy Spirit. If then every sin against the conscience were already a sin against the Holy Spirit, which could not be forgiven, no man could ever be saved; for where can a Christian be found who could say that he had never done anything which his conscience could not justify? Let us here take King David as an example. He was in the grace of God, and had already made many glorious psalms to the praise and glory of God, when he fell deeply, and sinned both knowingly and willingly. For he broke the marriage with Uriah's wife, not as Noah weakened his daughters in a drunken way, but with knowledge and deliberation, which is clear from history; also with knowledge and will, with forethought and deliberation, he had the innocent Uriah killed, as the course of events clearly shows. So David, with knowledge and will, tore himself loose from the faithful hands of God and threw himself into Satan's jaws and claws. But he did not lie there, but rose again by the grace of God, repenting and weeping for his sin with many bitter tears, seeking and pleading for mercy and forgiveness, and found it in the blood of Jesus Christ,

Ps. 51:9, when he prayed, "Defile me with hyssop, that I will be forgiven if man asks, "Forgive me even my hidden God of the Holy Spirit. He works through the Word. But may be clean; wash me, that I may be white as snow." faults." - because those people who are in sin against the Holy

Now David, though he fell deeply against his better Now the second question remains to be answered, Spirit deny and blaspheme the divine truth. Because knowledge and conscience, and in falling he lost the which is: Why then can sin against the Holy Spirit not be those who lie in sin against the Holy Spirit deny and grace of God and the Holy Spirit, yet he did not fall. Spirit, forgiven? Spirit not be forgiven? There is little more to blaspheme divine truth and stubbornly and wilfully resist yet he did not fall into sin again. Otherwise he would not answer this question, because the answer is easy to find the Holy Spirit, and never enter into God's order of have repented of his sin and sought forgiveness. from the foregoing. We have only this to say first to our salvation, they can never be saved. If they resist the

Thirdly, it is clear from this that all wrongdoings which Saviour's myrtles in the above Proverbs, that when he Holy Spirit wilfully and stubbornly and never enter into a Christian does not do deliberately, but out of weakness says of the sin against the Holy Spirit, it cannot be God's order of salvation, they can never come to and haste, and for which he daily asks forgiveness, and forgiven either in this or in that place. When he says of repentance and consequently find no forgiveness, also finds forgiveness in the blood of Christ, are not sins the sin against the Holy Ghost that it cannot be forgiven neither in this world nor in the next. They have no against the Holy Spirit, as the devil would like to make either in this world or in that, this is not to be understood sacrifice for their sin. For because they do not want to Christians believe, and with which he torments many as if there were really sins that could be forgiven in that accept the only sacrifice for the sins of the world-the soul. It is not sin against the Holy Spirit, as the devil would, only not the sin against the Holy Ghost. Spirit; that merit of Christ-but stiff-neckedly crucify Christ to the end would like to make Christians believe, and with which he would be a thoroughly false understanding. For though and hold Him up to ridicule, they will receive what is torments and worries many a soul. For sin against the the papists may take the words of Christ as a prey, and written in Heb. 10:26, 27: "If we sin wilfully after we have Holy Spirit is of such a kind that it is never recognized. If adduce them in confirmation of their dream of purgatory, received the knowledge of the truth, we have no other the sin against the Holy Spirit is such that it is never it is of no avail to them, because the words of Christ do sacrifice for sin; but a dreadful expectation of judgment recognized and repented of, why should a Christian be not contain that which they swarm out. In these words and of the fiery fire that will consume the wicked."

tormented and anxious about this and that sin, which he there is only a complete denial that any sin will be May the eternally faithful God keep every Christian does recognize and repent of, as if he had committed the forgiven in that life, much less the sin against the Holy in grace from this terrible sin, but may He also comfort sin that cannot be forgiven? The heartfelt sorrow of such Spirit. Spirit. - If we now inquire why this sin cannot be and uplift all souls afflicted with this sin with the rich a man is the surest proof that he has not yet fallen into forgiven, it is not because of the Lord God, as if he did consolation of the Gospel, so that their hearts may that terrible sin, for otherwise he would not remember his not want to forgive it, far be it from him. God is God, and come to peace and rest. This is the heartfelt wish of him sin at all, but would be hardened in heart. Therefore, a not a man; he does not act humanly and deceitfully. In who has written these few lines. --

soul that is troubled because of such sin should not give his holy word, he is pleased to forgive not only this and room to Satan and his doubts, but should take courage that sin, but all sins, as much as is in his power. The pope and hold up its godly sadness to the afflicted devil, and forgives sin with reservation, but our Lord does not. He thereupon defy him and laugh at him. The devil is a sly is God and not a man, we say again. He has no will of fox and a cunning serpent, who tries all his thousand arts courage-which would be a terrible thing to say-that he on man, and does not easily yield; though he cannot should at his own discretion reproach this one and that bring us to the brink of despair, yet it is a pleasure to him one, remit sins to this one and retain them for that one, when he can pursue us with his poisonous arrows, and forgive this sin and not forgive that one-that is far from torment and terrify us. If a Christian is not on his guard, him! God looks with favor on all who come to him through so that he always has the shield of faith and the sword Christ as poor and cursed sinners, regardless of who of the Spirit at hand, it is easy for the enemy to throw an they are, whether they are great or small sinners; he arrow into his heart, especially at the moment when we, opens his Father's heart to them all, and no one is in the weakness of our depraved nature, are hurried by spurned by him. Thus the cause of the non-forgiveness in

a fault. Then he blows into our hearts with all his might. of sin against the Holy Spirit does not lie with God. of his studies falls in the unrest of the Thirty Years' War. Behold, thou hast sinned against better knowledge, Neither is the cause to be found in the sin itself, as if it In 1651 he became pastor at Mittelwalde, where he against better understanding, and against conscience; were too great and heavy to be forgiven. But all the married Berthold's daughter, Anna Maria. In 1657 he that is sin against the Holy Ghost. If you have sinned Scriptures bear witness against this. Scripture testifies was appointed deacon at the St. Nikolai church in against the Holy Spirit, give up all hope of recovering against this, and says that where sin has become Berlin. He administered this office as a zealous grace, for it is lost. If a Christian gives way to such powerful, grace is even more powerful, and that Christ's preacher and faithful, hearty pastor, so that his influences, he is easily driven to the brink of despair. In blood cleanses from all sin. Therefore, if Cain the congregation clung to him with the greatest love. After this way we have already dealt with people who, fratricide, Saul the apostate, and Judas the betrayer, had nine blessed years in office, however, he was dismissed because of such supposed sins, were so tortured by the repented, their sins would not have been so great that from his post and expelled from the country.

devil after God's decree that they writhed like a worm in they could not have been forgiven. Thus it came to pass. The Lutheran clergy, to whom the dust and certainly believed that they were already in So then the cause of the non-forgiveness of sin against all the pastors of Berlin belonged, argued at that time the flames of hell and had no more hope of grace in the Holy Spirit must lie in the nature of the one who against the proposed union or religious warfare, and eternity. commits this sin. The cause of not forgiving sin against against the hidden Calvinism. The Elector Frederick of

But if we have said that the sin against the Holy Spirit is the Holy Spirit must lie in the nature of the one who Brandenburg, however, a confessor of the Reformed not recognized, then, fourthly, it is hardly necessary to commits this sin. For he that would be forgiven of sins confession and lord of a country in which, besides mention that it is not the sin against the Holy Spirit. If we must repent. But repentance is not the work of man, but several million Lutherans, about 15,000 Reformed have said that the sin against the Holy Spirit is not a work of the Spirit.

known, then it hardly needs to be mentioned that this is lived, was very anxious to introduce the Union. The Lutherans, however, maintained the truth of their doctrine, remained faithful to the confession of their church, and publicly testified against the false union, refuting the errors of the Calvinists. Since the Berlin clergy, whose soul and chief advocate was Gerhard, did not take a step away from the symbolic?

(Sent in by Past. Föhlinger.)

The Lutheran hymnal according to E. Koch.

(Continued.)

Paul Gerhard was born in 1606 in Gräfenhainichen in Chursachsen, where his father was mayor. The time of his studies falls in the unrest of the Thirty Years' War. In 1651 he became pastor at Mittelwalde, where he married Berthold's daughter, Anna Maria. In 1657 he was appointed deacon at the St. Nikolai church in Berlin. He administered this office as a zealous preacher and faithful, hearty pastor, so that his congregation clung to him with the greatest love. After nine blessed years in office, however, he was dismissed from his post and expelled from the country.

Thus it came to pass. The Lutheran clergy, to whom all the pastors of Berlin belonged, argued at that time against the proposed union or religious warfare, and against the hidden Calvinism. The Elector Frederick of Brandenburg, however, a confessor of the Reformed confession and lord of a country in which, besides several million Lutherans, about 15,000 Reformed lived, was very anxious to introduce the Union. The Lutherans, however, maintained the truth of their doctrine, remained faithful to the confession of their church, and publicly testified against the false union, refuting the errors of the Calvinists. Since the Berlin clergy, whose soul and chief advocate was Gerhard, did not take a step away from the symbolic?

In 1664, a decree of the Elector appeared in which he would bring heavy punishment upon me." And at last he lack of thy God. Particularly: 1) Do nothing evil, hoping ordered the clergy of both churches to refrain from says that under such a condition "he could not take up it will remain secret, for nothing so small is spun, it preaching against each other in the pulpit. In this the high, holy, and divine office, of which we poor people comes to the suns. 2) Apart from thy office and prohibition, all recalcitrants were threatened with of old are to give a heavy account." profession, be not angry. 3) Be ashamed of carnal and

removal from office and all secular officials were called Upon this declaration, the Elector ordered Gerhard's sinful lusts; and when thou shalt come to such years upon to report the violators. The clergy were to sign a position to be filled by another. Gerhard, however, as thou canst marry, marry with God, and with the good confession of their adherence to this prohibition. Many received an appointment to the city of Lubben, in the counsel of godly, faithful, and understanding persons. hundred clergymen of the country submitted to this territory of the Duke of Merseburg. Here he worked for 4) Do good to people, even though they do not have to prohibition by signature, although inwardly reluctant. seven years to the blessing of his new congregation, but repay you, for what people cannot repay, the Creator That is why the joke word went around at that time, had, as before, so also here, many cloudy days, so that of heaven and earth has long since repaid, since He which was put into the mouths of the wives of the he was often afflicted with great heaviness. On the wings created you, since He gave you His dear Son, and priests: of song, however, he always relinquished all heartache since He made you His child and heir in Holy Baptism.

"Write, write, dear sir, write, That you may stay with the parish!"

But the faithful and conscientious clergy of Berlin refused to sign such a demand. For this reason they were deprived of their office. Especially our Gerhard was put on trial, who not only remained faithful to his own person, but also, in the case of an illness that had befallen him, urgently exhorted his colleagues not to agree to such a demand, which was contrary to faith and conscience. Enough, he was deposed from his office, and when this was announced to him, he spoke with undaunted courage: "Such is only a minor Berlin affliction, I am also willing and ready to seal the evangelical truth with my blood and to offer my neck to the sword as Paul with Paulo.

His dismissal caused great pain among the people of Berlin, for they held him in high esteem as their most famous and dearest preacher. The citizens and the trades of Berlin, as well as the magistrate and the estates, pleaded with the Elector on Gerhard's behalf. He finally had Gerhard informed of his reinstatement with the addition that he, the Elector, was confident that Gerhard would know how to comply with the ban even without a formal signature. This imposition weighed heavily on Gerhard's mind. It was unbearable to the honest, straight man not to be clear with his conscience and even to have the appearance of denying before men the truth he had recognized and publicly confessed. He therefore wrote to the magistrate: "My conscience wants to become full of anxiety and fear, but what happens with an evil conscience is an abomination in the sight of God and does not bring blessing but a curse, which neither my community nor I would be advised to do. He wrote similarly to the Elector and testified to him: "I am afraid of God, in whose sight I walk here on earth and before whose judgment I must also appear at this time, and according to the way my conscience has stood and still stands, I cannot decide otherwise than that I, where I should thus again enter upon my office, would incur God's anger and

on this poor earth and composed his most beautiful He has adopted you as his child and heir in holy songs in trust in God under the most difficult trials, of baptism. 5) Let avarice be as hell; be content with what which one of his contemporaries says, "they should you have earned with honor and a good conscience, have made Gerhard cry out rather than sing." even if it is not too much. But if the good Lord give thee

When he felt his end was near, he wrote a confession more, pray him that he may preserve thee from the for his only son - his wife and two other sons had died grievous abuse of temporal goods. Summa: pray before him - with added rules of life. It reads: "Now that diligently, study something honest, live peacefully, I have reached the seventieth year of my age, I have the serve honestly and remain honest in your faith and cheerful hope that my dear, pious God will soon have confession, then you will also die one day and depart me from this world willingly, happily and blessedly. Amen."

I thank him first of all for all his goodness and In such hearty and firm faith, which he thus faithfulness, which he has shown me from my mother's committed to his son, he died, weary of life, in the womb to the present hour in body and soul and all that seventieth year of his life, on June 7, 1676,

he has given me. In addition, I ask him from the bottom In the church at Lubben they had his life-size picture hung up with the inscription: "A divine scholar of my heart to give me, when my hour comes, a happy shaken in Satan's sieve." Another Latin verse is written next to it, which reads in German:

How alive you see here Paul Gerhard's image, Who was completely filled with faith, love and hope. In tones full of strength, like Assaph's harp sounds, He raised Christ's praise in heavenly songs.

Sing his songs often, O Christ, in blessed delight, So God's spirit through them into thy breast penetrates.

He wrote a total of 123 spiritual songs. Next to Luther, no one as a hymn writer has had such a beneficial effect on fellow man and posterity as Gerhard, this genuine spiritual folk poet. Even to his contemporaries, he was considered a David in the company of the holy singers. Feustking says of him in the publication of his songs: "I say it freely, not a vain, not a useless word is to be found in

Let him now abide in this, and not think that he will have few good days, for the good Lord already knows how to counsel him, and can sufficiently replace the outward affliction with the inward joy of the heart and the joy of the spirit."

"Study the sacred theology in pure schools and in unadulterated universities, and beware of syncretists (men of faith, people who want to bring about unity between religions which differ from one another in the essence of their faith), for they seek temporality and are faithful neither to God nor to man. In your common life, do not follow evil company, but the will and command of God.

How alive you see here Paul Gerhard's image, Who was completely filled with faith, love and hope. In tones full of strength, like Assaph's harp sounds, He raised Christ's praise in heavenly songs.

Sing his songs often, O Christ, in blessed delight, So God's spirit through them into thy breast penetrates.

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Gerhard's songs, everything falls and flows most sweetly and artfully, full of spirit, emphasis, faith and doctrine; there is nothing forced, patched up, broken; the rhymes, as they otherwise generally have something heavenly and

spiritual with them, so they are also peculiar in Gerhard quite chosen, light and exquisitely beautiful, the phrases are scriptural, the opinion clear and understandable, in Snmma, everything is glorious and comforting, that it has juice and strength, herzet, afficiret (seizes the mind) and comforts." -

Christ, who stills the wailing of his own.

A sermon by
K. A. W. Röbbelen, the
Church of Frankenmuth, Michigan, of which he was
pastor.

Whoever wants to enjoy a rich, delicious fruit from the tree of life, the word of God, should read this sermon, which the dear author presented to the church regime during his last stay in Germany on the occasion of an examination as a testimony of his faith and now dedicates to his former congregation. For those who are familiar with his ingenious gift of preaching, all that is needed is a simple announcement, and they will not fail to immediately enjoy this sermon. But for him who has not heard the Rev. Röbbelen himself, we note that he finds here "golden apples in silver bowls," Prov. 25, 11.

A conscientious report should not conceal the fact that this sermon is also a perfect work of art in a formal sense. The treatment of the text, Joh. 16, 16-23, disposition, execution and presentation is masterly. The style testifies to the classical development of the author, is quite appropriate to the subject and loves short, clear, grainy sentences that say much in few words. However, where the abundance of thought requires it, he also spends longer periods, but they are constructed so correctly that they do not offer any obscurities to the understanding, but rather form only a pleasant alternation next to beautiful pictures, historical evidence and gnome-like, sententious sentences, so that we follow with pleasure the flow of the presentation, which leads us through the richest realms of divine truths.

But the main thing, of course, is the glorious content. It is the rich goods of the house of God that are presented to us in it. A thorough knowledge, which has searched the heights and depths of the divine word, and which has matured in the heat of the temptations, spreads the won treasures before us in this sermon. In addition, one soon notices that the author has gone through a faithful and efficient study of Luther's writings. This is evidenced not only by individual passages from Luther's writings, but also by the royal brilliance with which the central sun of Christianity, the doctrine of justification by faith alone, shines throughout the sermon. The author lives and weaves in God's Word and Luther's teaching; it is a matter of the heart to him, through which his great gift is awakened, fulfilled and sanctified, so that he now also testifies of Christ in the glorious freedom of the children of God, and yet at the same time in the right bondage through the Word.

As the subject already indicates, it is a sermon of consolation which is before us here, and indeed a quite contemporary sermon of consolation for Lutheran Chri-

What are they? The author begins by describing the temptations that the flesh, the world, and Satan cause Christians who go through this valley of sorrow. But he does not limit himself to this. He sees vividly in the midst of the presence of the Lutheran Church. Where one member suffers, all the members suffer with 1 Corinthians 12:26. Therefore he also openly exposes the wounds and the misery that the apostasy from the pure confession, the various false doctrines, and the false modernist trends bring to our church, and he holds up the punishing word of God to them with calm earnestness. Of course, this is how it is with the Christians even now as they did to the dear disciples in the difficult hour of divorce. They have many sorrows. But they also have Christ, who satisfies the sorrow of his own. In this proof consists the crown of the sermon. From the words of Christ, which he interprets correctly, he draws one consolation after another, so that the fullness of it grows ever richer and mightier into a mighty stream, which at last flows out into the blessed sea of eternal joy and delight.

May these words, then, provoke all of you, dear readers, to acquire and read this sermon, in which you will find much comfort and wholesome teaching and edification in the affliction that also confronts you. May only little participation has been shown so far. In the interest of this enterprise we remind the dear readers of the above advertisement in No. 8 of this sheet Subscription price 50 cents. Letters to be addressed to >1r. Sestlitt, 1c-ttordox14N, Ualtimoro.

H. Fick.

Explanation.

In response to the reminder of the Historisches Zeitblatt, we declare that we duly retract the accusation contained in No. 14 of the Lutheran against Mr. Past. vosi Rohr, as if he had changed the biblical text in 1 Cor 16,1. alone, since, as the above sheet proves and we have convinced ourselves, the word "command" is indeed found in many Bible editions. At the same time, however, we declare most definitely that our conviction of the scriptural validity of the essays No. 10 - 14 of the Lutheran "Can preachers command their congregations or individual members of them to do something that is not already commanded in God's Word?" is not in the least shaken by the difference in the reading of 1 Cor. 16, 1. and that we are prepared to defend it against new attacks, if necessity should require it.

The currently. Editorial.

Corrference display.

The three days' conference of the Southwest Indiana District will commence on the 1st of May, this year, at the church of Mr. Rev. Weyel at Darmstadt near Evansville.

F. Köstering, Secretair.

The Fort-Wayner Pastoral and School Teachers' Conference

Holds its next meetings at Fort-Wayne from April 13 to 16, incl. that is, from Friday to the following Monday after Easter.

F. W. Husmann, d. Z. Secr.

Conference display.

The Southern Indiana Districts Conference will begin its next three-day meeting on Friday, April 20, at the home of Rev. King in Ciucinnati, residing on Race St. between 15th and Liberty streets.

I. L. Daib, Secr. pro temp.

In No. 8 of this volume, attention was drawn to a very useful and timely enterprise of the Lutheran Young Men's Association in Baltimore, and support for it was warmly recommended. It concerned the publication of a small book by J. Cooper on Oddfellowthum, translated into German. Everyone, especially Christian Young Men's Associations were invited to subscribe. Unfortunately, interest of this enterprise we remind the dear readers of the above advertisement in No. 8 of this sheet Subscription price 50 cents. Letters to be addressed to >1r. Sestlitt, 1c-ttordox14N, Ualtimoro.

Why a Taubgkworvener went to church.

The Lutheran theologian Sebastian Schmidt in Strasbourg (died 1607) could no longer hear well in his old age; nevertheless, he went diligently to church in order to set a good example for others.

(Urgent, by P. G.)

Bugenhagen.

"When Dr. Pommer (Bugenhagen) had completed the church visitation, the Lords of Lübeck had him honestly led home again on a covered wagon and assigned him a preacher or two. What happened? One of the pre-reputers, when they reached the open field, thought of knighting the doctor and refusing him a colour, and for this reason rode up to the carriage and won Dr. Pommer's speech, among other things with these words: "Doctor, I would like to ask you something, if you would answer me in kindness. "Yes, indeed." Then he asked: "Did the apostle Peter also ride along in his apostleship on such a covered chariot with preachers? The doctor saw that he was with a

Therefore he did not think long about it, and answeredThe Lutheran scholars were of great help to many him, "My son, let me tell you that when the apostlescholars who knew the sacred language as well as Peter came to such pious, kind people as your lords ofbeing experienced in it themselves. It is true that Luther Lübeck are, they let him be led home again in such ahad great help from many scholars who knew the holy way as your lords are doing to me now; but when helanguage, as he himself was also experienced in it, and came to wicked men like you, he had to go homeoften sought advice from foreign theologians for the again on foot. This was the right answer.

Crämer in the Lübeck Church Chronicle.
(Lindes, by P. G.)

What true conversion is and how it is worked.

Luther writes about this:
The conversion of souls is not a fictitious and false thing, nor is it done in appearance or with the tongue, as many are thus converted; but it means to be converted heartily and with all right earnestness, and to become a different man, although the flesh and the outward man do not cease to strive and lust against it. And by no other way or remedy is the soul so changed and converted to the Spirit (that it becomes thankful to it and to all its members, desiring and thirsting after God and after the things that are God's), but by the sweet words of the gospel, which are words of grace and sharp darts of the strong, wounding them with love, that they may become joyful and free, whom before the law and lust had made unwilling and servants, and therefore hypocrites and false converts. This then is the work of the gospel, and the fruit of the word, that is, the righteous change and conversion of souls. (On Ps. 23, 3. VI, 2224.)

Dr. Til. Heshusii Thoughtful Judgment of Dr. M. Lutheri German Translation of the Holy Scriptures. Scripture.

I, Tilemannus Heshusius, consider the German Biblia Martini Lutheri to be a noble and tbcnren them. treasure, which cannot be compared nor paid for with the wealth of all the world, even if it had as much money as it possesses in all kingdoms. If all the commentaries in Greek and Latin on the whole Bible, of which there is a very large number and which weigh many cents, are read through with great diligence, they still do not give the Christian reader as much light and understanding as Luther's clear, splendid translations. Help God as we have Often the most learned priests have been so careful in explaining some of the sayings, since Luther gave the whole and actual understanding of the prophets. There is no nation on earth, as much as can be seen from the books, where the writings of the prophets and apostles are so good, so round and clear, so comprehensible, so actual, so

sake of a word. But God from Heaven has shown the last world, and especially us Germans, this great boon through His instrument Lutherum and has wanted to prove that we, after the Jewish people, who had the advantage over all peoples, can boast and praise God that no nation hears God speak in the Bible in their language as actually as we Germans do. To all the interpreters of the Bible who have ever been, as there have been many in the Greek language, and many more in the Latin, the man of God, Luther, has preceded them by far. That the French, the Spaniards, the English, the Poles, have also come close to the text, as some scholars testify, they have attributed to Luther, as their master, who before them had broken the ice. broken, to thank. Even to the seventy interpreters, as they are called, whose translations the apostles held in such high esteem that they often used them in quoting their version, how irreconcilably, nevertheless, Martinus Luther, by a special inspiration of God, did it far before, and translated many glorious passages of Scripture, at and explained to them. With a few words, Luther often gives a richer understanding than ten translators with their great books, so that one can see how the Holy Spirit was especially pleased to speak to us Germans in our mother tongue. This can be seen in the rich prophets, in the comforting Psalms, and in the entire New Testament. Therefore, no pious heart should doubt that whoever walks in the German language of Luther hears the eternal and almighty God himself speaking. Whoever believes the testimonies and sayings in the German Bible of Luther, believes the Almighty God Himself, and through the Word of God will attain living comfort and eternal bliss. Among the highest blessings that the almighty, benevolent and faithful God has bestowed upon this last world, there is not the least of nor last the glorious German Biblia.

The glory of Christ.

None is wiser than a Christian; for he hath the wisdom that is from above.
None is wiser than a Christian; for he prefers heaven to earth, and salvation of soul to salvation of life.
No one is braver than a Christian; for he is willing to lay down even his life for God's glory and teaching.
There is none stronger than a Christian, for he is able to do all things through Him who makes him mighty, Christ.
None is richer than a Christian; for God is his Father, Christ his food, heaven his house, and blessedness his inheritance.

(Georg Nitsch.)

Receipt and thanks.

for Conrad Engcl.d.'r from several members of the Jo- hanniS-Gem. in Philadelphia 83.75 namely: from Mr. Lebrer Eggers 50 Cts.; Mr. Pfeiffer 50 Cts.; Margarethe Bohn 25 Cts.; Vinn- berg 25 Cts.; Menning 25 Cts.; Jaccb Dou- sing 25 Cts.; J. Dieter, Tramm andVogelS- dcrg O 40 Cts.; Verwind 25 Cts.; Schere l5 Cts.; Richter 5 Cts.; Bohn IO Cts.; further by Hrn. Past. Merz in Lancaster ges. 44.20 and namely: 83.20 on theHochzcitdes Hrn. Jacob Merz, and 8> of Johanna Merz; finally by Hrn. teacher Kolb in Cincinnati, O- of the Jungsrauen-Bcrein of the Ev. Luth. Treifartig- kcirs-Gem. in Cincinnati 85.0012.95
"E. Schultz of the Women's Association of Detroit 88.l>0; of the Young Men's Association 83; to the Missionary Fund of Detroit 81.5312.53
" Karl Rittmaier von der Gern, zu Frankenmuth 8l9; by Mr. Neindel 8120,00
"C. SeucI of Hru. Fr. Windsmann by Mr. Past. SeucI5,00
"H. Partenfelder of the comm. of Saginaw City, Mich, by Hru. Böttlau for month of March 85; deSgl. from Mrs. Mueller of the comm. at Saginaw City, a pair of woolen stockings5.00
"G. Hild from Mr. Hobel in Detroit1.00 " W. Stellhorn from Mr. Past. Foblinger in New York City 85; desgl. by Messrs. A. F. Siemon, F. Kanne and H. Kleinmüller G 82 6,IlO " L-Schick from the Young Men's Association at Cincinnati-- 10,00 " Joh. List on an infant baptism of Mr. J. G. List in Frankenmuth ges \$1,65; further by Hrn. Fr. Cricket in St. Louis 856.65
"Aug. Fr. Vellin from Mr. Ernst Vogel, Milwaukee, Wisc1.50
"Wilhelm Dorn by Mr. Charles Rothe at Boston20.00
"Home. Evers from the comm. of Mr. Past. Sckwan at Cleveland, O-, by Mr. Ernst Both 8lO,00; from Mr. Both by C. Griefe at Cleveland, O , 8l; from Mr. C. Griefe from - Cleveland 81; further, from the Young Men's Association of the comm. of Messrs. Rev. Swan. Cleveland 84 16.00
"H. and L. Hölter from the communion fund of Mr. Past. Sallmann 83; furthermore, on the child's fund of Mr. Ernst Schulte 83,48 ...6,48
" Johann Schneider by Mr. P. Gesel, as a thank-offering for a happy delivery 82.50; ges. on Mr. Burkardtö baptism of a child 81.30; ges. on Mr. Hudaff's wedding 8l.60; from Mr. Lenthesse 8l.lO6.50
"I. Wambsgans von Hrn. Past. Lebnert, ges. at the baptism of his daughter2.51

The following rich gifts have been brought for the budget of the Concordia Collegium and received with heartfelt thanks: From Nru- Birlsclld, Mr. Past. "oll's Gemeine: 13 Bu. Potatoes, c. 75 w meat and sausages, 15 doz. Eggs, a quaniüät onions, beans and gette males, 81.00 money.
From Mr. Past. Link's Gemeine: 1681b hams, c. 180 k shoulders, 101 w pieces of snten, 5 pieces of beef, 11 pieces of sausages, 4 gall. Fat, 450 flour, 33 bu. Potatoes, 62 doz. Eggs, 1 bu. 1 p. Beans, 8l.00 from a widow.
From the common in and near Stanton, Ill: by Messrs. Br. Brandes 1 shoulder m d l side; Br. Max 1 shoulder, 1 side and 1 ham; Aug. Schnorre 1 ham; Job. Fischer 1 ham; Schlagenbauf 81.00; Aug. Sieverssen. 81,00: Aug. Sieversjua. 1 shoulder and l side; Mr. Sievers 1 side and 1 s lunken; W. Sievers 2 shoulders; W- Herring 1 shoulder and 1 ham; Mrs. Bro. Max 2 p. underpants, 1 p. stockings.
Furthermore from He'rn I. Klanrnbrgg 2 Bu. Potatoes and 7 doz. eggs. G. Alex. Saxer.

| Received | |
|--------------------------------------------------------------------------------------------|-------|
| 1. to the synodal treasury of the middle district: from the congregation of the Rev. Sauer | 19,25 |
| „ Mr. Conrad Trier- | 5,00 |

| | |
|---------------------------------------------------------------------|-------|
| From Mr. Teacher Knnz | 1 -00 |
| " " Past. King for verk. Synodal reports 1,25 " " I. Wassermann " " | 2,50 |
| 2. for the general synodal treasury: | |
| From Mr. Past. Fritze 1 | ,00 |
| For the teachers' salaries of both institutions: | |
| From the comm. of Mr. Past. Sallmanu in Jnde- l pendence ..5,0t> | j |
| 3. for the Synodal Missionary Fund: | |
| From the community of Mr. Past. Fritze | 5,00 |
| For the seminary construction in Fort Wayne: | |
| From the Gem. of Hrn. Past. Gabler | 17,00 |
| " George slauß in Pomeroy 2,i<> | |
| " Friedr. S-Mvermann | 1.75 |
| Fort-Wayne, March 1. | |
| C. Piepenbrink, Cassirer. | |

Correction. The contribution of 875.06 acknowledged in No. 12 "for the seminary building in Fort Wayne" is not from the congregation of By Mr. Past. A. Hoppe in New Orleans for

Mr. Past. Flicke, but by Mr. Past. Fritze.

Received

| | |
|------------------------------------------------------------------------|------------|
| a. To pay off the debt of the ConcordiaCvlllege construction: | |
| Bon Mr. Peter Muntzel, Cooper Co , Mo | 'S 1.00 By |
| Mr. Past. Hattstädt, Mourve, Mich. | 3,00 |
| d. To the synodal treasury westl. district: | |
| From the comm. of Mr. Past. Wolff, Tandy Creek, JeffersonCo., Mo | 9,10 |
| Cathedral Trinity Oistr. in St. Louis, Mo | 9.85 |
| By Mr. Peter Muntzel, Cooper Co., Mo..... | 50 |
| " of the congregation of Mr. Past. Wunder, Chicago, III 10.35 " " | |
| Ebenrzer-Gem. ofMr. Past. Brsel, Franklin Co, Mo | 3.00 |
| Cd. Roschke, Cassirer. | |

Received

| | |
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| I. To the synodical treasury of the northern district: | |
| From Mr. Past. W. Hattstädt as of 24 Feb\$30 | ,79 |
| namely: | |
| - 2.58 to the general synodal treasury, 2.M for the general president, 22.16 for the teachers' salaries l eider institutions, to California. | |
| 3.75 to the levy. | |
| F. Böhlau, Cassirer. | |

| | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| a. To the general synodal treasury: | |
| For the general praeses: | |
| By Mr. Past H. Grätzel at Long Green, Baltimore Co, Ms., yielding a collecte of his St. | P-:,00 |
| John Gem..... | |
| From the, Cross Gem. of the Hrn. Past. W. Holls in St. Clair Co, Ills | 5 00 |
| " of the Synodal-Casse Westl. Distr. of E. Roschke 50,00 | |
| b. To the Synodal Misssons Casse: | |
| Van der Gem. des Hrn. Past Friedr. Groth, Hamil- ton, Butter Co., 0 | 10,00 |
| By Mr. Teacher Paul Theo. Citizen tn West Seneca, N. I. | 1.87 |
| namely: | |
| 3l by himself, kl.56 by his schoolchildren. | |
| By Mr. Past. Jor of O. Heckendorf..... | 50 |
| From the missionary fund of the congregation of the Rev. W. HollS in Columbia, IllS | 6.00 |
| By Mr. Past. A. Hoppe in New Orleans from Mrs. N. N. | 2,00 |
| Cathedral Trinity Distr. of St. Louis congreg. - - 5.25 By Mr. Past. F. Be'el, Port Hudson, Franklin Co, Mo, of Mrs. Ahlm.ier in his comm. 5.00 O. To the | |
| College Subsistence Fund, for teachers' salaries: | |
| Don Unnamed, from the East | 10.00 |
| By Mr. Past. Theo. Wichmann, Decomb Co., Yes , Collecte a n Sundays Septuagesimä semer St. JohanneS communiCation..... | 13,50 |

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| By Mr. Past. Frederking. Collecte on Sunday Invocavit in the congregation of Dissen, Mo | 12,50 |
| Collecte in the branch parish of the Rev. L. Du- litz in West Seneca, N. A | 2,13 |
| By Mr. Past. I. M. Johannes, Cole Camp, Mo., Proceeds of a Collecte of his Filial Parish on Sunday Septuagesimä | 5,00 |
| ., Mr. Past. IM by F. Bulitz | 50 |
| From the Trinity Distr. of the Gem. in St. Lonis 11,00 " ImmanuelS-District-11 | IX>! |
| D. rch Hrn. Past. Müller in Chicago, IllS. 1l,W namely: \$5.20 of individual municipal cglicdcrn, 4.68 Church Collect, 1.62 at Mr. F. Znttermistrsrs wedding ges. 30 subsequently by Mr. Past. Stubnatzy from N. N. From some members of the congregation of the Rev. Riebet in Cape Girardeau, Mo. | 5.00 |
| ä. For poor students and pupils in the Concordia College and Seminary: | |
| By Mr. Past. A. Hoppe in New Orleans for Hcrzer and Crull | 30,00 |
| namely: | |
| 23.00 from the cv.-lvtb. Zions-Gem. 7.25 from the women's club inders. Gladly. "Mr. Past. H. Wunder in Chicago for I. Nütze! from the 2nd Women's Club in s. Gem | 6,00 |
| „ Mr. Past. Stubnatzy, Thornton Stn. , IllS., for A. L. Selle | 10,50 |
| namely: | |
| 3.60 from the virgins' club, 4.90 from the Women's Association, 2 00 from N. N. From Cooper C", Mo. by Bernh. Friedmcyrcr \$1, by Chr. Brandes 50 Cts. | 1.50 |
| 6. to the Unterkalts-Casse for a woman in administration | |
| Prof. Biewcnd | |
| Collecte der rv. luth. Zion gem. des Hrn. Past. A. Hopve in New-OrlcrauS | 6.65 |
| From Roseville, Mich. ges. at the infant baptism of the Mr Gerlach | 1,00 |
| F. Böhlau, Cassirer. | |
| Correction. In No. 12 K2 are acknowledged as having been received from the congregation of Hrn. Past. M. Eirich in Ehester, Ill. to the Synodal M ssionscasc, but according to Mr. H. Lanemann's correction this contribution is to be used for the journey of a preacher | |
| F. Böhlau. | |
| For the Lutheran have paid: | |
| The 12th year - | |
| Mr. A. Reinbote. | |
| The 14th year: | |
| Messrs: M. Bauer, I. G. Kuntz, Past. I. 6). Birkmann 5 Ex., Past. W. Hattstädt 2 Ex., B. Mohr 50 Cents. | |
| The 15th year: | |
| Messrs: G. Sirecb 7 Er., Past. Rufs 2 Ers. I. H. Bergmann 2 Er., A-Liederkrantz. Collection of sung songs for "olk 78 Cts, W. Hoffman", P. Munzel 4 Er , E. Manz, I. 6). Kuntz, ^Vogelfang, Blanken, Jr. 50 Ets, Naumann, PastF N- Tramm 2 Er-, Past. W- Hattstädt 8 Er-, E. H. Niibaum 50 Crs, H. Hatker 20 Cts, G-Confirmation certificates of Ahlfeldt, Packet (28 pieces) IM Baptisml C. Holls, Aug. Sievers, B. Mohr .50 Cts, H. Grupc, C. Kerkboff, H-certificates, Packet (24 pieces) IM Spindler, Past. W. Wier. | |
| The 16 year old: | |
| Messrs. Pastors: Gräbner, l Rading, I. Schlattr- ! mund, E. A. Brügmann, A- Hcitmüller 11 Er-, I. R. Moser, F. König 4 Er., F. R- Tramm, I. G. Hahn 50 Cts , W. Stubnatzy, H. Wüstemann, H. Bohmmbergcr. | |
| Also the following gentlemen: C. Tr'er, L. Ekkert, R. Schinoel-decker, L. Alt, C. Kerkhoff, H. Schumacher, C. Potzel, C. F. Grupe, Xev. Knauf, Scheele, C. Otto, A. Weber, G. Kaufmann, G. Funke 5l> Cts, A. Schnaare, A. Sievers, H. Hatker 80 Cts., H^liebaum 50 Cts., W. Lotbmann, I. Knipp^uberg, Bodcmcr, Jr. Wedel 50 Cts., G. Roth Naumann. F. Firne, F. Gcbrke. W- Stünkel, H. Bartling, H. Rotecmund, W. Fiene, F. Leschberg, F Batje, H. Stünkel. W. Rabe, F. Meier, W. Reinke, H. Jsenberg, Vogelfang, A. Wolf. I. Lautenschlager, W. Seiter, Teacher 8. W- Matuschka, B. Feiertag, Fr. Dinkel 32 Er., H. Müllcring, I. G. Trier, C. Friedbof, E. Manz, B. Guimher, C. Haag, N. Volkert, G. v. Seklden. | |

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| The first half of the 17th year: Messrs. C. Haag, H. Müllcring, I. Lautenschlager, A. Wolf, F. Lcschberg, Fr. Wedel, Past. I. G. Hahn. | |
| The 17th year: | |
| Herr Past. I. Baumgart. | Martin C. Barthel. |
| At Ilterzrichnctcn has appeared and there, as well as bli Hrn. A. F. Siemon at Fort Wayne, Ind: | |
| Christ, who stills the wailing of His own. A sermon full of K. A. W. Röbbelen, dedicated to the Frankenmuth congregation in Michigan. 34 pages octavo stapled in scarlet cover. Price per Er. 10 Cts.; per dozen \$1.00. Postage: 1 cent per Er. extra. | |
| ^D6. ^IDLII80" L 8ON, yolkbvX 3975. | |

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| Available from the undersigned are: | |
| 28 Lmlfirmütwnsschtine by Vr. F. Ahlfeld, lithographirt by L. G a st n. Brude r. Price: sent postage free 81,00 for a package of 28 different copies. | |
| 6. | |

Book Display.

| | |
|------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Altenburg New Testament, b. | \$1.75 |
| The Dntzend- | 18,00 |
| Bilderdil ei with 327 fine woodcuts | 2,15 |
| Leather binding | 3M |
| With gold edge | 3,50 |
| Church Hymnal for Evangelical Lutheran Congregations.-- | 55 |
| The dozen | 5,80 |
| The hundred | 45,00 |
| Copies of both formats are also available in gilt edges elegantly bound for - - K1,15 to 1,85 the piece in stock. | |
| Dr. Joh. Conrad Dietnch's Catechism | 30 |
| The dozen | 2.88 |
| Joh. Hübner's biblical histoioies | 25 |
| The Dozen | 2M |
| Fibel oder ABC- und Lesebuch für christliche Schulen, herausgegeben von der evangel. - Lutheran Synod ' of Missouri, Ohio et al. St. | 10 |
| The Dozen | 1.00 |
| The Little Calculator. Ein Lehr- und Handbuch der Rechenkunst für deutsche Schüler in den Ber. States of North America by H. Werz 3ö The dozen | 2.75 |
| Tasks for digit arithmetic by A. Brose | 10 |
| The Dozen | 1.00 |
| Josephus Works | 5,00 |
| Praetorius, M. St., Spiritual Treasury of the Believers | 1,15 |
| Liederkrantz. Collection of sung songs for German-American students of Bollinger... | |
| The dozen | 1.08. |
| Confirmation certificates of Ahlfeldt, Packet (28 pieces) IM Baptisml certificates, Packet (24 pieces) | IM |
| Also available from me are hosts, namely the box for | IM |
| Smaller for | 50 |
| St. Louis, March 15, 1860. | |

L. Volkening.

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| Changed addresses: | |
| enrs ok kev. Or. Liüler, Xort Inä. | |
| Lev. N. OXIXIMK, | |
| LuZinurv 6it^, Nieü. | |
| XOHI.8IO6L, | |
| your ok livs. l^LÜmann, | |
| ?. O. Des keres, 8t. l,ouis Oo., M. | |



Heransgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 16.

St. Louis, Mo. April 3, 1860.

No. 17.

Confidential letters about divine secrets.

Dear Hans!

The other day I got into real trouble. Don't take it amiss of me that I'm crashing right in. Actually, I should first ask you whether you and your Lisbeth, and your three children, Fritz and Ernst and Heinrich, are still well. But I know that you are a man learned in the Scriptures and quite experienced in God's ways. So I thought, Hans knows where the shoe pinches, and you should tell him your troubles, and so I begin without compliments. Actually, you notice that the hardest whorehouse is already over, but it still goes around in my head sometimes. Look, if you had served our dear master with pleasure for three years, and sat at his table every day, and had the very best served and poured for you, and someone came and said: March, you don't belong here, you're not wearing a wedding dress, shouldn't that give you a bad cold? So it happened to me six weeks ago. There came a Holzbäudler, a long, tall man - but the length is of no consequence - but they made a mighty creature of him, and one word he spoke, that had only to be so, and was all as printed. One Bible verse and a beautiful song verse after another, and when he had said something important, then he said: Amen! There was no doubt about what he said; the Holy Spirit had taught him everything.

...I gave him. I didn't laugh at him at all. You had to be up to their ears in expectation of the new revelations that careful of him, because he was a pain in the neck and were to come. Then said he, Ye are yet fed with milk: didn't let anything happen, you got his text, but in allnow will I give you strong meat. As long as the highly order. In short, I just wanted to tell you that my respectpraised King of glory has not so exposed your sin to you went into my bones, and I just gaped at his mouth for twoas if you were about to go to hell, and are afraid about it days. Finally I took heart when I was alone with him. day and night, wrestling, weeping, and pleading for Dear Brother Klas, I said, don't take it amiss that I askmercy, like a poor worm writhing under the footfalls, and you something. I can't quite get away with myare now at last accepted into grace, and receive peace Christianity. For I have now seen from you that I am stilland an assurance from God that he has accepted you, a little baby in swaddling clothes, and would like toso that you think to leap for joy and heart's desire into become quite pious and full of the Holy Spirit, but I findheaven: so long as it hath not so stood with you, ye are more and more evil in myself. - Then he began totonot yet a chosen child of God. - Then I am not one, I say examine when I would be converted. I told him I didn'thalf softly with downcast eyes. But you can and must know exactly, I had been struggling with it for manybecome one, he answered, and so that you will not be years. But for the last three or four years the light hadlost, I will pray with you. -- Now you should have heard, become much brighter to me, and then I had reallyHans! Then he threw himself on his knees, and so did I; realized what a poor, lost person I was. I still felt that, too,I did not know what I was doing, I only fell down like a and noticed that it was getting worse and worse. In thesheep that is led to the slaughter. He prayed for half an meantime I would have consoled myself with the gracehour, as if he had had the penitential struggle for me, and of God, and put a muzzle on my old Adam, where itthe thick tears ran down both his cheeks, and mine too. would have been possible; and so I would haveWhat he actually prayed, I don't quite remember, for I remained more or less on top. I thought no evil of it, butwas all broken up and unable to think. Three times he I mean I'll have it. What? said he, ye know not when andcried Amen and stood up. When I had come to myself a at what time ye are converted? Have you had nolittle, I asked him if this was my penitential struggle? For penitential warfare? Penitential warfare? I said.I can tell you that I have never been in such distress and Forgiveness, how am I to understand that? But I wasanguish in my life. He from beneath

but looked at me pityingly, shrugged his shoulders, andThis is called impenitence. But if you are heartily sorry began to talk of other things. Dear Hans, what am I tothat you have turned your back on your God and Saviour make of this? Am I a Christian, or am I not? Actually, itin this way, and do not first ask and call upon him, and is written: "He that believeth with his heart shall beyou now change your mind, and condemn this justified, and he that confesseth with his mouth shall bedisgraceful turning of your back and yourself to it, see, saved. I have comforted myself with this, or else I wouldthat is repentance. I tell thee, dear Henry, where a man have run pure out of the world. Now be so good as tois grieved at his ruin, and would fain go out, that he may make it clear to me that I do know where I stand. Fornod to the devil; there I ask nod how deep he has already sometimes I know not whether I sift on my head or onbeen in hell. But I also want to tell you what the right fight my legs. Give my regards to Dome Lisbeth! I am andof repentance is. You can read about it in Matthew 15:21 remain in Christ our Lord.

Your Heinrich Kasten.

Oswalde, 5. Zuli 1849.

Dear Heinrich!

My Lisbeth and I have read your letter three or four times, and Lisbeth said: they have quite accommodated dear Heinrich; but Heinrich will remain Heinrich for the rest of his life. He always thinks that others understand things better than he does, and then he lets himself be talked out of all sorts of things. I will chase you, dear Heinrich! Lisbeth is right, but you are also right, you are a baby. I also want to fall once with the door in Hans; for instead of consoling you, I must wash your head. What childish simplicity is this, that you immediately take all the trifles into your head, and do not first ask whether it is so written in God's word? The long, tall man may well be quite a holy man; but we are not dealing with his holiness, but with God's word. Where then does it say in God's word what he has said to you? You should have let him show it to you first, and he should have said: Look here, Heinrich, here and there God has commanded, and said, so and so must your penitential struggle look, otherwise you will not be saved. - Why then do you allow yourself to be driven into a frenzy, since you can still wait for it with all peace of mind? If you do it this way, any hare-footed tramp, if he only wears a well-washed and well-combed sheepskin, will be able to take you by the scoop and put you under the devil's guard, since you will have to exercise until the blood runs out of your nose and mouth. I follow only when I hear the word of command of my one and only Duke of Bliss; others have nothing to command me. And now I could close the letter here, and we could wait until the long, great man showed us his Bible, whether it is perhaps printed differently. But, dear Heinrich, I will give you a few drops from our heavenly physician's pharmacy to cure you of your terror. Otherwise Heinrich would go on me, and where would I get such a Heinrich again?

I will first tell thee what repentance is. When the long, great man pours out his own wisdom to you, and you drink it down to the brim without first caring about God's wisdom in his words, you have more respect for men than for God, and you go the way of men instead of the way of God.

and so on. This is when you hold up your word to God and stand firm on it; and when he throws you out of the door, you come in again through the back door. Now if God says, "I do not want any man to be lost," let any man say what he will to me, even if a hundred great men and a thousand angels and ten thousand prophets came and said that I was a lost and damned man; I would only enter into prayer with the Canaanite woman, and learn from her the four words, "Yes, Lord, but yes. But yet you said: I do not want anyone to be lost. Dear Henry! God wills it, I don't want it either; tell me in all the world, who still has something to wash in it, if we both don't want it. I think you are as sensible as that; the matter is nobody's business but my dear God's and mine. If he say yes, and I say yes, we both say yes. But I will put the case: he says yes, and you say no; or you let yourself be persuaded whether you may also say yes, if God says yes; yes, then the matter is different. Now this is the right penitential struggle: if Tu himself or another wants to cajole you in this way, say: "Get thee away from me, Satan, for thou art vexatious to me. And then say Amen only three times, but in right faith. But once is enough. Dear Henry, this is indeed a battle that shall last as long as we live. You have not yet learned it, nor I. It is harder than when people have lost their wheat, and think they are to starve, but soon come up again, and have now made a bargain for their lives.

Look, dear Heinrich, it happened to me too. I also had what they call a penitential struggle. I was eighteen years old. God knows how the sweat of fear ran down my forehead then. The tears didn't just run out of my eyes, because I couldn't cry because I was so frightened; but my whole body was shedding tears, so to speak. That was good. I got well again, and for a year you could not have seen a happier person than I. Wherever I walked or stood, I sang and praised God in my heart. Well, as I say, that was good. But what came after was not good. I was now considered a true Christian, and thought myself so. Notice how the devil pulls people by the nose! I now relied on my penitential struggle, and that I was afterwards overwhelmed with so much joy, thought that Christianity was after all a

quite easy and united thing, if only the people knew it. But when the mare's weeks were over and the wine ran out, I noticed that it was not so easy. My faith could not quite stand on its feet, and in other respects I found myself a rather sluggish and sleepy Christian. If I had not had such a struggle of repentance, I would have thought: You are not yet a true Christian, you must first be measured out for it. But now I thought: There is no doubt that you are on the right path. I will tell thee but briefly, Heinrich, I became sure, for I did not rely in right faith on God's word alone, but I relied on my penitential struggle and the joyfulness I had had. I fed my hungry soul with things that had long since been eaten up, and of which I had nothing left to show. I had to pay dearly for that. Then came three years, of which I may not speak. I was still able to have good spiritual conversations and was also careful of people. But, but! Well, I will keep quiet about it; I would gladly give up my whole struggle for repentance if I could buy the years with it. By the grace of God and the instruction of experienced people, I gradually realized where the bell hung that until then I had only heard ringing. Then I got back into repentance, but I haven't taken it off yet, I'm still working on it, and will probably stay with it. What sin is, how deep it is in people, what heavy guilt we have on us, that I have only now learned, at least I am beginning to learn. But above all I thank God that I have come into his word, otherwise I would have to heat the furnace with snowballs in spite of all my repentance. And now no one shall get me out again; as the snail its house, and the bird its feathers, so will I be in God's word, and cling to it, and crawl with it, and fly with it. In spite of him that would take it from me! This, my dear Henry, shall be my penitential struggle to the very last.

If only you would take the trouble to look through the scriptures where repentance and conversion are mentioned, you should soon realize that I am right. Tell me, the three thousand at the feast of Pentecost (Acts 2:37-41), where does it say anything about such a repentance struggle? The sermon goes through their hearts and they ask: what must we do? The apostle says: Repent and be baptized! Then all three thousand are baptized on the spot. If this is not clear enough for you, read Acts 8:29-39. 8, 29-39. Did Philip first inquire about the repentance of the treasurer? Or does it just say a bag of repentance? Philip says: You must believe with your heart. The chamberlain says, I do. There it is true, there he is baptized. Perhaps he hath told him of it afterward. Thank you very much. The Spirit moved Philip away, and the eunuch saw him no more. Or read Apost. 10, further Apost. 16, 14. 15. n. s. w. And are you aware of the

not enough, read through all the epistles of the apostles, of the great sinner, I'll stay where they are. Thus, dear and let my wife know. So now you send a letter instead. where this matter is always taught; and if you only find Henry, mau makes a right, comforting gospel out of the Yes, if only at the end it were about the linen or about the something certain about such a struggle of repentance, stories. But if you do it like the lukewarm Klas, it notice; but repentance, pure repentance! Do you think then I will crawl through the eye of a needle with my becomes a rather coarse lumbering of the law, under Lisbeth is satisfied with that? She asked you to be quite Lisbeth and my three children before your eyes and the which no one remains whole, not even the long Klas. I sorry, but she always said: where can he have the linen? eyes of all the world. But if there is nothing there, whereas it straight out, Klas' doctrine is quite a poisonous! I have reassured her as well as I could; but if there is to will you find the atonement?

doctrine, with it he condemns the weak and the be no war, you must soon come yourself and answer for Understand me rightly! The publican and the great beginners, whom our faithful shepherd wants to have it. And with that I command Dick to God and his holy. sinner, Peter when he denied, and Paul when he went cared for the most; and also destroys the strong with it, Words. By the way, Lisbeth sends her love to you and to Damascus, they have done a penance that looks because he makes them safe. But the main thing always your spouse.

almost like a penitential struggle of the kind that the long remains, this doctrine is not founded in God's word. For Gräfenstein, July 12, 1819.

great man wants to have. I would not have disagreed when it says, "Repent," it bites, as everyone knows, or Your Hans Ellerich. with him; he would certainly have served me with these ought to know, it means, "Repent; you must change, not examples. Now, these are supposed to be true Christian your garments, your gestures, your manner of speaking, (Kirchliches Monatsblatt für evang.-lutherische Christen.)

scholars who only pick out a law from a few examples but first your heart, mind, and courage. The wicked and say, "Because Paul had such a struggle of rogue, the old Adam, who sits inwardly in his heart and repentance, you must have it too. I would like to change spreads himself out as if the whole world belonged to (Submitted.)

my mind and say: Because Paul became blind, you must him, should be able to fly three times around. But this The best way to set up our churches.

also become blind. Or rather, if you make a law out of cannot be done so lightly, for he is our child, and Peter, I will make a law out of the eunuch. The eunuch repentance is not without much pain, as we read in What is the best way to set up our churches? This had no struggle of repentance, therefore you must have Matthew 5:3-6. The holy apostle gives a short question is to be answered here; whoever can answer it no struggle of repentance. The one is as right as the explanation of all this in Eph. 4:22, 23, 24, which you can more correctly, let him be at liberty to do so. Here now other, that is, because the one is wrong, so is the other. read. Keep to this and let Klas be Klas, because Klas follows, as best it can be done in writing and without must let God's word be God's word. drawing, the description of a church arrangement that

For I do not mean to say that such a sudden, sharp I almost forgot, Klas was here last Sunday too. I saw seems to be the best. *) The Christians who lived in the earliest centuries built repentance should not occur in a true Christian. Our him at Ostermann's. He seems to move around a lot to The Christians who lived in the earliest centuries built Lord God makes many a man suddenly banguerot, and strengthen the faithful. (I don't really like people who their churches in such a way that they consisted of three puts his hands on over his head in one night. My roam around without a profession; they're usually as parts, namely of narthex, nave and choir, of which three neighbor, however, for ten years, one by one, almost unstable as their lives, and hedge up all kinds of strange parts also the tabernacle and the temple of Solomon without his noticing it, has been so down in the dumps things). He had me away at once: I had never, he said, consisted. Since the fourth century, this division into that he has to take his stick in his hand and emigrate. gone through the Red Sea, so he calls his penitential three parts has become decisive, for all churches of the Now they are both banguerot, and it makes no struggle. I was a little too worldly for him, because I only Middle Ages that were built in basilicas, even those built difference that one got there at once and the other in ten spoke in such a vulgar way, like other people, not so in the heyday of the Gothic architectural style (from the years. And even if one of them sighed, cried, and anointed and high, and do not cry fire, fire! when I have 13th century on), are arranged in this way. And even lamented more, because it came over his neck all at an abundance of water inside. This is my way. I speak today, this basic type, or basic image, appears to be the once; dearest Heinrich, what does that do? I have the as my beak grows, knowing well that I should often be most appropriate arrangement of Christian houses of greatest respect for the pain that one carries over from more full of God's praise and anointing of his spirit. But, worship, namely, that each church is divided into these every New Year's Eve into the new year. Many a one dear Henry, what does it help me that I look like a three parts: narthex, nave and choir.

who suffers for years would gladly suffer a few days Sunday skirt when I have work to do. I do not want to A. The vestibule.

double and triple, if he could make it up with that. So you pretend before my God, and I would rather show off my It occupies the ground floor of the tower, which lies at can also read in the Psalms of severe penitential poverty than deceive myself and others with borrowed the western end of the church, and projects either struggles, but David had them long after he had been wealth. Klas may think of me what he will; I love my completely or only half from the nave. If one wants to converted to God and had sung many a beautiful psalm master quite well, and he loves me even more, so I need build a gallery church with wide stairs leading up to it, it of praise to him, in which we still rejoice. And did not not worry about the rest. But I love thee too, my Harry, is most convenient to place the tower half inside the nave Peter also do his severe penance after the Lord Jesus and think thou wilt not be so simple-minded... Thou wilt and the stairs in the rooms of the nave that lie on both had blessed him long before (Matth. 16, 17.), declared not be so simple as to be drowned in the Red Sea. That's sides of the tower. If no large staircases are necessary, him clean from sins and his friend (Joh. 15, 3. 15.)? a wet death, and not good for the body. I have chosen then the tower can protrude completely and the staircase These examples, then, are not intended to tell us at what another place where I will die, that is in the arms of my can be placed in the nave.

time and to what extent we must have a struggle for good shepherd. There it is nice and warm, there it is repentance; but they are intended to be a comfort to the quite pleasant to die.

afflicted, so that they may think: "This man and that man Finally, dear Heinrich, my wife asked with you a ham America, it is nevertheless highly worthy of consideration. It cannot be also had his eyes blown out, so that he could not even in salt. You wanted to come all days ago, and bring the denied that the taste for ecclesiastical beauty has almost entirely disappeared here. With few exceptions, churches are built according to the established fashion, according to considerations of economy, utility or convenience, but not according to the rules of the old church architecture; a good puritanical indifference prevails against this. The present essay by an expert is, in our opinion, very suitable for awakening and exercising the sense and taste for what is ecclesiastically beautiful and decent.

see the light of comfort shining, and yet God has linen.

accepted him and set him right; so I will sit down on a

bench with David and his friends.

D. Red.

be placed in the tower. The purpose of the vestibule is Estates trade soon dwindle when this power ruled. that it gives the nave of the church greater dignity and Where gallery churches are fitted, they are at the silence, and that the person entering can better prepare same height as the organ choir. The seats must be himself there for entry into the sanctuary. In the narthex arranged amphitheatrically, i.e. the back seats must be is also placed in a safe place the church stock or God's slightly higher than the front seats, so that the listeners box, in which the Sunday collections or taxes are placed. can also be spectators. If this is not observed, it greatly There must also be a place, perhaps under the stairs, promotes inattention. The pillars which support the for the bier, which is used at funerals to carry the coffins gallery churches are to be made as thin as their purpose into the church and out again. permits, rather round than square, so that they are not

The second floor in the tower, above the vestibule, is an obstacle to seeing and hearing. Usually the galleries used to extend the organ choir. However, one was afraid are on the right and left at the top of the nave. But the to encase the organ in such a way that its sound would arrangement would be much more practical if these side be weakened. The next floor of the tower contains the galleries were omitted altogether, especially in small, belfry. The bells are such a necessary part of the narrow churches, and replaced by extending the organ equipment of a church that the acquisition of the same choir further to the east; for this would have the still precedes that of an organ. Just listen to what, advantage that all those sitting in this gallery could see according to an old Latin verse, the functions of a bell comfortably, which is not the case with the side galleries, as well as that the light would fall unhindered through the

The true God I praise, The people I call, The
Clerus I gather, The dead I lament, The pestilence
I chase away, The festivals I honour.

windows, at least through those situated first to the altar choir.

The most beautiful crowning of the spire is a button

C. The Altar choir (Absis.)

with a cross. If one wanted to leave the cross off the This is located at the eastern end of the nave, and spire for fear of being considered Roman, one would consists of a niche-like extension, which forms a half also have to leave the crucifix off the altar. We are, after octagon in plan, has approximately the third part of the all, truly Catholic, more truly Catholic than the Romans, width of the nave, and whose depth must not be so great and therefore, even after Christian freedom, we can that the altar standing in the choir becomes invisible to retain truly Catholic customs without immediately too many, who are on both sides of the choir in the nave. denying the true doctrine.

B. The ship.

The audience is seated according to both sexes, the placed, one for the sacristy, the other for a confessional. men on the left, the women on the right. In the middle, a The choir opens towards the nave in a high arch, wide aisle separates the stalls; on either side are occupying the whole width of the choir, which the narrower aisles. If the central aisle is omitted, those ancients used as a triumphal arch, decorated with entering are already deprived at the portal of the images referring to Christ's return to judgment. The floor pleasant view afforded by the perspective through the of the absis was at least one step higher than that of the church to the rear of the altar. The seats must not be nave.

arranged in such a way that the listeners sit opposite The arrangement of an altar choir necessitates the each other, which is offensive to both sexes; but all separation of the altar and the pulpit. For it would be very listeners sit with their faces turned toward the altar wrong to place the pulpit above the altar within the altar chorus. Seeing the preacher also facilitates hiding him choir. Only in a church without an apse can the connection of the pulpit with the altar be excused, indeed it is often unavoidably necessary because of the need to save space. If the church is furnished with an altar choir, the pulpit belongs on the south side of the absis arch, but the altar in the altar choir.

to wealth, and to leave the best to the richest, the lesser The altar was originally erected on mountain heights to the poorer, and to have no place at all in the church of sod and sacrificial remains, as ashes and horns; then of stones, wood and metal, like the altar of burnt offerings and the altar of smoke (Exodus 27 and 30). The altar was designated by God Himself as the place where He would memorialize His name, and where He promised to come and bless (Exodus 20:24), professing the sacrifices in which Christ: one-time atonement for the sin of the whole world was prefigured. Now the Christian altar, of course, is not like the Old Testament one, a sacrificial

But in a certain sense it represents a place of sacrifice, otherwise it would be nonsense to have an altar in a Christian church. It represents a sacrificial place in the sense that it is the place where the sacrificial death of Christ is commemorated, where the body and blood of Christ, once sacrificed, are distributed and received in the sacrament of the altar, and where the blessing of the Lord is pronounced over the whole congregation, as well as for the consecration of individual Christian offices and states (e.g. ordination, confirmation, copulation). The altar is also a place of sacrifice in that the spiritual sacrifices of prayer are offered to God by the congregation through the church servant, and by the latter for the congregation, as well as because the spiritual sacrifices of brotherly love are offered there, in that, according to old church custom, the gifts of the Christians for the poor are placed on the altar, from which the necessities for the celebration of the Lord's Supper and the maintenance of the church servants are set apart, which custom, though now mostly abandoned, has still left a trace in the still common practice of the communion guests around the altar, whereby they sacrifice behind it.

In our churches there is only one altar, and just as the altars of the tabernacle were square, so are the Christian altars; round altars were found in pagan temples. Our altars are also not tables, but cube-like devices, sometimes of wood, sometimes of stone, so long that two ministers can administer Holy Communion on them. Our altars are also not tables, but cube-like devices, sometimes of wood, sometimes of stone, so long that two clergymen can administer Holy Communion on them, and so wide that there is sufficient room for the sacred vessels 2c. on them. In addition to the communion vessels and the small lectern for the Bible and the Agende in the center of the altar, the usual altar decorations are also to be taken into consideration. First of all, this includes the crucifix, which has been in use as an altar decoration since the 7th century. A crucifix according to ecclesiastical style has a body that measures a third of the length of the cross, with three nails, the right foot lying above the left. We should not give up this adornment, and just as little fall into iconoclastic baldness as into Roman excess, which does not know where to go with all the crosses and crucifixions. On either side of the crucifix are candlesticks with candles, which are lit during communion and other festivities. It is preferable to have the altar hangings made of a white cloth that hangs down a little over the top, rather than to cover the entire altar. Then, however, so much care must be taken with the uncovered part of the altar that it does not appear as a crude box, but as a beautiful building, with a pedestal, a ledge, and arches in between. At the back of the altar, an architecturally decorated altar wall is erected, which distinguishes the altar more, but at the same time also serves to ensure that the voice of the liturgist or the clergyman serving at the altar can be heard better from the nave. The altarpiece belongs in the middle field of this altar shrine. When the altar is close to the wall

stands, a painted window may be placed immediately as they put the preacher's face and the book in shadow. the architectural style should now also come as a dress above the altar, instead of the altar-shrine. As for the As far as the decoration of the pulpit is concerned, the over the whole. Without doubt, the gothic style is the further decoration of the altar, a sound ecclesiastical base, the parapet and the sound cover are the most most suitable for churches. Unfortunately, it is only taste will strike the right measure of placing various appropriate architectural elements. The Saul pommel, unconstructive in wooden buildings, i.e. it cannot be emblems (e. g. the lamb, A Ω crosses 2c.), ornaments, the spandrels and the sounding board are suitable for a executed with wood as completely as with stone, and inscriptions (e. g. Ex. 20, 24; 1 Cor. 5, 7; Rom. 3, richer decoration. In the latter, one usually sees the according to all its rules, e.g. the arches and vaults can 25) in such a way that the mind is collected and edified, image of a dove, representing the Holy Spirit. Similar to at most only be imitated with wood. Such imitations of but not distracted, which easily happens when the altar the altar, the pulpit hangings are also left to hang down stone construction by wood are permitted in is overloaded with these and those pretty little things, only briefly. In former times, an hourglass of the size of emergencies, but strictly speaking they are something and looks more like a childish cleaning table, or a an hour was attached to the pulpit to remind the preacher untrue, and unworthy of a place of worship. If one wants pagan idol altar, than a Lutheran altar, which alone is of the time of his sermon; such a reminder may still be in to build a gothic church out of wood, then one should resplendent in sublime simplicity. use nowadays.

When it is customary in a place for the communicants In the middle of the first choir step, which protrudes to kneel, the altar stands on a semicircular projecting roundly, stands the baptismal font, with a small water step, at the edge of which they kneel. The arrangement basin. Our baptismal fonts do not need to be large, since is different when the communicants receive one form we do not immerse our baptismal candidates, but rather of the Sacrament on one side of the altar and, after water them. For this reason, too, the baptismal font walking around behind the altar, the other form on the should be small, so that it does not detract too much from other side. For this purpose a small parapet is required the view of the altar. The form of the baptismal font is on each side of the altar, with kneeling benches outside also usually the octagonal chalice form, and is also the parapet. It is to be observed that the clergy with the suitable for richer decoration. The given arrangement of kneelers are on the same floor level as far as possible, the baptismal font corresponds to the Lutheran baptismal as well as that the parapet is not very high, because liturgy, according to which the act of baptism begins at otherwise the sacramental presentation is made very the altar, and at the words: "The Lord keep your entrance difficult. 2c." the child is led by the godparent and priest to the

We now come to the pulpit, so named from the baptismal font for baptism. latticework (cancelli;) which separated the altar-choir In the other place of the abscissa corresponding to and the nave, and at which in former times preaching the pulpit, on the first step, there is a fixed reading desk was done from a raised step (*suggestus*). Luther calls for reading services, longer announcements, short the pulpit the sermon seat. The most suitable place for lectures 2c. It forms a massive parapet with a beveled the pulpit in a church with an altar chancel is the one top, and also asked a kneeling bench.

described above, namely the southern side of the apse If one wants to close off the altar chancel from the opening, but in such a way that the pulpit is not placed nave by means of a railing, it should be laid out in such in this opening, but in the nave, and in such a way that a way that the baptismal font and lectern are placed one can reach it either on steps within the sacristy inside it, but the pulpit is outside it; it should therefore be through a pulpit door, or through a sacristy door leading placed on the first choir step; two doors should also be into the nave, and on pulpit steps exposed in the nave. placed inside. An open-worked door, which allows a view The usual shape of a pulpit is the octagonal chalice. through, is preferable to a solid one.

Above, a sound cover is attached to the wall to facilitate The sacristy is at the same floor level as the choir, speaking and listening, in that such a sound cover has an entrance from the outside, and is connected to prevents the sound from spreading upward and directs the choir by one door, and to the nave by another. It the sound more downward, according to the law of contains a closet for clothes, sacramental utensils, parish acoustics (or doctrine of sound) that sound bounces archives, a table or altar with crucifix, and must have back from the surface of a solid body at the same angle enough space to accommodate several people.

at which it strikes that surface. The pulpit is further The confessional, the other room next to the choir, equipped with a couch on the parapet in front, a board corresponding to the sacristy, is accessible only from the on the side to lay something on, a kneeler, and a choir, has a window into the nave, so that confessor and lighting device for evening services, which consists of child can be seen from there without being heard, and two movable arm lamps, which can be turned so far contains a confessional chair, as well as a small table or forward for use that the light falls from the front onto the altar at the window that looks into the open air, not into preacher and the book. Fixed lamps on either side of the nave, towards which the confessor kneels in confession and receives holy absolution. Absolution. If in this way a church according to its three main parts: narthex, nave and choir are fixed behind the preacher, are entirely reversed,

rather not conceal that it is wood, make instead of pointed arched windows or doors, rather such that close at the top in an acute angle with straight legs, let the entablature of the roof be seen inside, and decorate it appropriately, instead of a wooden vault, and cover the walls on the outside with vertical boards of equal width, whose rebates are covered with laths, which at the top, under the simply structured cornice, end in a frieze-like, pointed-arched decoration. Of such gothic wooden construction, one sometimes sees good samples in English, Episcopal churches, also occur in Norway.

As the style of a church should be constructive, so it should also be pure; one should therefore beware of the mishmash of all possible architectural styles, as one often sees, especially here in this country, a concoction of Gothic lancet windows, Italian pilasters and cornices, and the like. Only through artistic arrangement and pure style will the church inwardly and outwardly receive the character of the beautiful and the venerable; it will thus look like a house of God, and make an uplifting impression on every mind; It will thus be distinguished from all other buildings, and will neither be mistaken for a school, hospital, theater, or magazine, nor will it be so easily transformed into these, as sometimes happens with poorly furnished churches, for it will be so suitable for no other purpose than precisely as a place where God's word is acted upon.

(To be continued.)

Jacob Andrea and the Jewish Delinquent.

A Christian, as St. Paul would have him, booted by legs, as ready to push the Gospel of peace - Ephesians 6:15 - was Jacob Andreae, one of the six theologians who wrote the Concordia Formula; he was born in 1528 and died in 1590. Almost his whole life was taken up by journeys, which he had to undertake on behalf of his prince in the service and for the benefit of the church. The following example shows how he was ready for the most specific pastoral care in spite of the innermost interest that occupied his soul on and between these great theological journeys, and how thoroughly he practiced it. In Weißenstein, 2 miles from Goeppingen in Wuerttemberg, a Jew who had committed a theft was to be punished.

had committed, be hanged. Andreä went to the place of execution to see in which confession he would die. The culprit hung there, his hands tied behind his back, barked at and mauled by two dogs, which were fastened on either side of him with their hind legs Catholic priests tried in vain to convert him. But as often as the barking of the dogs subsided, the wretch sang consolations from the Hebrew Psalter, and with fervent supplications called upon the God of Abraham, Isaac, and Jacob for mercy. The pastor of Weissenstein, evangelical at heart but a papist in his confession for fear of man, came to Andreä and asked him to try his salvation on the Jew. After some misgivings because of the foreign territory and the difference of the national church, Andreä agrees. He addresses the Jew, approves of his prayers, since Abraham, Isaac and Jacob had called upon the one true God; but his error consists in the fact that he thinks he has renounced the one true God when he believes in Jesus Christ, Mary's Son. For he is called Jehovah in the prophetic writings, as it is written in the prophet Jeremiah (23:5, 6): "The days are coming, saith the Lord, that I will raise up a righteous seed for David, and he shall be a king that shall reign in judgment and righteousness in the earth. In that day shall Judah be saved, and Israel shall dwell safely: and this shall be his name, that they shall call him: Lord, who is our righteousness (Jehovah Zidkenn)." From this it is clear that the Messiah is not only true man from the seed of David, but also true God, Jehovah, the Creator of heaven and earth. If, therefore, he believed in Christ, he did not believe in a new God of his own making, but in the true God of Abraham, Isaac, and Jacob, who had put all their trust in this Messiah as true God, and had desired to see his day. But God had to be Christ in order to atone for the sins of the whole world and to bear such a great punishment as no English or earthly creature would have been able to endure. The latter, indeed, the Jew sees in himself, since he is not hanged for the transgression of the whole decalogue, but only of one commandment, and not even of the whole, but of a piece, and by this punishment does not do God enough, but only men enough. But for the secret thefts, which he commits only in his thoughts, and which, nevertheless, according to the law, "Thou shalt not lust," are also thefts, he has not done enough. How much punishment, then, must he suffer for the transgression of the rest of the commandments, against which he sinned in thought, word, and deed, if he remember the word of Moses, Cursed be he that continueth not in all things which are written in the book of this law? Let Christ, who is Jehovah the Lord, the true and eternal God, and who has taken on our flesh, take upon Himself the curse, in which He, with the utmost innocence, has obeyed the law by active and obedient obedience.

He did enough in his obedience to make atonement for the sins of the whole world. On him, as Isaiah says, God had cast all our sins, and if the Jew believed in him, he should know that he would not throw away the religion of Abraham, Isaac, and Jacob, but would follow it and be saved. The wretch listened to all this with the most rapt attention. Even the dogs are said to have been silent during the address, and to have slackened in their bites. Andreä went down the hill; but, already about to mount his horse, he is called back, at the request of the delinquent. "Ah, sir! Ah Lord!" cried the poor sinner-"grant that I may not die without baptism!" Andreä replies, "Dost thou believe That which I have held out to thee from the sacred writings of the prophets concerning Christ?" "I believe," saith the Jew, "God knoweth." "Take heed," cautions Andrae, "that thou dost not thus set thyself up to keep thy life." "I think not of that," adds the Jew; "thou seest how miserably I am mangled by the dogs. Not earthly, but eternal life do I seek. .Help that death may not seize me before baptism. I do not wish to live, but to die, if only baptism will be granted to me!" Andreä, who could no longer doubt the sincerity of his repentance, strengthened his faith with prophetic utterances elsewhere. That very evening the baptism was administered by the pastor of Weissenstein, and immediately afterwards the strangulation."

(Submitted.)
Miraculous rescue from the danger of fire.

Great are the works of the LORD: he that regardeth them hath delight in them. Ps. 111, 2.
It is a small thing for God to perform great miracles. He reveals his miraculous power wherever his glory or our need requires it. Therefore, if we do not tempt God and give in his ways, God can and will also glorify himself in us through his gracious help.
God can feed us without any food, only by his holy word; he can bless and increase a small supply so that it is sufficient for a great multitude; he can make a single meal last for a long time: this God proved many times, especially in his dear Son in the wilderness (Matth. 4.); by the miraculous feeding of the five thousand with five loaves and two fishes (Joh. 6.) and in Elijah when he went to Mount Horeb. (1 Kings 19.) But not only in ancient times of long ago did God show such miraculous power, but at all times. Even to this day God performs such and similar miracles to provoke us to trust in him in all our needs and to place our confidence in him. What a wonderful miracle work of God is reported in the history of our church by Johann Gotttreu Felßnert. In 1629 he was put to death by the Jesuits in Olmütz for the sake of preaching the Gospel.

dig walled in. Thirteen years later, in 1642, a Swedish camp was knocked out in the hub. On a post, the shield guards heard a human voice from deep in the earth. They reported it, and by order of the colonel digging was made. Soon Felßnert was found in the place where he had been walled up, not dead but alive. He awoke from a faint and thought he had taken a short, fifth slumber. After that time he lived for three weeks and preached the gospel again in his old church at Easter 1612.
I may now be permitted to report a miraculous deed of God from our day.
In the first week of September, 1859, there was a great fire in New Orleans. The flames raged terribly in several important warehouses, covering nearly an entire block. The seat of the fire was chiefly in the lower stories of the buildings; it had not yet burned through the roofs. On the fourth floor of the warehouse adjoining the burning houses was a fireman, named Jules Dreur, of American hook and ladder company No. 2, there to rescue and perform other services incident to his profession. Suddenly the flame from the neighboring house breaks through. He must be anxious to retreat in haste, and wants to get to the windows of the front side, but his steps are hindered by fire and dense ranch, he cannot climb the stairs, because it burns under him. Almost blinded and half fainting, he hurries to the back of the building, which is on the street opposite the front. There, at the window, he made a futile effort to make himself known to his comrades. He could not be seen in front of the whirling columns of smoke; he could not make himself heard in front of the loud singing of the firemen who were working on the syringes, and because of the roaring of the pumps. His fire-hook he asked in his hand, with which he could just reach the battlement of the house. He hangs his hook on it and begins to climb up to the roof. While he is doing so, the black clouds of smoke from the neighbouring house ignite, and the bright blaze illuminates the horrible spectacle for his companions: he hovers on the wavering pole, which barely finds a hold on the battlement, between heaven and earth, four storeys high! He climbs up; breathless and trembling in heart, his comrades watch him; the slightest turning or swerving of the hook is inevitable death: but happily he reaches the roof and runs across it to the front, where, as he knew, there was a four-story ladder on which he could descend. But there the saving ladder lies broken on the ground. The firemen had not waited until the ladder was steep enough to climb up, but in their untimely zeal for service had already taken to it with the water hoses. The ladder had

not know how to carry the great load in such a position and had collapsed. As a result, several people were badly damaged. Now there was only one ladder of sufficient length, on one of the side streets. He set off again, there, over the roofs of all the burning houses. But a few moments before, the fall of a gable had shattered this last ladder. Now he wants to return to the side where he had climbed up. But in the meantime the fire has burned through the roof. Tongues of flame lick through everywhere, thick smoke drifts towards him, the heat under his feet becomes unbearable. The house next door is beginning to break away from the other buildings. It sways back and forth; it collapses. At the moment of the collapse, the fireman jumps onto the roof of the falling house and is hurled with its debris into a nearby open space, about fifteen feet beyond the last fragments of the gable, without breaking a bone or suffering any significant injury to body or limbs. For a few minutes he was unconscious, but soon recovered consciousness. He was prevented from walking for several days, not by the consequences of the fall, but by the effects of the fire, for while he was walking on the hot roof, the soles of his shoes were burned and his feet singed.

These facts are taken from the local newspapers, namely from the New Orleans Daily True Delta of September 11, 1859. Even the secular newspaper writers cannot resist calling this event a miraculous one. But they do not look at it from the right point of view; they only know how to emphasize the courage and presence of mind of the man.

But we Christians must look at such events from a different perspective and strengthen our faith from them. In such reports we remember God's word and promise: (Ps. 31, 11.) "He hath commanded his angels concerning thee, that they should keep thee in all thy ways, that they should bear thee up in their hands, and that thou shouldest not strike thy foot against a stone. The man was in so much trouble on the paths of his calling, and on the same, without rash daring, God commanded his angels to carry him on their hands as he climbed up, and to lay him on the ground unharmed as he fell down. What God has shown in this man, he can and will also do in every one of us. His holy word and promise is there. God grant that we may believe the same. Amen.

Strange request in youth.

The godly theologian Joh. Saubertus, who died in 1646, writes in a letter to a preacher named Dilliger:

In my youth I often called upon God to give me hell insent. Should members of the Association have any the world and heaven there. *Bene est!* (I am heard; God will let me try hell; there is no lack of all kinds of temptation: and if I did not have God to comfort me, would have to fly off the handle.

Reading Fruits.

To want to preserve the confession within the Union is as much as to seek to conserve (preserve) the iron in vitriol oil.

God overlooks the stumbling in mercy, but he has threatened to punish the limping with temporal and eternal punishment.

As soon as reason crosses the territorial boundaries of faith, it is captured by unbelief.

When a man is near death, many strange fancies are wont to run through his head. It is similar with the world. The nearer it comes to its end and downfall, the more outrageous thoughts, opinions, and beliefs it hatches.

Of the heathen .pagans are born, but with Christians it is different. Finnt, says Tertullian, *non nascuntur Christiani*, that is, we become Christians not by birth, but by regeneration.

What those do who know God only from nature and do not want to know anything about a revelation.

Thus the famous profound Christian philosopher Hamann writes: "To merely admire the only wise God in nature is perhaps a similar insult to the insult that man gives to a reasonable man whose worth is estimated by the rabble according to his skirt." - (H. Sch. ed. by Roth II, 207.)

Nechmmsablage des Luthervereins über den 1. n. 2. Band des Lutherbuchs.

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which the club still has 400 copies hardcover, 1000 " unbound, which are paid for.

The undersigned would like to add the following comments to the above cash report:

- 1. the dispatch of the 2nd volume of the Luther Library by our managing director is voluminous.

complaints about any oversight in the delivery of the books, we request that they inform us of their complaints as soon as possible. As much as is in our power, all members should be completely satisfied. We kindly ask you to excuse the long delay with the second volume, partly with the novelty of the whole enterprise, partly with the fact that the promises made to us were not kept punctually. We hope that such delays will occur less and less in the future.

(2) No books have yet been placed in commission, because the funds are not entirely sufficient, and we must ask that all orders be accompanied by cash.

3. all booker orders should be made to L. Volkening, 54 Franklin Avenue St. Louis.

The dozen of the 1st and 2nd volumes are \$3 each. Single copies of the 1st or 2nd volume cost 35 cents and 10 cents postage if they are to be sent by mail. Those who have mistakenly sent in only 25 cents may add the missing amount if their orders are to be shipped otherwise.

We again remind all those who intend to become members of our association for the second year to send us their names and contributions as soon as possible. Although the material for the 3rd building is already ready, 8 10 of our statutes forbids us to begin printing until the necessary costs have been covered.

Only those can be registered as real members of the association who have sent in their annual contributions. Mere registrations of members without contributions must be disregarded.

St. Louis, April 2, 1860.
Adolph Heinicke, Cassenföhrer.
Address: MMOLL L L8TLD, 8t. Donis, Jlo.

Church News.

After Mr. Andrew Zagel, heretofore pastor at Clifty, Bartholomew Co. Ind. accepting the call to the Trinity congregation at Adams Townsch., Allen Co. Ind. the same was accepted on the 1st Sunday in Lent by the undersigned, assisted by the dear brother just present here on a visit, Rev. J. A. Ottesen of the Norwegian Synod, was solemnly inaugurated into his new office by order of the honorable Presidium of our District.

May the Lord be with his blessing on his dear brother and let him bear much fruit into eternal life.
Fort Wayne. A. Crämer.
Address: Dev. .V.

Dottorbox 644.
There Inä.

Mr. Past. J. Renniecke, who, with the approval of his former congregation at Staunten III, has accepted the call to the Lutheran congregation vacated by the departure of H. Past. E. Riedel, which has become vacant.

at Paitzdorf, Perry County, Mo. was adopted by order of the Presidency on Sonnt. LeinimKeero by the undersigned, assisted by S. Past. J. P. Beyer," inaugurated into his new office.

May God give his servant courage and joy to carry out his ministry with all diligence and faithfulness, and may he bear much fruit for eternal life. Amen.

Frohna, March 7, 1860.

Ch. H. Löber.

Conferenz - Ads.

Notice is hereby given that the next Pastoral Conference for the State of Michigan will be held at Frankenlust Mich, June 15, 16, 17, 18, 1860. All members of the same, both pastors and school teachers are hereby kindly requested to assemble at the home of Pastor Ferdinand Sievers at Frankenlust on June 14.

Frankenlust, March 20, 1860.

F. Sievers, temporary secretary.

The St. Louis District Conference, according to the resolution of the 10th of October last, will commence on the Friday following the day of Lubüatö (the 4th of May), and will be held at Altenburg, Perry County, Mo.

I. P. Beyer, Secr.

The Baltimore - Pastoral Conference will hold its meetings this year at the usual time, namely, from Wed. April 18 to Wed. April 23, the Lord willing, at Baltimore, Md.

Wm. Sommer.

The General Lutheran Conference will meet this year, God willing, on June 7 at Trinity Church in Cleveland (west side), O.

Everyone who professes the unaltered Augsburg Confession is cordially invited. Confession is cordially invited to attend. Upon arrival here, one should present oneself at the parsonage next to the church, No. 66 Jersey Street, west side.

The undersigned would appreciate it very much if those who intend to attend the conference would communicate their decision at least 14 days in advance.

Cleveland, O. April 21, 1860.

J. C. W. Lindemann
box 3802.

Receipt and thanks.

From the Women's Association of the Lutheran congregation of Pittsburg for Concordia College, St. Louis 25 shawls, 1 quilt, 7 bust shirts, 12 kfsen covers, 6 pairs of stockings.

For H. Allwardt by Mr. Pastor Ernst of Hrn.
Hoarse\$100
From Mr. Haushalter and Ph. Schuster 4 50 Cts. 1,00
Further: From the women's association in Olean 2
Shirts and-3,38
From Mr Paul Morsch6,60
" Fr. Wesemann from J.-V. in Addison 5.00
From Jgfr.-V. in Addison2.00

For Heinrich.stock from the support association of the community in West Seneca 10.00
Likewise collected at the baptism of Mr. A. Jo/there1.00
" H. Walker from the Jungfranen-Vercin of the Gem.
of Mr. Pastor Lindemann3,00
Bon the Messrs Wilhelm Weder and Fr. Fortlage äPl 00 2,00
" the Skülör Brnfcind and Markworth of the comm. of Altendurgh,
Perry Co, Mo. by Dr. Bünger 22.00
"H. Partenfelder of the Young Men's Association from the community of Saginaw City, Mich, through Mr. G. Streeb3.00
" the pupil A. F. W. Richmann collected at the wedding of Mr. Pastor Friedrich 4.55
From Pastor F. W. Richmann 5.45
" H. Winner collected by Mr. Pastor Rinker on the wedding of Mr. Ludwig Graf - - 3.53 By Mr. Past. Stecher by F. Hildebrand and E. Wctzel ä \$1.00; Chr. Höninger, Chr. Ratsburg, C. Hanson, F. W. Baum, Chr.
Key ä 50 Cts.; Foldhuscn und Bauz ä 25 Cts. 5,Oll
From Mr. Pastor Koster2,00
W. Lange and H. Sieger from the rural community of Dr. Sibler at Werb of FeurungsMaterial from Messrs. Hitzemann, Ebr. Crämer, H. Crämer, Fassung, Ebr. Roos ä \$1.00 5.00
W. Hoffman" from Mr. J. Noos to Holzwerth 1.00 „, H. Westrmnb from Mr. Möller from the Gem.
of Mr. Pastor Streckfuß to Holzwerth ---- 1,00 " F. W. Spindler from Mr. F. Birkner in Newfork5,00
From the women's club there 2 shirts, 2 pairs of woollen stockings and a grey summer skirt.
„ J. Jacob Hoffmann from the young men's association of the congregation of Herr Pastor Hanser1.60
From the Gemeindeu'n Wolcottsville2.40
From the Saginaw Young Men's Club 3.00
"From the congregation of the Rev. Lemke in Monroe by Mr. Pastor Hattstädt3.00
From the community to Detroit0.96
W. Hoffmann from the women's association of the Gem.
of Mr. Pastor Hattstädt at Monroe 4.92
From the virgins' association there1.08
" Georg WambSganß by Mr. Mickael Nessel
from the parish of Mr. Pastor Reiter - - - 5,00 " Fr. Bnuck from Mr. Ferdinand Mavcr from the
Pastor Zage's congregation! 1,00
„ August E. Winter by Mr. Pastor Daib and
some members of his James congregation 5,67 By Mr. Past. Daib collected at the wedding of Mr. Johann Knöllcr 6,51
„ Hermann Meyer by Mr. F. W. Gcrsegnrcr of New York Township5.00
" Conrad Stoffler collected at the wedding of Mr. Illcnbcrgers and Toubsaents in Philadclphia- 5.52
From Mr. Paul in Philadelphia 0:38

Received for the travel expenses of a missionary to California:

From N. N. in Cincinnati \$1,00; Collected by Mr. Past. Seuel ans der Kindtaufe des Hrn. Strattmann \$0,55 und des Hrn. F. Kröger \$0,70; Aus der HansmissionS- büchsc des Hrn. Past. Wüstcmann \$2,00; From Mr. F. Weiss in Addison \$1,Oll; From Mrs. Knnzen \$3,00; From Mr. Past. Werfelmann K5.OO; From Mr. Past. Reisingcr \$2,00; By Mr. Past. H. Wunder, Chicago, from the 2nd Women's Club in s. Gem. \$2.00; By Mr. Past. A. Ernst, Whites Corner, N. A- collected at a family party at the home of Mr. Diebold Heinrich \$3.00; By Mr. Past. C. Merz in Lancaster, O. by John. Merz in s. Gem. \$10,00. Th. Brohm.

Received

a. To the general synodal treasury:
By Rev. W. Keyl, Baltimore, from his congregation, for the teachers' salaries of both institutions 30.61
"Mr. Pastor Theo. Brohm in St. Louis from
H. in Liverpool, O.1.00
d. To the Synodal Missionary Fund:
By Mr. Rev. W. Keyl in Baltimore- - 37.60 and to wit:

\$31.85 Collecte and amounts from his Gem.
5,00 from the sewing vcrclin.
0,75 extra
o. To the college maintenance coffee, for the teachers' salaries:
From the congregation of Mr. Past. W. Keyl in Baltimore 150
By Mr. L. Volkening of the municipality of the
Mr. Pastor Ph. Gräbner at St. Charles-- 11.00
ä. For poor students and pupils in the
Concordia College and Seminary:
By Mr. Pastor W. Keyl in Baltimore Gratitude offering of F.- N- for 5 poor students---- 5.00 o. For maintenance fund for venv. wife
Prof. Biewend:
Vncmt!
At this the guilty notification that in recent times zik little has flowed into this fund and the need for March and April has already had to be covered from the General Synodal Fund. F. Böhlau, Cassirer.

For the **Lutheran** have paid:
The 13th year:
Mr. M. Freudenbcrgcr.
The 14th year:
Messrs: Past. J. H. Tormann 5 Ex., D. Ritts, M. Freudcnberger, Past. H. Jox 10 Ex.
The 15th year:
The gentlemen: Past. J. H. Dörmann 11 Er., W. HiKr- mann, Past. W. Richmann, D. Ritts, M. Freudcnbergn.
The 16th year:
Messrs. Past. J. H. Werfelmann, C. Perlewitz, C. Schubert, H. Marks, Con. Salgcs, Chr. Wclthemath, H. Homeicr, H. Pflingsten, C. Biestcrfld, Past. W-nichmairn, Past. C. Spiclmann. Past. P. Eirich, Dr. H. Schmidt, D. Ritts, Johann Mertz, Past. E. M. Bürger, Lehm Pürner, C. Hankammcr, W. Koble, Andreas Paar, Chr. Krieger, Casp. Roth, G. H. Notb, Johannes Boß, Am Sänne, David Roth, Johannes Kimpel 50 Cts.
The first half of the 17th year:
Messrs: C. Hankammer, Dr. H. Sckmidt, C.Perlevch M. C. Barthel.

Changed address:
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Oo., Inä.

With the undersigned has appeared and there, as well as with: Mr. A. F. Siemon at Fort Wayne, Ind:

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Mediact von C. R. W. Walther.

Vol. 16, St. Louis, Mo. April 17, 1860, No. 18.

From the obligation to attend the municipal meetings

A speech

Delivered at a meeting of the Lutheran congregation at St. Louis,
Mo. by C. F. W. W. *)

Among us, beloved brethren in Christ, it has unfortunately become almost a habit with many to miss the church meetings even without need. In particular, it has been my experience that many who have joined our congregation at a later date attend church diligently, but leave the congregational meetings almost entirely unattended. Since many do this who otherwise make an effort to live a Christian life, it seems obvious that this omission is not the result of malice and contempt for church order, but of error and ignorance of what makes such behavior reprehensible and sinful.

Since it is my duty, as pastor of this church, to see to it that nothing sinful and corrupt becomes habitual; since, according to God's Word, my profession and office require that I, as St. Paul writes in 2 Tim. 4, "preach the word, whether in season or out of season; chastise, threaten, exhort with all patience.

*)By reprinting this address from No. 21 of the 3rd volume of the Lutheran of 1847, a promise made earlier by Prof. Walther is fulfilled.

and doctrine," I hasten to meet the invading enemy with God's Word.

But before I do this, I declare in advance: It will indeed result from this that it is absolutely sinful and reprehensible to be guilty of such a neglect; but with this I by no means want to shame those who have hitherto been guilty of it, for they have hitherto, I repeat, as I must presume according to love, only done so because they have not rightly seen the nature of the matter and have been led by an erroneous view of it. I do not want to wound, but to heal; I do not want to frighten those whom I consider unbelievers with the thunder of the law, but to make it clear to those whom I trust to be willing to obey God in all things, that church meetings and their attendance are not an unclean matter, which is at the discretion of man, but rests on God's command and order.

Hear then my reasons, and then judge for yourselves. **It is the sacred duty of every member of the congregation who is able to vote not to miss the congregational meetings without good reason:** 1. because if everyone were to miss them, the congregation would perish.

Christ saith, All things whatsoever ye would that men should do to you, do ye even so to them: this is the law and the prophets." Therefore, whenever a Christian does anything, he puts it to the test.

He asks himself, how would you like others to act in this case? He asks himself, how would you wish others to act in this case? and he judges himself by this. He asks himself, therefore, what would result if everyone were to act as you do? If he sees that harm would result from this, he refrains from it.

The congregational meetings, however, are indispensable for the existence of our congregation, especially under our present circumstances. We do not have a consistory or a local church inspection, and I must add, thank God! that we do not have such guardianship authorities to take care of everything for us while we could sleep. Everything that belongs to the administration of the congregation's affairs, to the establishment of outward orders, to the control of the contributions and expenditures, to the care of alms, to the handling of church discipline and to the exercise of a church court in matters of doctrine and life, that lies in our hands and therefore also on our conscience. What would become of our congregation if we did not hold meetings in which all these things were done and taken care of? How can things be done properly in the house of God if we do not discuss and unite about the necessary ordinances according to our circumstances? How can each of us be required to contribute to the maintenance of the preaching and school ministries, the buildings, the church equipment, and to cover the costs of many other things?

How can the needs of our poor be properly distributed? you profess to hold in high esteem. For as the most precious gift needs its vessel in which it is carried, so also anything in this," and so on. Now let him hear my third purpose from time to time? How can our poor be the church, as long as it is still struggling in this world, reason for the obligatory participation in our meetings; supported to the best of our ability, their needs brought needs the vessel of human administration, of outward it is this: Because every Christian has received his gifts from God, and that for the common good. For thus saith the interest of all, and action taken on their behalf in order, of discipline, and of a visible judgment seat. If you the holy apostle Paul 1 Cor. 1 Cor. 7:7, "Every man hath everything and everything is left to his insight and good neglecting a sacred duty. his own gift from God, one so, and another so:" Rom. will? Who then can know who belongs to the community? But here some will perhaps say: Even if I do not come, 12:4-6, "Even as we in one body have many members, or not? Who, what festivals are to be celebrated, and at the church will not yet be destroyed; there are others in but all the members have not the same business: so we what time and in what order our public worship services whom I have good confidence, and they will take care of are one body in Christ, but one of us is another's member, and have divers gifts, according to the grace undertake the third degree of exhortation and This objection leads me to the second reason why it is that is given us." Further, 1 Cor. 12, "In each one the punishment? Christ saith Matthew 18th, "If thy brother sin a sacred duty of every member of the congregation who gifts of the Spirit are manifested for the common good."- against thee-punish him-heareth thee not, take unto thee is able to vote not to miss the congregational meetings The body also is not one member, but many. But if the another or two-heareth them not, tell the congregation. If without necessity, namely, because it is unreasonable to foot should say, I am not a hand, therefore I am not a he hear not the congregation, count him a Gentile and let others work for you when you are equally obligated, member of the body, should it not for that reason be a publican." Now where is our church to be found, as often with them. It is an unspeakable blessing when any member of the body? And if the ear should say, I am as any will go according to this command of Christ, if we number of Christians unite to establish and maintain an not an eye, therefore I am not a member of the body; hold no assembly? Where then is the highest church orthodox ministry of preaching and teaching, and to should it not for that reason be a member of the body? tribunal, in which the innocent may find his right, and the provide and see to its continuance. Now he that hath the If the whole body were an eye, where would the hearing guilty, as St. Paul says 2 Cor. 2. may be "punished by enjoyment of a thing in common with others, ought also be? If the whole body were the hearing, where would the many"? Where then is the church, which can first judge to take upon himself with others the burden that is the smell be? But God hath appointed the members, according to God's word, and then, where necessary, put connected therewith. Here also I would apply that word every one of them, specially in the body, as he would the obstinate sinner under ban, declare him a heathen of the apostle, "He that worketh not, neither shall he eat." have them. - Now the members are many, but the body and a publican, and cut off the rotten member from her It is therefore quite unreasonable for thee to cultivate thy is one. The eye cannot say to the hand, I may not be body, lest it infect the whole body? Where then is the rest at home, or meanwhile to earn money, or to go for a yours; or again, the head to the feet: I may not yours. church to be found, when the preacher begins to tempt walk, or to edify thyself in all undisturbedness, while thy But rather the members of the body, which seem to us souls by false doctrine, and the church is then to judge of brethren are assembling for thy benefit and the benefit of to be the weakest, are the most necessary.-God has the most important thing, namely, whether the gospel of all, and are cutting short and denying themselves time, thus blended the body, and given the most honor to the Christ is rightly taught, or falsified and perverted? merit, and a possible rest; Who, in order that nothing weakest member, that there should be no division in the Further, where is the church when the pure teacher is necessary should be left undone, are toiling, sweating, body, but that the members should care for one another suspected of being a false prophet, a heretic, and when and working, and have many an unpleasant thing said to alike." So far the holy apostle. With this glorious he now appeals to the judgment of the whole host? There them, and are trying to settle disgusting disputes, and so comparison of the church and its members with the is no doubt that sooner or later our church must collapse, on. How will you answer for it before the judgment seat human body and the relationship of its members to one everything in it must fall into the greatest confusion, the of a conscience enlightened by the word of God, how will another, St. Paul cuts off all such thoughts as if one or most necessary affairs of it must be left undone, they you unite it with the royal law of love, if you only want another Christian in the church could not help at all. No, whole must become a disorderly jumbled heap, which enjoy the benefits of a Christian congregation, at most each one has his gifts, which serve and are to be used has entirely lost the true form of an apostolic church, if all bear the burden of the financial contributions, but do not for the building up and promotion of the welfare of the the individual members do not take part in the church want to take upon yourself the often most unpleasant church. And those gifts which seem to be the most government and administration, i.e. if no more church business, which, however, is indispensable to its unfruitful according to reason are often the most meetings are held, or if no other institution is made in its existence? Then, as it were, you do not eat your own important. If thou hast not great knowledge, not special place, which completely replaces it. bread in the clergy. How can you not blush at the saying eloquence, not profound sagacity, yet thou canst often Gal. 6:2, "Bear one another's burdens, and ye shall fulfil be of great use to the church, if thou only cast thy vote often hear it said, "I give to the church and to Holy the law of Christ?" Mustest thou not reproach thyself, for what is best; if thou make known thy disapproval of Communion, I give my contribution, I lead a Christian when the holy apostle puts these words into thy heart? unchristian conduct that occurs; if thou show zeal for walk by God's grace-is not this enough for a Christian? I (Phil. 2:4.) "Every man look not to his own, but to the what is good; if thou shine forth by modesty, humility, give to the church and to Holy Communion, I give my things of others." (Phil. 2:4.) Canst thou then sit quietly at love, earnestness, conciliableness 2c. For after the contribution, I lead a Christian walk by God's grace-is not home, knowing that now my brethren are gathered After the apostle had spoken of the gifts of all Christians this enough for a Christian?" - It is true, it may be enough together to bear the common burden; wilt thou not then in the passage last quoted, he finally cries out, "But for you, but not for your neighbor, not for the church, hasten to join the laborers, and help where thou canst? strive for the best gifts,"-and what does he mean by What you allow to yourself you must allow to others; so "But that is just the main reason why I do not come this? He says it himself: "Strive for love."-O, only let you must admit that any one may stay away from the because I think I can little every one come to the meeting with prayer. church meeting. But what is to become of it then? - Lord, let me also add a little something for the good of all; so will I be able to do my part.

each one will also be a blessing to the whole I will now consider my fifth reason, which is this: Because made and signed in the name of the apostles and elders community. The simplest testimony is often more it is against one's conscience to say yes to everything and all the brethren. powerful than the most eloquent and perceptive that others make out without the necessary examination. Behold here the glorious equality which was argument.

One can judge about a thing much more surely when observed in the government of the church at that time. It But I go even further. A fourth reason for the present one has heard and considered the reasons for and goes without saying that the wives and children were exhortation is this: Because by neglecting the church against. Often a thing seems to us, on a cursory excluded from this, for the apostle Paul clearly says, 1 meetings on the part of individual members, the church consideration, to be most expedient and indisputable, Cor. 14, "Let your wives keep silence among the is at least always held up when it wants to take steps but a single remark which a brother, for instance, makes congregation; for they shall not be permitted to speak, toward improvement. The experience we have made so about it throws such a bright light upon it that we are but shall be subjects, as the law also saith. But if they far speaks so loudly for this sentence that it is almost immediately moved to change our opinion. Is it not wish to learn anything, let them ask their husbands at necessary to call this reason to everyone's memory. contrary to conscience, then, to cast one's decisive vote home. It is evil for women to speak among the After long, often very laborious and troublesome often on important matters without having attended the congregation." But of the babes the apostle Peter saith, deliberations and struggles, something has often finally meeting? That is not at all compatible with my I, 5, 5, "Ye young men are subject unto the elders." The been decided. One rejoiced that God had finally conscience. Here I must also mention that in our younger, then, as it is written in the Greek, are not to be brought about an agreement on an important matter. It meetings, on inquiry, the stranger who comes forward is drawn to take part in the government of the church. - has often been looked upon as a prize won with great accepted for testimony; if now the one is missing who Compare herewith our constitution, and you will find the effort and sacrifice, and behold, one or the other could perhaps give better information about a suspicious right apostolic form. No one has experienced with member of the congregation was neither present at the person, then through his fault a mangy sheep is taken in, greater loss of soul, how sad it is, when there is a struggle nor at the conclusion of the peace, came at last which can expose the whole flock, or at least make the disproportion here, than the tribe of our church; no one, after the conclusion, raised new objections, and thus enemies blaspheme about us and our doctrine and bring therefore, should realize more vividly, what a benefit we rendered the labor of whole months and of a still longer us into bad repute. enjoy in this respect, than we of all people. Thousands

But now hear my sixth reason. It consists in this: long for the same in vain. How, then, can we act more answer for this, if he was guilty by sloth and contempt, "because by this looseness of participation the liberty of foolishly and insecurely than if we do not do all we can before God?-What happened? Either the congregation the congregation must be still more endangered, and the to preserve the great possession of ecclesiastical would not take up the matter again, and now had to put government must come into the hands of individuals." liberty? But what else can result from the habit, which is up with being thought uncharitable and pressing of What is it, brother, I ask you, that we have found here, creeping in more and more, of missing the church conscience; or the congregation began again from the after years of anguish of conscience and distress, meetings, than that only a few will and must take care of beginning, sacrificing to the One, with untiring patience besides the pure preaching of the gospel, through God's everything that belongs to the church government? but and love, all the long time and trouble that had elapsed, unspeakable mercy, which is of such incalculable what will follow if dishonest men stand at the head? - but the natural result was that most of them despaired, blessing to us? It is ecclesiastical liberty, it is salvation They will at last make it their exclusive right, and their grew weary of the meetings, I would say, -at least of from tyrannical, spiritual tutelage, it is the enjoyment of contempt for liberty will result in the loss of it. In them, and felt moved to groan against their brother. O, an apostolic constitution of the church, in which all are particular, if, God forbid, the congregation should ever how much precious time would we not have lost, how equal to one another, all have their voice, all must be get a domineering preacher, he will be glad to use the many useless words would have been spoken less, heard, no one may issue human commands, and no one lukewarmness of the congregation in administrative how much rancor of the minds would have occurred must be obedient to men; in which the word of God and matters to arrange everything according to his will with less, how many steps towards improvement would we the law of love, peace, and discipline and order alone a few of his favorites; and his rule of conscience will have taken more, how much further we would now be prevail. Yes, thank God, the relationship between the perhaps be discovered only too late. Why are many in many respects, if each member had better fulfilled congregation and the teachers and rulers and between churches in the East no longer free? Is it because they the duty which he has for the general good of his part! the members themselves exists among us, as we find it could not remain free? No; no church tyrant, whether an O, if only those who feel themselves affected here in Scripture. For there we read that in the meetings in individual or a smaller body, finds any protection in the would not allow their hearts to be embittered and which matters of doctrine, church administration, and American laws. The cause, then, is this: contempt and poisoned by this, but would allow them to be softened church discipline were to be decided, all were present indolence have willingly sold and squandered the as to say: Dear brethren, you shall no longer labor for and all had equal voices. As we read, among other delicious good. Woe to us, therefore, when the individual me; I will lend a hand myself; you shall never again things, to give but one example, in the 15th chapter of loses interest in the whole; when at last the individual labor in vain through my fault; if I have an objection, you the Acts of the Apostles: A controversy had arisen in thinks, I go to church, and so well! I have no time to care shall hear it in due time; I will gladly bow to the Antioch whether the newly converted Gentiles should be for the whole! That is not my office. - When such views commandment of love, for by it every one shall know circumcised. When they could not agree on this, Paul finally penetrate the majority, and such sullenness and whether we are Christ's youth or not. and Barnabas were sent to Jerusalem to get a decision indifference for the common welfare become

If, however, some might object that I do not belong according to God's word. In Jerusalem the whole church predominant, then the time has also come when we to those who endure things without necessity; I gathered together with the elders and apostles. The ourselves order the funeral of our delicious freedom. renounce my vote as often as I am not present in the latter presided over the meeting; a great dispute arose, But, I hear one or the other now- assembly, and approve of everything that mau has which was finally settled by two speeches, namely decided even without me; to this I give my consent. Peter's and James'. The decision was finally made in writing

who will deny me the right I have to do what I want? Have I not also this liberty? - Of course no one can deny you this, of course you can make use of this freedom in America and everywhere, but it is another question whether you are without excuse before God if you give it away without necessity. And that is what I deny you. This leads me to my seventh reason; it is thus, "We have no right to covet without necessity a right which God hath bestowed upon us." God knows best what is wholesome for us; but his wisdom has delivered to the whole church the keys of the kingdom of heaven, that is, the whole church power; he has done it for our salvation. May we now throw away such a gift? Never; God wants his gifts to be unvalued. All the ruin of the soul, which arises from the loss of ecclesiastical liberty and the full exercise of the rights of the church, for which we are responsible, falls upon us, and we shall one day have to give an account of it to God.

As important as this point is, I will break off, since I certainly need only hints in this much-discussed matter. I hold myself firmly assured of all agreement without a great expenditure of words. The past speaks too powerfully to our hearts here for us to be able to resist the force of this proof. I therefore only call out to you once again: Be warned, dear brothers, open your eyes and recognize what Satan has in mind again.

However, I cannot close yet. Allow me a few moments more of an open ear. My eighth reason for the obligation of all to attend the meetings is: "Because in God's Word we are warned in many ways against all separation from our brethren. This is clearly held up to us in Ebr. 10:24, 25, where it is thus said, "Let us take heed to ourselves one of another, with provocations of love and good works; and not forsake our assembling together, as some do; but let us exhort one another." Here it is evident that not only those assemblies are meant in which the preacher alone led the word, but where every one was at liberty to speak, to exhort, to chastise, and to counsel; as we read then of the most diverse assemblies of the churches in apostolic times. Sometimes they came together for edification alone, sometimes, as noted above, to teach and settle other matters, sometimes to make outward arrangements, to appoint almoners, to elect and send deputies to other churches, to make inquiries about accused persons; as we are told in the 21st chapter of the Apostles: When once St. Paul came to Jerusalem, and there told Jacob what great things God had done through him among the Gentiles, Jacob explained to him that in his church, which consisted almost wholly of converted Jews, he had been in contempt of God.

thought that he rejected Moses altogether; therefore and finally unite in the same opinion? after this declaration Jacobus said, "What is it then? Indeed the multitude must come together, for it will come before them that thou art come." Further, 1 Tim. 5:20, is this: Because by such withdrawal the brother is "Those that sin, punish them before all, that the rest also vexed." Therefore, even if one or the other, according to his own opinion, found no fruit in the assemblies, every assemblies, of all which the writer of the Epistle to the one should be aroused to attend them by considering Ebrews says, "Let us not forsake our assembly, as some how, by his example, he would induce others to do the do." But we also hear how diligently the Christians met same. But what must result from this has already been together, when the fire of the first love was still burning: shown in detail. Do not think so little of it; the earthly for it is said in Acts 2, "And they were daily and always sense is getting the upper hand among us, and the with one another of one accord in the temple - Praising equality of the world is already fighting against our God with gladness and singleness of heart." So the church with great power. If, therefore, several do not many gatherings were not too much for the first leave the meetings for such base reasons, they will, Christians; they sought first the kingdom of God, they without wanting to, become the leaders of those who, loved God's glory most, and sought their joy in Christian out of pure avarice, do not break off the few hours, or fellowship; hence the apparent burden became a joy. who, because of their fear of man and their Oh, if only something similar would take place here with complacency, may not be completely counted among us! But here it is lacking in many. Let us therefore us.

consider what evil consequences must result from a separation from fellowship, even if it exists only in the way mentioned. It is all too easy for a greater separation what I have said.

to come about when one is first led to one that is apparently quite innocent and indifferent. He leaves the meetings, others see it, he excuses it at first, but at last No man's conscience is made by the performance that all sorts of suspicious suspicions arise, he begins to doubt whether the man thus separated still cares for the whole cause of the church, he does not dare to open his doubts to him against whom he has been filled with distrust, and so by and by, through the devil's incitement, a separation and mutual estrangement of hearts arises out of the little outward separation. He who leaves the assemblies notices that mau is suspicious of him for this reason; this offends him; he withdraws still more; and behold! thus a great ruinous rupture has happened out of what at first appears to be a very trifling matter. - This is also very important, that many new members, because they do not attend the meetings, almost always remain strangers to the congregation, and that frequent missing of the meetings results in a disagreement in the judgment of the members of the congregation on important matters discussed; but this belongs above all him in this. This ought not and must not happen; as little to the marks of a true Christian congregation, that it is here as in the attendance of public worship. If, intimately united in brotherhood, and above all that it is therefore, any man has good reason for not attending united in faith and confession. Therefore saith St. Paul, the meetings at times, let him not be conscience- 1 Cor. 1. "Now I exhort you, brethren, by the name of our Lord JESUS Christ, that ye always speak one word, and let there be no divisions among you, but hold fast one another in one mind, and in one opinion." But how can we better comply with this exhortation than by assembling together diligently, and by neglect his earthly profession by attending the meetings of the congregation.

Now just one more! Quite a number of parishioners, in my opinion...

The main reason for this is probably that the meetings are not attended as they should be. People often say, "What shall I do in it? what goes on in it is nothing but strife and contention." - To this I answer, First, this is not quite true; to be just, it must also be admitted that it is often quite Christian and edifying. But although it cannot be denied that sometimes very unedifying things are said, very bitter things are said, and often arguments are made on the basis of reason alone, and many useless words are said, I still say that the cause is not helped and advised by the fact that those who recognize the harm stay away, but it only becomes all the worse. If the cart is in the mire, if the house is already in a destructive fire, what is the use of running away? Then it is most necessary to grasp at it with alacrity! You, therefore, who see destruction, only stand up fearlessly, punish the ungodly being, and all the well-meaning will stand by you. "Ay," say you, "cannot prevail." O, grow not weary! David cries to us, "Surely right must remain right, and to it shall all pious hearts fall." Be patient, therefore, and do not slacken in exhortation, in chastisement, in persuasion, and your testimony will certainly not remain unblessed; but if others would not listen at all, the blessing would not fail to come to you, but would return to you. Yes," says another, "that is the very thing that holds me back; I have no blessing from the assemblies, but more harm, distraction of mind, agitation, and confusion." Know that others who complain to you in this way confess, on the contrary, that they have already derived much benefit from the meetings. Perhaps there is some fault in thyself, too, that thou remainest unblessed? Or perhaps you mistakenly consider as a blessing only that which does not trouble your heart, but maintains and produces in it a sweet, quiet peace and pleasant feelings and sensations? But then thou art mistaken. You can have blessings by being very unpleasantly moved and filled with worry, sorrow, and grief. And if you are only moved to heartfelt intercession for them by observing with your own eyes the evils in the congregation, that is already a great benefit. But by the way, even the lack of your own benefit in no way cancels your obligation to your neighbor. Here, too, it is said, "Obedience is better than sacrifice." If thou findest no benefit in going to publicans and sinners according to thy opinion, seek to benefit them the more.

Finally, however, some will complain that the meetings occur too frequently, so that many must sacrifice too much time for them. To this I answer: If the meetings are better attended and more strictly guarded, there will no longer be so much futile talking and arguing, and in less time we will then discuss more and come more quickly to our purpose.

May the merciful God reward my honest ab...

I hope that my desire to contribute to making our meetings not only better attended, but also more fruitful for the salvation of our congregation, will succeed by grace. For this purpose, may he rule the hearts of all of us for the sake of Jesus Christ, our dear Saviour. Amen.

(Submitted.)

The best way to set up our churches.

(Continued.)

This would now be the promised description of a church institution, which seems to be the best. But how would it be if Hans or Kunz came running here and gave his description, saying: this is how our church looked back home in Germany, and this is how I like it best, and therefore, because I like it best this way, it is the best arrangement? And what if Hansen's best arrangement were the antithesis of Kunzen's best arrangement, and every one stiffly asserted his best, and quarreled about it, and the church building became a second Babel? Would it not then be better to speak of no best way of arranging the church, and rather let Mr. Omnes have his way, and call the way which he invents the best? Answer: There is, nevertheless, a way of arranging the church which is the best, but it is not the best because anyone thinks it is the best (for otherwise the saying would come true in every church building: "Every man likes his way, therefore the land is full of fools"); but it is the best because it can be proved to be the best with good reasons.

If taste alone had to decide in art whether a certain form was the most beautiful, then the concept of the beautiful would get into the most dreadful confusion, for then everyone would consider something beautiful because he had a special interest, a special participation, in a certain form, and felt something pleasant about it. In this way the tattooed Indian considers his brightly painted face beautiful, which the civilized man finds ridiculous; in the same way the educated man of culture considers his fashion beautiful, however silly it may be to natural feeling. This is the tyranny of taste, which can lead to a situation in which one would rather destroy one's body than spend an interest of the mind; one would rather be consumptive and dead than anger the great Parisian idol of fashion. If religious fanaticism is added to this dominion of taste, the most hideous tyranny of conscience and crudeness result. If, on the other hand, taste is educated and feels the beautiful purely, it may well have a word to say in art, although it may not be a judge in art.

If one wants to be sure in the evaluation of beautiful forms, this can only be done by aesthetic recognition, i.e. by the recognition that for certain reasons recognizes one form as beautiful and another as unattractive, by the

then the judgment is formed. In this way it is possible to arrive at a certainty as to the best way of building and furnishing churches. But when it comes to church buildings, as so often happens, where people lack the aforementioned aesthetic insight, many know what ecclesiastical beauty is, call it "Catholic," -which is nevertheless well Lutheran, want to assert their obstinacy, the biggest screamer wins, others drive their heads right through it - nothing comes of it! Many cooks spoil the broth! Then we have the deliberate tyranny of taste, to which the tyranny of conscience is easily added. No, it does not work like that! First there must be an aesthetic perception, a perception of ecclesiastical beauty, and a good will to awaken this perception if it is entirely lacking; then we shall already agree on the best and most beautiful church furnishings. If we can otherwise easily agree on the good, the better, and the best of other natural things, why should we not also be able to do so in the building of houses that set up monuments to the honor of the divine name? There is no doubt that the evil enemy, the devil, is behind it. He also wants to harm the kingdom of Christ on earth from this side. But we Christians must not let this enemy take the field in any way, not even in this knowledge. The divine word is said to us: "Let all things be done honestly and properly;" and: "Further, brethren, whatever is true, whatever is honorable, whatever is just, whatever is chaste, whatever is lovely, whatever is good, whatever is virtue, whatever is praise, think on it. The forms which God would have us to be beautiful and lovely, just as his works in nature are beautiful, he does not prescribe, for our blessedness does not depend on them. He wants us to find these forms ourselves through reflection and inquiry. For this purpose he gives us the spirit of wisdom, which works in us the right knowledge, as he once worked in Bezaleel and the other masters of the tabernacle, that we may know which of many forms is the best and most beautiful. What the knowledge and wisdom of the Christians thus invents as the best is then, of course, for others who do not yet have the same insight, no law by which they must act for the sake of their conscience, and which could be enforced by force. For Christ's kingdom is not of this world. Therefore it must often happen that what is best and most beautiful according to knowledge is omitted in practice. But in the present matter we are not concerned at first with practice, but with knowledge; we shall first see how we come to the conclusion that the church institution described above is the best. *Knowledge is power!* When we have recognized this, then the practice, the exercise of knowledge, will find itself of its own accord.

The main thing in the given arrangement of the church is the tripartite division of the building into narthex, nave and choir, the position of the

individual pieces is a secondary matter. It has already in Christ. He who would still hold the law of Moses as they need to know about Christ" - learn, even though been mentioned that since the 4th century, all churches necessary to salvation denies Christ. Whoever, signs, forms and order. There is no doubt that the model built in basilica form were built according to this three-therefore, would hold the three-sacred institution of the Old Testament was similar to the one it modeled, part basic type; thus also the churches which were built as a tabernacle as a commanded and therefore necessary just as the shadow is similar to the man who casts it. from the 13th century on, in the heyday of the Christian institution also of the Christian churches, would thereby. Now if the likeness of Him Who was there modeled is church building style. This fact must be taken into deny Christ. The binding force of the ceremonial law has also similar to Him, it will also be similar to the model. account. For what has developed as a certain church ceased, but the wisdom that God has placed in this law. For two figures, being similar to a third, are also similar form and has proven to be the best form through many has not ceased with it. If Moses divided the tabernacle among themselves. Now if the Christian temple, like the centuries, which we still cannot oppose with a better and into three parts, let no one make it a law for us to divide a tabernacle, consists of three parts, this speaks in favor more beautiful form, must be the best form in general. If our churches in this way. But because it was a wise of this division into three parts, since this is a proof that comes from a time when the church was at peace on the institution, which was as suitable in its kind for the Jewish the Christian temple, through its division into three parts, outside, and had the leisure and gifts to imprint the idea of a temple as it is for the Christian temple, let no one make also represents Christ in its kind, just as the tabernacle, of Christian worship on the building dedicated to it, and it a sin for us, or call it Jewish and papist leaven, if we through its division into three parts, also modeled Christ to represent the ideas of worship architecturally. There remain with the division into three parts. In Christianity in its kind.

church, the house of God, was elevated to the status of liberty we may still observe many wise provisions of the

(Conclusion follows.)

a work of art; it was not merely made into a room that ceremonial law, not for the sake of conscience, but for served its purpose, but also expressed in an artistic way the sake of good order. It may be permitted to mention a

> -----G. " -----

IN

Cuddalore, February 1, 1860.

the public worship, with its glorious praise of God in ceremonies which Moses commanded do not bind us, My dear and ever-welcoming Lutheran.

song, prayer, sermon, and sacraments, was thought of much less the papist ones. But because this bodily life First of all, I must thank you sincerely for never as the spirit, and the house of God was thought of as the cannot entirely do without ceremonies and rites, for the shying away from the long journey from the Mississippi body inhabited by this spirit. As man was so created and must be a certain discipline, the gospel permit to the Bay of Bengal in order to give me, a poor built by his Creator, that the spirit of man is clearly ordinances to be made in the church concerning feasts, wanderer in the land of Mesech, teaching and comfort. expressed in the dwelling-place of the spirit, i. e. in the times, places, 2c. that the people may know on what day, And even here you did not shy away from many a body of man, and the construction of the body at once at what hour, in what place they are to meet together for journey, although you seldom returned with bright shows that no unreasonable being, but a reasonable the hearing of the divine word. - This allows that it may clothing. How often did you bring us news from our spirit, dwells therein; so also the Christian temple, in its be done for this purpose, that all may be done honestly common old home, which was so dear and so precious most perfect form, is so built that it is a body of the spirit, and orderly, (1 Cor. 14:40.) not that they who observe to us, and which we only learned from you. For all this i. e. of public worship. In the same way, the Christian such ordinances may merit forgiveness of sins thereby, joy and encouragement, I should of course send you temple, in its most perfect form, is built in such a way that 2c. Therefore they may be omitted without sin, if only it news from this old and hot country, and will do so for it is a body of the Spirit, i.e., of public worship, and indeed be done without offence to the weak. It is all so erroneous this time.

such a body that expresses and indicates in and to say that it is sinful to keep Mosaic ceremonies after This is a land of paganism in fact and in truth. Not architectural way that it is to be the dwelling and place of Christ has come; otherwise the Christians also would only here and there do you find individual pagans, as public praise and glory, of prayer and song, of the have sinned in celebrating Easter and Pentecost, which with you the red sons of the forest; here you encounter preaching and sacraments of Christian worship. the ancient church ordained to be celebrated after the pagans and paganism almost at every step. Every town

We read of the tabernacle and the temple of example of the law of Moses (though in a different is full of temples and towers of idols, yes, every village, Solomon that they, too, were arranged according to the manner, and for a different purpose). With the same however small, has its little temple and its idols. And three main parts, vestibule, nave, and choir, just as the liberty with which the ancient church, following the even along the way here and there are idols, either in Christian temple. Now the question is whether this example of the law of Moses, kept Easter and Pentecost, temples or in the open air. If you see a particularly shady circumstance speaks for or against our threefoldness. she also arranged her churches according to the three tree, or a particularly pretty grove, whose dark shadows Some would say: "it speaks against it; for in the New parts of the tabernacle. Who now wants to deny us this invite you from the sun-scorched do not obey it, these Testament we have nothing more to do with Old freedom?

Testament institutions. And even if this institution of the The fact that the tabernacle and the temple of soon as you come nearer. But only get into the habit of Christian churches was in use from the fourth century Solomon were divided into narthex, nave, and choir does looking at the abomination, otherwise you would have onward, this should not at all determine us in favor of it, not speak against the same division into three parts of to leave the country, or else do as those Pharisees did, for it was nothing more than an old Jewish leaven, which the Christian house of God, but it does speak in favor of who thought it virtuous to walk along with closed eyes, later became a cake with the papacy. No! We praise our it. Bezaleel and the other wise masters of the tabernacle so as not to look a mortal being of the opposite sex in simple four walls, and leave narthex, nave, and choir to were especially filled with God's Spirit and gifted with the face-because on almost every face sits in bright the Roman." wisdom, understanding and knowledge, so that all parts colors the sign of the idol, or the ashes of the Siva cover

This objection must of course be answered. It is true of the tabernacle, including the furnishings, pointed in an forehead and breast and arms and give him a demonic that we Christians should not be conscience-stricken exemplary manner to Christ. In the Christian temple, appearance. How ghastly must the heart look before about the commandments of the ceremonial law of the again, everything should point to Christ in an exemplary God, when even the face appears so repulsively Old Testament, which was the shadow of the body that way, so that "all ceremonies" should be exemplary. heathenish to a Christian man!

was serve that the people may learn from it, what In order to make these heathens pleasing to God and man, Protestant mus-.

sionaries of different societies and in different ways. For the most precious jewel. In order not to lose this, they mend old garments, they thereby only become ridiculous and contemptible to respectable heathens, that even among them, now over 150 years, that is, from 1706, do and suffer a hundred things that they would never do and never suffer for Christ Jesus. No matter how often heathen Brahmins must say to our Christian catechists, when Ziegenbalg, the first Protestant missionary, landed and never suffer for Christ Jesus. No matter how often they are instructed, admonished, punished, and in India. The manner of the work of these missionaries is various, as they themselves are. Some (many) have reformed from God's Word, the Christians of a large school establishments, in which several hundred congregation may not stand next to each other at the heathen children are taught. Some (few) live mostly in baptismal font, sit next to each other in church, kneel next tents, going from town to town, from village to village, to each other at the altar, and, if possible, lie next to each bringing the gospel wherever possible to every hut. And other in the churchyard. There are, however, also those between the two lie all kinds of shadings. Some have who have become somewhat freer in the above- enough to do with the already gathered congregations, mentioned respects, but there are also those who do not especially since they live so scattered (this one, for allow a part of the congregation that is not of their caste example, 40 miles south, 50 miles west and 10 mile to come into the church at all. that they would like to north of here), others still find time to preach to thereceive one another into their houses, show one another heathen as well. All of them have schools (even if only hospitality, eat with one another, and marry one another parochial schools) under their care, several also orphanage. is not even to be thought of. Even the mission or boarding schools for boys and girls. In some places servants, catechists, and teachers, would consider it a several missionaries live together, or not far from each great insult if the European missionary were to invite other; in other places there is hardly one missionary for them to his table; starving beggars of the same caste every million Gentiles. All preach Christ according to would do no less. Thus the European missionary with his measure. They are in love with the light and the law and work still stands entirely at the door of this people. No the power, and no work is without blessing. Here and only do even the Hindus who have become Christians there, in every mission, heathen are always taught and have no fellowship with him in life, but they also do not baptized. In South India alone there will always be on or come together among themselves, inasmuch as they are over 2000 baptized annually. Were they all truly of different castes, and have no fellowship with one converted, and a burning shining light, their influence on another. Every part of the congregation leans toward the heathen around could not be so small. But at present those heathen who are of one caste with it, and has the influence is still very small. Nevertheless, we rejoice nothing to do with the Christians who, according to when we can bring a soul here or there into the hospital heathen foolishness, are of a different caste from it. It is which the Lord Jesus has founded on earth, in which He certain that a church thus divided can never be truly alone is the physician, and all those who work on the happy in its Christianity. And that is why it has no power Word are His helpers. Admittedly, many still die in this to build churches or schools, to maintain preachers or hospital because of the plague they have brought with schoolmasters, etc., but the mission must still build and them and because they do not want to use the right do all this, and give it to them. The heathen, of course, medicine, but the right balm of life is still there, and are much more consistent in their manner, and quite physician who is life himself. Thus many are saved and rightly say, "Caste is a part of our paternal religion, which blessed, even if they are only snatched out of the fire like you left when you became a Christian, and therefore you a fire.

This, along with the words of the Lord, is our and act; for the father no longer eats with the son, the consolation, which will not let us despair in our work. mother no longer with the daughter, the brother no longer. Otherwise we must confess that after 150 years of living with the brother, as soon as one part has become a among this people, the Lutheran mission is still at the Christian.

door of the people, has not penetrated into their lives. If then the Christians were one, if they did not desire The main reason for this distress is the caste, that to be regarded by the Gentiles as caste-holders, which is unfortunate caste chains in which this people is caught. in any case a vain effort, if they would strive with all their Now when Gentiles are taught and baptized, they do not hearts, in accordance with the Gospel, to recognize in step out of their caste bonds and become one people, every Christian a fellow member of the kingdom and, one community with the Christians already present, as according to his calling, a child of God, and if they would even those of their community do who follow the false be one body and one spirit with him in faith through prophet here, but they retain their caste-hority-according humility and love, they would after all be a power over to the procedure of the Romans in their well-known the Gentiles. Their light would then shine, and the accommodation practice in China and here- and join only heathen, as of old, would exclaim in wonder, "Behold, those in the community who are of one caste with them. how they love one another!" But if they would only put All other members of the congregation are as good as Christianity as a new rag upon their non-existent to them. So they retain their caste prejudices and foolishness and keep them

mend old garments, they thereby only become ridiculous and contemptible to respectable heathens, that even heathen Brahmins must say to our Christian catechists, "Christians ye are not, who keep the castes, and may not even eat with your own pastor." And in reference to the church in general, they scornfully cry, "Like a city on a hill are ye not; as a needle in a great heap of straw, so are ye."

But enough of these sad conditions. You will see clearly enough from this little that the mission and what it brings, the gospel, has not yet penetrated into the life of this people, but is still standing, as it were, at its door, and will therefore pray all the more faithfully for us. And this is the very reason why I have somewhat presented these sad conditions to you, my dear Lutheran, that you may pray the more fervently for us. For our task is so difficult under these circumstances that last year 4 missionaries left our mission because of these miserable caste conditions. Pray for us and for the poor Christians who, with their limping on both sides, never come to the right peace, never to the right joy in their Christianity, and for the poor heathen who are so carnal that they have no energy for repentance and no courage for faith.

And now something from the brighter side. The good Lord has also built us a house here, four times as big as we need it at the moment. It is not of wood, like the one at Bethany, but of bricks, like the one at Sadras. These, however, we did not dig like those in the foundations of old Dutch ruins, but made them new and used them while they were still warm. On the 1st of August we began to lay the foundations, after I had first obtained the land for this purpose in July, and on Christmas Day we already inaugurated it. That is a little fast in Indian conditions, for we do not travel on railways here, as you do, but on two-wheeled ox carts, for 5-6 days over a hundred miles, and so everything else goes in proportion. - In this little church, a number of orphans, widows and families sing and pray daily to the father of the orphans, savior of the widows and savior of all people, and on Sundays, a small congregation gathers, which, due to the increased number of people living in the area, numbers over 100 souls each month. Otherwise, there are still some Christians here and there, and quite far from here, in this Collectorate *), but the rest, more than a million souls are pagans. A poor individual messenger of the Gentiles should almost be afraid when he sees himself confronted with a million Gentiles. For what can he do for this multitude in this climate? But there are so many faithful Christians praying for him in many parts of heaven, and especially the Lord Himself, even in the midst of this vast land of the Gentiles, is near and powerful enough to protect him and to help him in his weakness.

*) d. i. District of a collector or tax collector.

...rightly. Let us then go our way with confidence. Often enough, of course, we sow with Tears. Often enough what should be a true light becomes only a needle in a heap of straw, which pricks the hand when one works on the straw. But our comfort comes from the Lord, whose work we are doing, and who has fared much worse than we poor sinners.

And now, my dear Lutheran, farewell for this time! May God continue to bless you on all your wanderings and may He always lead you here to us. With this wish I remain, my dear Lutheran,

Dem old countryman

R. Baierlein.

P. S. Since you are such a tireless wanderer, my dear Lutheran, you are fulfilling my request and bringing my warmest greetings to all who will gladly receive you. But you must take many greetings with you when you go to Michigan, to Frankenmuth, Frankenlust, Frankentrost, and to Bethany, for there are many there whom I remember in the Lord, and I hope they remember me. Tell them all that I pray God. May He make them all fully ready, strengthen, fortify, establish, and sustain them to eternal life, and there, if no longer here, grant them a blessed reunion. Amen.

Church News.

The previous assistant preacher of the two Lutheran congregations at Chicago, Ills. having received, Rev. G. S. Löber, had received a regular call from the Lutheran congregation of St. Iohannis, at Niles, Ills. and had accepted it with the consent of the congregations here, the same was appointed Vom. Oculi, in the midst of his new congregation, he was inaugurated by me, by order of the Honorable Vice-President of our Western District Synod.

The candidate of theology H. F. Fruchtenicht, who had passed his theological examination in St. Louis (see "Lutherans" No. 14), was ordained by me on March 29 in the Dreieinigkeitskirche here with the assistance of the Rev. Müller by order of the Honorable Vice-President of our Western District Synod and was thereby committed to the confessional writings of our church.

May our Lord Jesus Christ, the Head of His holy Church, make these young workers in His vineyard a blessing to many!

The addresses concerned are:

- Lov. 6. 8. VOLLM, Oovlv Oo., III.
- Lsv. 8. V. IkMLOM/VNIOM, your ok 8. IVunäor, OlücuZo, III.
- Chicago, Ills, April 3, 186tt.
- H. Miracles.

Conferenz - Display.

The members of the Pastoral Conference of Wisconsin will hold their next meeting at Osh- kosh from Friday the 11 to Monday the 14th, May. F. Ruhland, Pastor loci.

Receipt and thanks.

For H. F. Grupe of the Jünglingsverein in the Gem. of Mr. Past. Wunder in Clucaao8 5,00 " F. Möller und H. Braksüblcr vom Jünglings- Association in the congregation of the Rev. Lindemann in Cleveland, O. - 3,00 "H. Brakesübler of the Innfrauenver. der Gem. of Mr. Past. Lindemann 2.56 "H. Evers through Mr. E. Both collected except wedding of Mr. C. Lange in Cleveland 4.00 Iokannes Daniel Riesling from the comm. of Mr. Past. Franke in Addison, Alls., through Mr. Pros. Fleischmann 12,00 Correction to Conrad Eugolder's receipt: from Mr. Past. Sommer in Philadelvbia - 2.07 For H. Westrumb through Mr. A. Sievers, Ridge Prairie, Madison Co.: from ibm himself 50 cts, from his father 25 cts, from H. Sievers 50. Cts. F. Brandes 50 Cts., F. Mars 25 Cts. 2,00 „, Johann Schneider from Mrs. F. Schumacher in Loess Prairie as a thank offering for a happy delivery 82; from the wives of Messrs. F. Gräwe and H. Gräwe, a vow Hl,50; from Mr. Gerhard Brockschmidt Hl; fromMr. Fnedr. Büning 45 Cts.; from Mr. Otto Pietschmann 5 Cts/; by Mr. Past. Fricke of the Women's Association in Indianapolis 810 15.00 "H. Stcger through Mr. Past. Rmckcr collected on the Hochzcit of Mr. Schaaf 3.53 „, L. and H. Hölter of Mr. Fr. Honig from the community of Mr. Past. Sallmaun- - 2,00 "C. F. Rein through Mr. Past. Hattstädt from the Michigan Zögling Kasse from the Franen-Vcrein in Monroe 4,00 "Alb. Maeschy by Mr. Past. F. G. Theiss from Christian friends in Zillenoplc H8; by the same from H. Gnndlach, New Orleans H5- - 13,00 Leonhard Künkel of the Lt. Pauls Gem. zn Neu-Melle, S't. Cbarles Co, Mo, 87.35; from Mr. Past. F. Ottmann, 81; from Mr. W. Wulfekötter, 81; from Mr. F. W. Windhorft, Hl, and from Mrs. Welker, 50 cts. 10.85. Heinrich Koch from the CollinSville Young Men's Society - 26,00

Received 85.00 for poor students from the community in Ehester through Mr. H. Lancmann. N. Saxer.

The undersigned acknowledges with heartfelt thanks that in the course of the past spring year the laudable Women's Association of New Ajörk has brought in and given to the poor pupils of our institution: 3 sheets, 5 undergarments, 1 l shirt, 2 woolen undershirts, 4 pillowcases, 1 summer skirt, l dressing gown, 4 towels, 1 pair of boots." In the opinion that the recipients had already acknowledged, this advertisement remained after, which the dear Gcbcnmien want to excuse most graciously. A. Crämer.

For Past. Sallmanu, since January 28, the following LubeSgabeman have been sent to the Unteizchnctcn, the proper receipt of which is hereby certified with heartfelt thanks to the kind givers: Durck Hrn. Past. King in Cincinnati. Ohio, from N. N. as a thank offering for the recovery of his Child Hl,00 „, Mr. Past. Bcscl at Port Hudson, Mo., of his- both municipalities 8,10 " Mr. Rev. Bünger in st. Louis, Mo., St. of B. Krenning, 81 by himself 2,00 Mr. Past. Daib in Sngar Mrove, Ohio 4,00 By Mr. Past. Wambsganß in Adams Co, Ind. 1.00 By Mr. Past. Jäbker in Adams Co, Ind - - - Z,M Bon teacher Wolf in Fort Wavne, Ind. 50 By Mr. P. Fuerbringer in Frankenmuth, Mich., from Mrs. N. N. 1 ,00 " Mr. P. Frederking in PoeahontaS. Mo., 82 00 by himself, 82.00 by Past. Beyer, 1.00 from P. Riebet 5,00 "Mr. Past. Ottmann in Neu Meile, Mon. from ibm itself, 82 from W. Meier. 50 Cts. from W. Wulfekötter, 50 Cts. by P. W- Windhorst 4.00 H. Miracles. Chicago, Ill, March 28, 1860.

Received

For the Minnesota mission:

By Michael Förster HZ,00 To theSynodal Missions Fund: From my community 9.71 namely: 81.00 from the unnamed, 5.98 „, the school children, 2.73 " to the readers of the Missionary Papers. W. Hattstädt-t, Cassirer.

Received

From the synodical treasury northern district:

From Mr. Past. W- Hattstädt pr. 28. March to the Synodal Missions- Casse 13.71 pr. 10 April. To the general Symdal-Casse86 9Z For the general praeses 2.33 To the Synodal Missionary Fund 3.24 " alimony cassc for related wife prof. BiewenH 10,00 " Journey of a preacher to California-- 12.55 35.05 F. Böhlau, Cassirer.

For the church building of the parish of Mr. Past.

A. Hoppe at N. Orleans:

From the ImmanuclS diffriect of the Gem. in St. Louis 872.40 F. Böhlau. n,. To the general synodal treasury: Collecte der Gcm. des Hrn. Past. Schliepsiek in Neu Gehlcnbeck, Ills. 84,25

b. To the Synodal Missionary Fund:

Of the Trinity Distr. of the congregation in St. Lonis - - 6.05 Of the congregation of Mr. Past. W. Heiuemann, Crete, IllS. ' 5,00

e. To the college maintenance fund, for teachers'

salaries: By means of Mr. Past. H. Wunder in Chicago from Mcierding, by Mr. Past. Müller there 25 From the Dreinigkcits Distr. of St. Louis Gem. - - 11,Oil" " Immaniicis " " " - - 11,00 , Yield of the bell-bag of the parish of Mr. Past. Baumgart, Elkhorn Prairie, Ill. 24L1 Vondcr Gem. of Hrn, Past. Cock, Benton Co.,Mo. 11,l5

6. for poor students and pupils at Concordia College and Seminary -.

By Mr. Past. H. Wunder in Chicago, Ills. - - 9.00 namely: 88.00 from the Virgins' Association ins. Gem., namely: P4 for N. Sörgel, 84 for A. L. Selle. 1.00 from Mrs. Hoffman at Grandpoint, Ills. for A. L. Selle. Midst Hrn. Past. Wonder 29,00 and zwaar 823.00 for F, Wesemann, by Hm. Past. Meyer in Proviso, IILS.: 810 ano the Armencasse of Hrn. Past. MeyerS Gem, by H. Mesenbrink, Past. Meyer, F. Wriß, Lkr. Puscheck, A. Hcidom, H. Volberding, N. Kirchner G 81, F. Ocgencr 85, H. Ehreupfort, I. Volberding G 50 Cts. 6.00 for N. Lörgel, through Mr. Past. Müller in Chicago: 85 from the Frauenvcr. in ' its Gem., 81 from Fr. Eggers.

e. To the maintenance fund for Prof. Biewend:

Vacat. F. Böhlau, Cassirer. i

For the Lutheran have paid:

The 14th year:

Messrs: Fr. Müller, Notcrmund, H. Hesse.

The 15th year:

Messrs: Fr. Müller, Past. A. C. Bauer, H. Vch berdina .50 Cts, Steckbmalm, Notcrmund, H. Hesse, C. Mch/P äst. F. C. Becker.

-The 16th year:

Messrs. Wittmann, Geißler, Bro. Große, Past. M. Tirmeistcin 40 Cts, Bro. Mothers, Past, A. C. Bauer75 Cts , Past. J. Horst. H. F. and El. Schütte, H. Vclker- ding, F. Degener, W. Mandel 50 Cks, H. Lange, H. Weber, F. Stünkei, Past. C. Schliepsick, M. Mcrs. Pass, O. Hanser 50 Cts, Phil.Simon25 Cts, Past. A. Lange, Past. F. C. Becker, Past, F. Eppling, Gottl. Schnlße, Eberh. Muhlv, Bro. Lcutner, J. Muth, C. Witttcr, N. Muth, Phil. König, M. Schlcrs, D. .Katenkamp, J. Sche- rer, E. Ortmann, E. Bergen, Bro. Louis, H. G. Meyer, Bro. Zink, H. Röche, S. Sleindel, Past. F. M. M- Hahn 3 Er., F. Dühren, L. Burkhardt 50 Ctö. Furthermore: Verw. Frau Past. Calif.

The 17th year:

Mr. Phil. Simon 75 Cts. M. C. Barthel.

St. Louis, Mo.,

Synodal printing house of Aug. Wiebusch u. Sohn.



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Vol. 16, St. Louis, Mo. May 1, 1860, No. 19.

Luther's People's Library.

If one has succeeded in accomplishing a difficult, but useful work, then one justifiably gives God the glory and sings a joyful: Now give thanks to God. Even if it is not a particularly difficult work, it is nevertheless without a doubt a most useful work that the Luther-Verein has accomplished, in that within less than a year it has distributed nearly 8000 books, filled with the marrow and core of Luther's writings, throughout the entire country. The Lord has visibly promoted our cause; without his help it would have died long ago in its first birth. In May 1859, during our District Synod in Addison near Chicago, the formation of the Luther Association was suggested, discussed, decided upon, and directed into action by the signatures of 117 members. The cause met with universal acclaim, and by the end of the year nearly 4000 members had subscribed. The first volume was printed, and to those of our readers who are not yet acquainted with its contents, we will give the titles of the individual writings which make up the first volume, in order to make them lust after them. They are as follows: 1. Sermon on the Sacrament of the Body and Blood of Christ against the Spirits of the Swarm, 2. Sermon on Easter Day on the Worthy Reception of the Sacrament, 3. Exhortation to the Sacrament of the Body and Blood of the Lord, 4. Two Letters of Comfort to Val. Hausmann. Of challenge because of weak, stupid and fearful faith, 5. exhortation cry

6. Christian admonition, which the pastors and church ministers may recite to the people before communion, 7. Simple way to pray for a good friend, Master Peter, barber. These seven little writings form a whole, as the appearance shows, and have been compiled with the intention that this first volume might take the place of a Lutheran Communion Booklet. We have no doubt that this Lutheran Communion Booklet has already proven itself salutary and powerful in the hearts of many communicants. The first volume had not yet been completed, so the second could be printed. It contains four different writings, namely 1. Four sermons on the 15th chapter of Paul's first letter to the Corinthians. Of the Dead Resurrection and Last Trumpet of God, 2. Of Rebaptism to Two Pastors, 3. Epistle to Hartmuth von Cronberg, 4. Luther's Preface on the First Part of his German Books. A closer look will convince the readers that also these four, genuinely popular writings are generally understandable, instructive and comforting and for every Christian man highly important, necessary content. What individual men or booksellers' undertakings would hardly have succeeded in doing, the combined forces of 4000 participants have been able to accomplish, so that even the poorest person can come into possession of this exquisite book.

of this treasure can come. What incalculable blessing is brought about by Luther's writings coming back to the people and permeating their faith and life would be too far for us to prove now; we also think it is superfluous. Whoever has read Luther's writings attentively and with an open heart for some time will find this proof written in his heart with living letters. Now it is the Lutheran's wish to contribute his part to it, partly that the cause of the Luther-Verein gains the greatest possible expansion, partly that it brings the greatest possible blessing. Therefore he considers it his duty to address a few words to his readers. A good beginning, a good beginning beyond all expectations, has been made; however, our wishes and hopes are only satisfied to the smallest extent. What are the 4000 participants compared to the hundreds of thousands of Lutherans who live in these western countries. The Luther-Verein has also directed its attention to them. With this in mind, it has been determined that Luther's popular library will be stereotyped in order to have a well that does not run dry, even though many thousands draw from it; indeed, when several draw from it, it offers its healthy water at ever lower prices. Should it not now be possible to bring as many books among our people as the stereotype plates can supply? We do not doubt it, if we all made it our business to contribute to their distribution to the best of our ability. First of all

We therefore urge the preachers to work towards and yet not read and use them? How would I be better providing each house in their parish with one or more off if I read them and yet have no true spiritual benefit copies of Luther's library. We leave it to the Christian from them? Indeed, we have already encountered a fathers of the household to decide whether they could number of members of the Luther Society who had to give their dear children a more useful birthday, answer our first question, "Have you read your book yet? Christmas, or New Year's gift than a copy of Luther's So really read it, dear reader, and if you have not read it library. We know of several fathers of large families until today, start with it tomorrow. You have children, who have made all their children, from the largest to the read the book to them, or better still, let them read it to smallest, members of the Society in the cradle and thus you. No doubt, as they say to you, you hold a home owners of the Luther Library. We mention this to induce service in your family; fill it with this. Thou art about to other fathers of families to do the same. Young go to holy communion. When you are about to go to Holy people's associations, what could they do? Not only Communion, take the first volume and read the first or enrich their club library with one or more dozens of this second or third scripture alternately, according to your book, but also spread it among their youth comrades. time or need, and repeat this exercise as often as you How desirable it would be, if people could be found go to the sacrament.

who, out of their own free will or hired by the If one wants to have a real benefit from Luther's congregations, would perform the service of a writings, one must not stop at reading them once, but colporteur in cities as well as in the countryside and must read one and the same writing repeatedly, even carry the book from house to house and offer it to the often. It is better to read one and the same writing many people for sale or collect new subscribers for the times than many writings only once. Luther's writings are second year. This would be a service that would be like the kernel of a coconut; little chewed and so pleasing to God, and would also provide them with swallowed, it gives little pleasure; the longer you crush it adequate compensation for their loss of time. There are under your teeth, the sweeter becomes the taste. many people who are too indolent or too unbolted to Schreiber could confirm this with his own experience. trouble themselves about a good book, but are glad to There are books which one understands quite buy it when it is brought to their house. Finally, we completely after reading them once; these may well be would like to remind you that our association books can useful, but they are not deep, rich in content; Luther's also be obtained unbound from our managing director, writings, however, are of such a nature that one knows and the buyers can have them bound according to their what he wants to say at the first reading, but the more own taste, or they could have the whole book divided often one reads them, the more a treasure of hidden into individual smaller booklets in tract form, so that at wisdom is revealed to one, that it seems to one as if one the same time as many people could eat from one loaf had not understood them at all before. This is also the as the whole volume contains individual writings. In this reason why one never tires of them.

way the blessing of Luther's writings could be renewed That the taste for Luther's writings was not as in the way they were 300 years ago, when they first general as it should have been is a fact that can hardly flowed from Luther's soul and pen. Luther's writings be denied. In addition to other causes, which we will were the greatest blessing at that time, when they were pass over here, there was undoubtedly a certain secret, printed on single sheets by the thousands, could be often unconscious prejudice that reading Luther's had for little money, and were read by many thousands. writings did not promote the formation of a living Christianity as much as other edifying writings of later Later, when they were collected into individual folios, times. How far these prejudices have been overcome this blessing for the people ceased, they became the among our people we do not know, but we do know that property of individual wealthy or learned people or they are groundless. The deeper we read into Luther libraries, and so it happened what Luther himself and live into him, the more joyfully we will subscribe to foresaw of his writings, they remained forgotten in the the confession of a great lover of Luther's writings, the dust with time, especially where he asked for the something good to be written by God's grace. (p. 2, Vol. Elector John Frederick of Saxony, and make it our own: 179.) When things got rough, the people had to be Dr. Martin Luther's books are heart-warming, go through content with a few drops from Luther's writings, which marrow and bone, and there is more juice and strength, the preachers or scholars offered them and which often also more consolation, in a little leaf than in whole sheets had the flavor of the canals and pipes through which of other scribes!

they had flowed.

But the wish of the Lutheran is not only that the writings of the Luther Society should be widely distributed, but also and above all that they should be properly used. What good would it do to own a long series of beautifully bound volumes of Luther's library and to keep them in one's bookcase?

(Sent in by Past. Föhlinger.)

The Lutheran hymnal according to E. Koch.

(Continued.)

You choose your own ways. This beautiful song of consolation, flowing from Fr. Gerhard's golden mouth, has already become sweeter to many souls than honey and honey jelly. It is based on the verse Ps. 37:5: "Commit thy ways unto the Lord, and hope in him: he will do it well. These words appear clearly from the song itself, if one pays attention to the opening word of each verse. Such a way of writing poetry, especially with mottoes or names, was popular in former times, and especially princes and other respected persons had such poems written for them or were given them by the one who wanted to honor them. Here Gerhard wanted to honor the wise prince who directs heaven and guides the ways of the children of men.

The circumstances under which this song was composed are said to have been as follows.

Gerhard, a very conscientious man, who held firmly to his Lutheran faith, did not want to let his Elector, who was attached to the Reformed confession, close his mouth to testify freely and openly against the Reformed doctrine. For this reason, he was deprived of his office in 1666 and expelled from the country. There he had to take up the wandering staff with his wife and children, with no prospect of any other provision. He went to his old fatherland, Saxony. On the way he stopped at an inn, where grief so overwhelmed his faithful wife that she was crushed to the ground and could no longer contain herself. But Gerhard, in strong confidence in God, spoke comfort to her, and recited to her the beautiful saying with which Joh. Bugenhagen, Luther's faithful college at Wittenberg, had once comforted himself every time in his troubles: "Commend thy ways to the Lord 2c." Thereupon he went out into the garden which was behind the house, sat down under an apple tree, and composed this glorious song. When he had finished the song, he brought it to his sorrowful wife, to whom it was a great comfort as he read it to her in a strong voice. That same evening, two strangers entered the inn where Gerhard and his family were sitting. They entered into conversation with the grief-stricken family and said that they were two deputies of Duke Christian von Mersebnrg. In the course of their conversation it finally came out that they had to travel to Berlin in order to invite a certain Gerhard, a deposed preacher, to Merseburg. What joy, what astonishment, when the fleeting family heard this; how quickly the Lord, whom they had commanded to go their way, had now made it well, and all at once let the sun of the most beautiful joy rise again for them! Gerhard immediately made himself known, and those two presented him with a handwritten letter from the Duke, in which he was assured of a handsome annual salary until he was reinstated. With Thrä

Gerhard turned to his wife, held out the letter to her, and said: "Behold, how God cares. Did I not say to thee: Church of North America regarded as their father, lay "Command the Lord thy ways 2c."" - Gerhard soon after dying on 7 Oct 1787, he prayed the final verse of this received again an office and bread at Lübben in Lower Lusatia, where he had been employed as first helper since the year 1669.- Many a believing sufferer has comforted himself with this song. A pious preacher, who lived in a lonely, wooded area of Baden, secluded from the rest of the world, and devoted himself only to his holy preaching ministry, the welfare of his congregation, and the education of his children, came under great pressure from his numerous family, no matter how well he kept house, since he had to place his sons in schools away from home. In certain terms the boarding and teaching fees for them were to be paid. The clergyman and his wife did their utmost to spare as much as they could, and had almost succeeded in doing so, when they were suddenly struck by an unfortunate event which plunged them into a considerable debt. The discharge of this debt robbed them of their last penny; and now they were to send off several hundred florins for their sons within a few weeks. Acquaintances and friends they had few in their seclusion, and these, even without means, could not help. So the poor priest often stood at the window of his study with his heart pressed, deeply bowed by the oppressive situation into which his profession had brought him, and looked up to the mountains, from which alone help could come to him. Above all, however, he kept to this song of Gerhard, who trusted in God, who had also experienced hardship and temptation in his preaching ministry and had been abundantly comforted by God. He sometimes read it to his often almost despondent wife at midnight by the light of the lamp, in order to lift her and himself up with it. But help was nowhere to be found. After they had long tried to keep up their faith in this song and the need had risen to the highest level, help came unexpectedly, and from a source they had not even thought of. One day a princely letter arrived from Carlsruhe, with which the Grand Duke and his two brothers sent the astonished priest a thousand guilders as a token of gratitude for the faithful services which a now deceased member of the priest's family had once rendered to the Grand Ducal family. With the shedding of many tears, the parish family fell to their knees and praisingly sang verses 8-10 of their dear song of consolation.

The Germans took this song with them across the Atlantic Ocean to America, and when the foundation stone of the first Lutheran Church in Philadelphia, Pennsylvania, was laid on May 2, 1743, and on October 20 of the same year the first Lutheran preacher in America, Hein. Melchior Mühlberg, preached the first sermon at the inauguration service, the same was intoned and thus the Lutheran Church and its prosperity in the new world were commanded to the Lord. When now that

As the 73 year old preacher, whom the whole Lutheran Church of North America regarded as their father, lay dying on 7 Oct 1787, he prayed the final verse of this hymn just before his last breath and then died blissfully. Like the whole song, some verses have their own story of victory and consolation, e.g. At Neukirch am Hochwalde in Saxony, T. Hartmann had already been lying on a serious sickbed for a full year. Atz his leg ate the fire and the physicians gave him no more hope, if not the leg would be taken off. Until now he had borne all the pain that surrounded him day and night, by God's grace, calmly and confidently, looking to the Lord. Now, all at once, he saw nothing but certain death or uncertain salvation in nameless pain. Already in advance his soul tasted the bitterness of death. He had now ceased to bear with a quiet and patient spirit what God had laid upon him, and doubtfully thought that the Lord had forgotten him, since a mother can forget her child before he can forget the wretched one. Such was the state of his heart when the faithful shepherd of the congregation, Pastor Müller, who had now gone home, entered his house. He immediately greeted him with the hymn verse that put his feelings and sentiments into words:

My body's weary limbs, the Most High's end, By sickness so lowly lays. That I must groan without strength:
"Alas, the Lord hath turned his hand wholly from me;
My soul is almost afraid. What's taking my doctor so long?"

Time was precious, the pain of the sufferer great. The sick man had lamented with a hymn verse, the pastor comforted him with a hymn verse and dispelled the doubt. In the name of God, with proof of the Spirit and of power, Father Müller came to the sickbed and said: "Not so, my dear Hartmann! pray with me the verse: "Thou shalt go thy way, and he -----shall find paths for thy feet to go." ----- At the last words he lifted his fingers aloft with deliberation, as if to write the truth with vivid features in the heart of the sufferer. The sick man had prayed with him, and his soul was made well by that single word. Not long after, June 7, 1827, by God's gracious help, his leg was happily taken off and well healed. He now has a wooden leg, but the wooden leg carries him every Sunday into the house of the Lord, and when he tells the story of his time of suffering, which became a time of blessing for him, he never forgets Father Müller, never forgets his verse, never forgets the path on which his foot should walk.

In the year 1735, shortly before Ascension Day, M. Heinrich Feller, pastor at Eylä and Thierbach in Saxony, who had sunk down at the altar, senseless and speechless, was to suffer a dangerous operation on his tongue, about which he was very sorry.

was sorrowful. The night before, as he lay there half dreaming, it was as if an angel spoke to him at his feet with the words: "With sorrows and with griefs and with even his own pain, God does not let anything be taken from him, it must be asked for. When morning came, he felt full of trust in God and did not admit the operation, but wanted to let God alone rule - and lo and behold! on the following feast of St. John he was able to enter the pulpit again and thank his God with Zacharias, who had been mute. This happened in the 72nd year of his age, after which he still lived several years until February 10, 1741.

Verse 7 and 8: In the sad year of misery and hunger in 1772, when many families went about without bread and wept without hope of help, we too - as a Christian friend tells us - had not harvested as much as was necessary for our numerous family, and there was no money to buy anything. So we gathered on the Friday after the holy Christmas we gathered as usual for our domestic service. The story of the feeding of the five thousand was read and our father gave us a very touching account of how the Saviour had helped his own at the time of need and want. Then my mother wept hot tears and said, "Yes, if this mighty and loving helper were still with us now, I should not be afraid in this difficult time. Then the father comforted her and spoke to her of the Lord, who could and would help now, as he had helped then, and sang the two touching verses: "Up! up! give good night to your pain and sorrow 2c." and "Let him, him do and rule 2c." I have often sung the same, but in my life they have not made so strong an impression upon me. The emotion was visible in all of them. Strengthened and full of hope in God's care, we lay down to sleep. Early in the morning two wagons came loaded with sacks of fruit in front of our apartment. And they were from an old acquaintance seven miles away, whom father had helped up with seed and bread-corn in the previous year's hailstorm, and who now sent such back with thanks and an extent. "See, mother!" - said the father in triumphant faith - "that the Lord is always the same as he was before old age, and forsakes none who put their hope in him."

Still from the first half of the last century a beautiful moving custom is to be mentioned, which was to be found at that time on the high school to Schleusingen. As often as a former pupil went away after a farewell speech, his classmates accompanied him with this beautiful song to the city.

O world, see here your life. When the missionary Reinhard Nonner held a children's meeting on the island of St. Thomas in the West Indies in 1752 and had this song sung at the beginning, a child cried from beginning to end. When he asked him for the cause

of his tears, he answered, "That is why I weep so, Nave of the church. The ever-burning candlesticks, because the Saviour has shown me such great love, occupy one side of the sanctuary, and the golden table of showbread on the other, with the altar of the Rauch

Concerning verse 4, a schoolmistress once recited in the middle. The burning candlesticks point to Christ, the Lord's Passion to her little ones quite movingly and who is the true light that illuminates all people according to God's gracious will. The showbread, which was forcefully, pointing out to them how they, too, had done to God's gracious will. The showbread, which was many evil things out of their inherent sinfulness, but eaten only by priests, also pointed to Christ, because now the dear Savior, out of love for all sinners, had he is the bread of life, which can only be eaten by come down from heaven and allowed Himself to be spiritual priests. The altar of incense, whose incense beaten, bound, and nailed to the cross for them, so that entered into the holy of holies, and there covered the they would not be eternally lost. And at this she taught mercy seat, is likewise a model of Christ, in that he them some verses of this song. The Lord blessed this appears with his high priestly intercession before God's especially in a five-year-old boy whose father was a face for us, and creates that also the incense of our cruel man. Several evenings in succession the boy prayer and good works may do before God, like an arose from his sleep and wept so that his father got up offering of incense.

and asked him the cause of his weeping. But he The nave of the Christian house of God is filled, continued to weep, and at last, with violent sobs, he instead of candlesticks, show-bread tables, and the said the whole verse, "I, I, and my sins," whereupon he altar of incense, with the audience of the Christian congregation, the spiritual priesthood, which, through added, "O father, we must repent, or we shall not go to the illumination of the true light, is also a light of this heaven.

Regarding verse 16, the preacher Joh. Conrad world, which alone is granted to eat the bread of life of Binzer at Nidda in Hessendarmstadt (1742) once the good Shepherd, who gives life and full sufficiency to reported to his family, as he lay on his deathbed, that His flock, and who brings the ranch-offerings of their he had just sung his favorite song in a dream: "O world, prayer and good work through Christ into the holy of see here 2c." from beginning to end and had a foretaste holies of God.

of the great glory that awaited him. Then he suddenly To the holy of holies of the tabernacle corresponds began to shout with joy: "Cover me only with earth, the altarchor of the Christian temple. The former was cover me only with earth!" and had the bell-ringer accessible only through the Holy Place, and separated Henkel play and sing this song for him on the piano, from it by a curtain. Here was the ark of the covenant, sang along himself as much as his strength permitted, in which were kept the jelly of manna, the green rod of Aaron, and the tablets of the law. The ark was covered and was thus accompanied by the words and sounds by the mercy seat, made of pure gold, and overshadowed by the wings of the two cherubim, who of Henkel at his end "into Jesus' bosom and hands to spread their wings over it and turned their faces toward the eternal turnip," for immediately afterwards he died each other. Only the high priest was allowed to enter the holy of holies once a year, in order to sacrifice for joyfully in his Lord.

(Submitted.)

The best way to frame our churches.

Conclusion.

If we compare the Mosaic tabernacle and the Christian temple, we will see a lovely resemblance between the two, and it will become even clearer to us that only the way described is the best church arrangement. In both places of worship, the first thing that welcomes the visitor is a vestibule that prepares him for the interior of the sanctuary. In Solomon's temple, a tower 120 cubits high rose above this vestibule; in the Christian temple, too, the tower is in the same place, representing the house for near and far, guarding and adorning it, and inviting the faithful who enter through the tower with a bright bell.

To the holy one of the tabernacle corresponds the

who proclaim it loudly, is a divine office, as once Aaron's priesthood was proved and confirmed by the green staff; finally, the manna points to Christ, who is the bread that came down from heaven, that whoever eats of it may not die; and who gave this bread, giving his flesh and blood for the life of the world, the same flesh and blood which he gives to eat and drink in the sacrament of the altar.

The Christian temple also has a holy of holies, the Altarchor or Absis. Here there is no curtain covering the sanctuary, as there, for the way to holiness was revealed through Christ when he died on the cross and the curtain in the temple was torn: When he died on the cross, and the veil in the temple was rent. In the West, the choir has always been unveiled to show this opening of the way to salvation, and it provided a free view from the nave; therefore, no railing should separate the nave and the choir. As for the choir being a space distinct from the nave, there is a good reason for this and it has a beautiful meaning. For by this spatial difference is represented the difference of the public office of preaching and the spiritual office of priesthood. The nave is the place for the assembled spiritual priests, the choir the place for the duly called ministers of the church. This is architecturally pictured in the nave and choir. There are seats according to sex, office, age; there the whole congregation is together as one man, singing prayers; there the boldly rising vaults of the nave depict heaven, and paintings and images on windows and wounds depict the history of salvation which has taken place for the sake of the redeemed congregation. But what the congregation does in the nave during the service, it does in connection with the minister of the word in the choir; he is its mouth, through him it prays, through him it receives God's word, to him it answers. This connection between the congregation and the ministry, and again this difference between the two, can only be beautifully illustrated by the spatial difference between the nave and the choir. And in the choir itself, again, everything is symbolic, pictures the spiritual. There is the open choir arch, which, as I said, presents the revelation of the way to holiness. In the entrance to the choir there is the baptismal font, which indicates that holy baptism is the entrance to all. It indicates that Holy Baptism is the entrance to all divine goods and to all communion with the saints. There is the altar in the middle of the choir, which in a certain sense also represents a place of sacrifice, as has been demonstrated above, and at the same time also represents an ark of the covenant with a mercy seat, corresponding to that ark of the covenant in the Old Testament. The altar, therefore, symbolically embraces the entire sanctuary of public worship; hence it is often used figuratively for the entire local congregation and the entire house of God. A church without an altar is not really a church. It is an indispensable piece of equipment for a church,

According to Christian feeling, and must be, even if it much. Therefore, in an altar-choir, the pulpit must be as is usually the case, as if Christian freedom consisted should be represented by an ordinary table. It must be separated from the altar; and there is then no better place in indifference. This indifference is connected with a there as a place where God, as it were, presents his most for the former than the south chancel corner. Here the certain slovenliness, to which only the familiar is precious gift, the body and blood of his Son, for sermon can best be heard, and here the preacher can be agreeable, but something new (and even if it were the sacramental enjoyment, and where Christians offer these seen by all; and for this purpose, even in larger churches, oldest) is detested, because it demands some effort of thanksgiving of their lips and hands. Here also God the pulpit is placed farther forward, at one of the nearest thought, and awakens from the beloved laziness of appears, not in the pillar of cloud, but in Word and pillars, as has been the custom from time immemorial. By thought. Then with this indifference to ecclesiastical Sacrament, not to the high priest, but to the whole this separate position of the pulpit, by the way, other beauty there is also an iconoclastic trait. One makes it congregation. The altar, therefore, may well be called a purposes than those mentioned are also achieved. The half, or even entirely, one's conscience not to use a holy place, but do not superstitiously seek holiness in the position of the pulpit indicates the difference between the crucifix, and flees everything that we can have in common earthly utensils, or in the blessed host, or in relics lying sermon and the other acts of worship, and each of them with the Romans without detriment to the Gospel, as if it within, but in the Word and Sacrament which is has its own place in the choir. This spatial arrangement were the devil himself, while on the other hand one performed here in this place, and which sanctifies all cannot fail to contribute to the individual acts having a sympathizes with the Calvinists, and is on the way, creatures, and therefore also this place (1 Tim. 4:5). Just clearer, simpler, and more expressive effect on the mind through carelessness in church manners, to finally also as the contents of the ark of the covenant made clearer and being better remembered by them. How fall into laxity in doctrine, as has already happened often what it represented of Christ, so the decoration of the altar expressionless would all the acts of worship have to be if enough. This iconoclastic sense is to be fought all the serves to make the meaning of the altar more apparent to they were to be performed in one place and at one time more, because in this country the Calvinist influence the senses, and to serve more for edification. Above all, A sermon preached in a separate pulpit is far more threatens to swallow up everything anyway.

there is the crucifix, the image of the crucified God-man, expressive than one preached in a pulpit connected to the which at the same time depicts the church glorious under altar, where the altar below has a slightly distracting effect, the shame of Christ and is a salutary reminder to all that on the minds. Here, however, in a separate pulpit, the we must also crucify our flesh if we want to belong to the listener has no occasion for extraneous thoughts; here he crucified Christ. There is an altarpiece, there are has his preacher alone before him, and even the sublime candlesticks, there are emblems and inscriptions - all to simplicity of the architectural arrangement of the pulpit enliven the Christian imagination and to promote cannot fail to contribute to the impressiveness of the edification.

words preached. It is certain, then, that the separation of the pulpit from the altar is far preferable to the union of the two; so from this point of view also, our church arrangement remains the best.

From this comparison of the Christian temple with the Mosaic tabernacle, there is evidently a similarity, a certain symmetry or symmetry of the two; And this similarity arrangement remains the best. So far, then, as the three parts of the Christian house of God and their purposes are concerned, it must be same is a proof that the Christian temple, by its division admitted that this is the best way to arrange our churches. into three parts, also pictures Christ in its kind; as the We are merely following the procedure of the ancients. In tabernacle, by its division into three parts, also pictures the arrangement of individual parts of the building we may Christ in its kind, whence this architectural symmetry still make our composition and be new, only that the results. In any other division, however, the idea of the newest, as such, is not always the best.

entire public worship would not be so well expressed. Whoever among the dear readers of these pages has hitherto had a quite different view of what is called ecclesiastically beautiful, may not be put off by the trouble of at least making an attempt to arrive at a better view, the chaste, meaningful, and meaningful ecclesiastical heyday of Christian church architecture, and second, "Think on this," what would be lovely, honest, and orderly! That everything should be done honestly and orderly in these things in order to enforce them, for nothing of Solomon.

among Christians is God's will; as good as his will is the perfect will come of all the visible beauty of the church in It only remains for us to answer the question: whether the ten commandments; but how everything should be done this world. Her true beauty is inward and invisible. And if connection of the pulpit with the altar is not better than the honestly and orderly is a matter for the reflection, here, in the form of a servant, she sometimes lets separation of the two pieces. It cannot be denied, knowledge, and wisdom of Christians, and no form found something of this inner beauty shine through, it is still only however, that there are examples from older times wherein this way is to be held equal to a divine commandment, a poor piece of work compared with the glory that will one the pulpit is connected with the altar in a skilful and but is to be observed in Christian freedom, for the sake of day be visible at Christ's return to judgment, when the beautiful manner to form an architectural whole, as in the love and peace. Now, since as Christians we ourselves Church will be revealed in the form of the heavenly monastery church at Wechselburg in Saxony, etc. But if are to find the ecclesiastically beautiful forms and Jerusalem. Until then we must leave it at that, "that the a pulpit thus connected with the altar stands in the choir, examine everything and keep the best, it is certainly not right outward adornment of the church is right preaching, it has a very unsuitable position for the hearers. And for praiseworthy to show such great indifference in this. right use of the sacraments,

the sake of such an arrangement of the pulpit to omit the choir altogether would be too

and that the people be accustomed to it in earnest, and come together with diligence and chastity, learning and praying." It is certain that to the Christian eye a church, no matter how richly adorned, with no matter how rich a ceremonial, without God's pure Word, is but a hideous idolatrous temple, a miserable market stall; whereas to him a scanty log cabin in the jungle, with God's pure Word and sacraments, is a little manger of Christ, around which the angels rejoice and sing their "Glory be to God".

But if we were to conclude from this that even when we have attained prosperity we must maintain this crib appearance, that we must not care about beautiful church furnishings, and that everything must be as unattractive as possible, we would be wrong. For there is God's word: "Let all things be done honestly and orderly," and: "think on this," that is, on that which is honest and orderly. One sometimes sees a church in a state of disrepair, which should long ago have given place to a more spacious and beautiful one, although poverty has not prevented it, but prosperity peeps out from the houses of the members of the congregation; if one examines the matter, one finds that a certain Pharisaical contempt for such outward things lies at the bottom of it. Certainly avarice is not lacking. When this arises among churchmen, we Christians should always remember the example of the Israelites, of whom it is said, "that they brought too much, more than was necessary for the work of the ministry," and Moses had to command, "Let no man do more for the lifting up of the sanctuary." Surely a shameful example!

Herewith the question, which is the best way to arrange our churches, is answered. May this essay first stimulate thought on this subject, and help us to gain an ecclesiastical aesthetic insight, then the exercise of this insight will follow, as far as possible, and the beneficial influence that an as equal as possible arrangement of all churches exerts on the uniformity of the ceremonies will then become visibly apparent.

The child at play.

A little child was running around in the parlor, playing and having a lot of fun; his money was broken pieces, his house was full of blocks, his horse was a stick, his tractament was an apple, his son was a doll, and so on. The father sat at the table, had important things before him, which he recorded and put in good order, so that they might be of use to this little plaything. The child often ran up to him, asked many childish questions, and desired a great deal for the advancement of his play; the father answered the fewest, but continued in his work, and still kept a watchful eye on the child, lest he should fall dangerously and come to harm. Gotthold saw this, and thought: this is a

kindly illustration of God's fatherly care! We old children run about in the world, and often play more foolishly than children; we gather and scatter, we build and break up, we plant and uproot, we ride and drive, we eat and drink, we sing and play, and think we do great things, which God must take special care of. But the all-knowing God sits and writes our days in his book, he orders and creates what we do before or after, he arranges everything for our good and our happiness, and always keeps a watchful eye on us and our children's play, so that we do not come to any ruinous harm. My God, such knowledge is too strange and too high for me; I cannot understand it, but I will always praise and glorify you for it! Do not leave me, my Father, out of your care and supervision, especially when I, like such a child, act foolishly.

Gotthold's random devotions.

Signatures under Luther's picture.

I. Walch describes in the preface to the ninth part of Luther's writings, p. 26, a woodcut depicting Luther's bust, above which are the words spoken by Aristotle of his teacher:

I'erent talem seeIn, kutura virum, ie.
No future time will produce such a man.

II The same Walch describes a portrait of Luther, under which Melanchthon had written:

I'ulmina erunt liuZuae siuZuIa verba tuao, i. e.
All the words of thy tongue were lightnings. The words of Isa. 49:2 are set forth: "He hath made my mouth like a sharp sword; with the shadow of his hand hath he covered me."

III Ulrich von Hütten has had a picture of Luther decorated as follows:

Doctor Martinus Luther, Augustinian at Wittenberg, 1520.

Luther's my name, that's true, For my doctrine is true and clear, From the words of Christ bad, St. Paul's and other God's servant; No man may not condemn me, He then drives at me as a wretch. The church I plant on her branch, In no way the truth is silent, If pope, bishop, prelates meet, God's word remains eternal, To the good of my Christianity: That I speak to my salvation.

IV Selneccer wanted to have placed the following distich under Luther's picture:

ffapoti äs 8tirp6 satum Doctors Dutüero Nagorem nobis nulla propaZo äsäit,
d. i.

No rice from Japhet's tribe has given us a greater I delivered a product when Doctor Luther was...

The hard of hearing.

A priest spoke to an old man, who had a very hard time hearing, about this affliction of his, and asked him if he could understand anything in church. The old man answered that it was very much the same at one time as at another. Once it had been very bad, so that he had not been able to get a word out of the sermon and the lectures; he had been very sad about it and had called upon God in his heart that he might let him understand something for the nourishment and comfort of his soul: Be content with my grace. He understood nothing more, for he had had enough.

P. a. S.

How a Jesuit Admonished to Godliness.

Among the motions with which the notorious Jesuit Maimburg sought to awaken the female sex in Paris to godliness (!), the following is certainly curious: "it would be a pity that such beautiful people should be condemned." (Inserted by P. G.)

Praiseworthy rebuke.

The Lutheran theologian Dr. Heilbrunnr (died in 1618) is praised for his fervent zeal for prayer. As he usually began everything with prayer, so he also did it publicly at the religious discussions held with the papists. The Jesuits therefore used to say of this godly man: "Heilbrunner could do nothing but pray!" (Inserted by P.G.)

Department of Corrections.

Which minister or preacher punisheth not sin, he must go to the devil with other men's sins, if he be an hastened child of blessedness for his own sins, which are forgiven him in Christ. (Luther's Vorr. zur Kircheupoft. von 1543.)

Absolution.

The church father Ambrose writes: "God's word forgives sin. The preister, indeed, performs his office, but he exercises no right of his own power." (8erm. 38.)

All prepaid.

Someone who was handing a gift to a poor man spoke to Dr. Luther standing next to him, "Who knows where God will give me such a gift one day! Why only one day? replied Luther - has God not already paid you in advance?

If now the Lord God has already paid us everything in advance, and yet really wants to reward every work of love done in faith some day by grace, then he must be a - merciful God.
W. X.

Teaching without example.

So one day I heard my two boys scolding each other and swearing at each other terribly. I take the boys of 12-14 years with me

I'm going to tell them about the great sin of swearing and give them a good slap on the back for it. The boys now crawl into the stable to cry out their pain together. I creep quietly after them.

So I hear. The little one says to the big one: Fritz, dat is unrecht, dat üs de Vader darum schleit und hei fluchet sülber (that is wrong that the father beats us for it and he curses himself). I came to my senses. Za, the boys were right. I was ashamed, ashamed in front of my children! And I converted.

P. a. S.

Church News.

After the removal of their former preacher and pastor, the Rev. Streckfuß, the pastorate of St. Martin's parish, Allen Co., Jnd , has been settled, the same has appointed the former assistant preacher in the parish at Fort Wayne, Rev. M. Stephan as their pastor. He was then inaugurated in the midst of the congregation on the 2nd Sunday after Easter in the name of the Presidii Middle District by Prof. Crämer with the assistance of Rev. Wagner into his office.

On the same Sunday, in the congregation of Fort Wayne, Prof. Fleischmann assisted by the President, the candidate for the office of preacher, Mr. Julius Renz, who was called to be an assistant preacher, was ordained in the midst of the congregation.

The Lord bless both brothers for the blessing of 'Jiele. - Fort Wayne, April 23, 1860.

W. Sihler, Pastor, d. z. Pres. midd. districts, e

e After Mr. Past. Beruthal had received and accepted a call from two Lutheran congregations in and around Kankakee, Ill, he was installed on Palm Sunday by Herru Past. Stubnatzy into his new office. Likewise, the candidate for the holy office, who was educated at the Concordia College in St. Louis, Mr. M. Zucker, was inaugurated. Zucker, after he had received and accepted a call from the Lutheran congregation at Urbana, Ill, was inaugurated on April 2 by Rev. Stubnatzy in the midst of his congregation and inducted into his office. May the Lord Jesus Christ grant that these servants may always proclaim the dear salvation-giving gospel with the joyful opening of their mouths and thereby make many souls blessed.

The addresses of the dear brothers are:
Lov.,0.
Xanlealcse, III.
kev. N. 2H0LLK,
^68t Urbana, ObampaiZn Oo., III G.
Schaller. Distr. Pres.

After the preaching candidate, Mr. Martin Tirmenstein, until then a pupil of Concordia in St. Louis, had received a regular appointment from the German Lutheran congregation in Port Richmond, Staten Island, N. Y., he was appointed by the District President, Mr. Past. Keyl, on Sunday Quasi

modogeniti (April 15) in the midst of his congregation under obligation to all confessions of the Lutheran Church with the assistance of Rev. A. Heitmüller and inaugurated into his office.

May the faithful God and Father of our Lord Jesus Christ grant that this servant of his may also bear much and abundant fruit.

F. W. Föhlinger.

Address: Rev. N. PIKMN8PMN, kort Niebmonö, Ltatsn Ulrmä, öl.

Since Mr. Pastor J. Bernreuther from Mishawauka. Yes, has received a call from the Lutheran St. Peter's congregation in Eden and has accepted the same with the consent of his congregation, he was installed in his office by the undersigned, on behalf of the Presidii, Eastern District, on Palm Sunday with a commitment to all confessional writings.

God bless him!

The address is:

Hov. "I.

IVbit68 OoruerZ

k. O., krio Oo., n.

Eden, April 2, 1860.

A. Ernst.

After Pastor L. Geyer had taken over the former congregation of Pastor A. Brose near Woodland, Wisconsin, as a branch to serve with him, he was introduced into his office by the undersigned on Sunday, Lätare, at the request of the Reverend President of the Northern District. May the faithful God bless the preached word abundantly also in this place, so that it may bear much fruit for eternal life!

P. H. Thickness.

Mr. Past. A. Ernst, until now in Eden, has followed a call to the congregation in Euclid near Cleveland, since his health still required a reduction of his work, and was introduced there by me on behalf of the Reverend President of the Middle District on Sunday Quasimod. May the merciful God soon give him complete health again and bless his work!

Addr.: kov. LUX8P, ks8t - Olevslauä, Ou^aboAxe Oo., Ohio.
(not Olevelanä - käst.)

H. C. Schwan.

After Mr. Past. E. Multanowsky of the former parish of Mr. Past. E Rolf at Sheboygan Falls, Plymouth and Buffalo, Wisc. had received a regular appointment, and with the consent of his former congregation at Carlm. ville, Ill. had accepted it, the same, by indirect substitution of the Most Reverend President of the Northern District of our Synod, with the assistance of the Rev. Kolb at Town Abbott, was installed in his new office by the undersigned on the first Sunday after Easter.

May the faithful Archpastor grant this His under-shepherd strength and joy to faithfully feed the herd newly entrusted to him, and bless his work.

The addr. of the dear officemate is:

Lev. L. NVI^NONSL?, Lhsbo^Zau kall8, 8bsbo^Znu Oo., IVise. Sheboygan, Wisc. the 16th of April, 1860.

A. D. Plug.

On Sunday Quasimodogeniti, Mr. Wilhelm Bartling was ordained by me, on behalf of the venerable President of the Eastern District of our Synod, and introduced into his holy office as Vicar during the time of my absence in Germany. May the Lord Jesus bestow rich blessings on this dear young brother.

E. A. Brauer, Pittsburgh.
Bor 1253.

Conferenz - Display.

Notice is hereby given that the next Pastoral Conference for the State of Michigan will be held at Frankenlust, Mich, June 15, 16, 17, 18, 1860. All members of the same, both pastors and school teachers are hereby kindly requested to assemble at the home of the pastor, Ferdinand Sievers, at Frankenlust, on the 14th of June.

Frankenlust, March 20, 1860.

F. Sievers,
temporary
secretary.

The General Lutheran Conference will meet this year, God willing, on June 7 at Trinity Church in Cleveland (west side), O.

Everyone who professes the unaltered Augsburg Confession is cordially invited. Confession is cordially invited to attend. Upon arrival here, one should present oneself at the parsonage next to the church, No. 66 Jersey Street, west side.

The undersigned would appreciate it very much if those who intend to attend the conference would communicate their decision at least 14 days in advance.

Cleveland, O. April 21, 1860.

J. C. W. Lindemann,
box 3802.

Indication.

Whoever still desires to receive the Synodal Report of the Middle District of the Synod of Missouri, Ohio, &c. St., for 1859, may kindly apply to the undersigned.

The price is 10 cents. Postgld 1 cent.

Farmers Retrcat, Dearborn Co, Ind.

Th. Wichmann, d. Z. Secretär.

Receipt and thanks.

\$3,00 received from Mr. Im. Günther for the building of a church in Cuddalorc, East India. F. Sievers.

For the travel expenses of a missionary to California:
From Mr. Br. Stuenkel, Lafayette Co., Mo.\$0.50
" " In . Günther, St. Louis 2,(0
The whole sum of the gifts received for the purpose is \$285, 74 Cts.
Whoever intends to contribute, do so soon. Th. Brohm.

For Max Dröning of the Baltimorer JünglingS-Per.
for the purchase of a ClavierS-5,00
"H. Stcger by Mr. Past. Stecher by Dr. John Zl; by Messrs. Rudclph and Beckmann G 50 Cts.; by Messrs. Past. Rinkrr of the Jungfrauenverein zu Trrrre-Haut" \$6,15; by.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Volume 16, St. Louis, Mo. May 15, 1860, No. 20.

Sent in by teacher Roschke.

What are the most suitable means of a right and blessed discipline?

Among the many complaints that teachers in elementary schools make loud, the one that is heard most often is that school discipline does not go according to their wishes. Oh, one hears the complaint, if only I could bring more Christian discipline among my children! The causes of these complaints are various. With some they come from wanting to do more than they can; they forget that it is God alone who can change hearts, and that a teacher is only the instrument in God's hand to win the souls of children, that he can only plant and water, but God must give the flourishing. In most cases, it is probably the poor child-rearing of the parents that is the cause of such complaints. The terrible and blessed discipline. The Word of God, and condition of American youth today is no less a contributing factor. They grow up in complete unrestraint and licentiousness, and then practice all imaginable crudities and ungodliness. Our children see this and think that they may do such things, and they do them wherever they have the opportunity. Not infrequently the fault lies with the teachers themselves. Many let themselves be guided too much by their feelings; one time they are too lenient, another time too strict; today they punish what tomorrow they will punish with impunity.

until at last the child no longer knows what he should or which flows from a right fear and love of him. It is should not do, what is permitted or forbidden to him. One certainly an effective means of stimulating and enticing of the main causes of the above complaints may well be children, if one paints before their eyes with vivid colors that some teachers either do not properly apply the most the great glory that consists in the renewal of God's suitable means of a right and blessed discipline or do not image, and shows them how blessed a pious child is know them sufficiently. I will therefore, according to the who, out of love for his Savior, gladly and with pleasure task set me, describe in the following: does what is pleasing to the dear God.

"What are the most suitable means of a right and blessed Discipline?"

There are mainly three of them:

1. tease the children and entice them to do good;
2. to warn against evil, and
3. To punish the evil done.

There are three main virtues which must be instilled in children at an early age: Love of diligence, diligence of ear, and diligence of mind. If a teacher has achieved this, it will be easy for him to handle his discipline and order, and the shameful lying, the stubborn self-will and the tiresome idleness, the three main enemies of good school discipline, will be rendered harmless in the children.

A no less effective means of right and blessed school discipline is also to hold up to the children the glorious promises of God, which are given by grace to the pious and godly. For example, godliness is useful in all things, and has the promise of this life and the life to come. The more sweetly the promises of eternal life are presented to children, the more their tender hearts are aroused to a sweet desire to obtain them. The same is true of the promises of this life. Here, however, it is not necessary to refer to riches, honor, and good days, but rather to a good conscience, peace, and joy in the Holy Spirit. Spirit.

before God,

It is not without success to provoke and enticeThe most important thing is to warn them against lyingIndeed, one would rather throw away the rods if it were children to godliness by pointing them to examples ofand to show them the abomination of lying and the dangernot for the great need. Nor may children be punished pious children and other persons for their imitation. If ait entails. The most important thing is to warn themuntil they have recognized and are convinced in their teacher describes with vivid colors the virtues of godlyagainst lying, and to show them the abomination of lyingconscience that they well deserve punishment. It is persons, he will arouse in the children, by suchand the danger it involves. The wise Sirach describeshardly necessary to say that they should not be representations, an abhorrence of evil and such a love ofboth when he says, "Lying is an ugly stain upon a man,punished in excess of the crime, but that the good that they will desire to be like such a person in alland is mean in naughty people. A thief is not so wickedpunishment should be measured according to the respects. If the teacher notices that in one or anotheras a man who is wont to lie, but at the last they both comedegree of the crime. The seriousness of the sin, child a beginning to virtue is apparent, he shouldto the gallows."

strengthen it as unnoticed as possible, and be careful not No less will one often find cause to warn against theoutward outburst, but rather according to the evil will of to nip such a good beginning in the bud again byall-destroying self-will, the shameful loquacity, and thethe children.

premature praise; although it cannot be denied that it isidleness that is the beginning of all vices. As to the manner of punishment, the dispositions of often salutary when the teacher lets his pleasure be felt As salutary and necessary as it is to warn against evilthe children, as well as the sexes, not to mention the in well-mannered children. in a right and blessed school discipline, it is precisely heredifference in age and the difference in education, must

An equally beneficial means of encouraging childrenthat the greatest caution is necessary, lest one make too be taken into consideration. One and the same sin may in all Christian virtues is to intercede for them in themuch of the warning. be committed by a boy and a girl, and yet the girl be

presence of the children. Their hearts are warmed and Oh, who is wise enough to always find the right golden more punishable than the boy, and in another case the their love for the good awakened when they see that theirmean here! Must not God often make good what we haveboy. The punishments themselves must always be teacher seeks only their temporal and eternal salvationspoiled by too much or too little warning? arranged in such a way that they can always be made

and loves everyone warmly. But even if we take the right measure in the matter ofmore severe, and so the alternation of punishments true that not all of them will attain their ends by these to go a step further in order to keep them from evil, and cannot be sufficiently recommended.

means, especially those who, through the wrongto threaten them that they will be punished. A teacher must also take care that he does not make education of their parents, are less susceptible to all The teacher, however, should see to it that he carries too many laws concerning school discipline, for where encouragement to do good, or are by nature moreout the threatened punishment, and should therefore be there are many laws, there is also much transgression. difficult to excite by ideas, or in whom the self-will hascareful to threaten only those punishments which he Nor can it be denied that a teacher can contribute much become too powerful through corruption. really intends to carry out. to the fact that troublesome punishments occur less

Warn of evil.

How few there are who let themselves be guided andGod's wrath and disgrace, temporal and eternal, means the thoughts of the lively and careless children drawn by the sweet voice of the Gospel, or, as they saypunishments must be announced to the children, in orderare restrained, so that they cannot wander about with in common life, by good words alone, the teachersto bring them to repentance and a righteous repentance. their thoughts or indulge in all sorts of evil ideas; the unfortunately experience only too often. Although a new But if all warnings and threats remain fruitless, then, lazy ones are thereby encouraged not to give place to divine life, a new heavenly mind, has been kindled in theuse the third means and confidently reach for the rod or, their natural indolence. children of Holy Baptism, yet the old man, original sin, isstick and!

still very powerfully stirring, and can only be weakened punish the evil done. The best means to a right and blessed school discipline remains God's grace and blessing, therefore and subdued by warning, threatening, and punishing. Some are of the opinion that children should only bea teacher has to call upon God diligently.

Already by the presence of the evil lusts and desiresrebuked by loving admonition, and will not allow them to May the merciful God crown the good will and rising in us, the teacher is induced to do diligentbe chastised with the rod or otherwise, even if the wordsfaithfulness of all righteous teachers with His blessing, reminders, to refrain from this and that, to be calm,do not seem to suffice. But experience is the best teacherguide the shortcomings and mistakes of the teachers in attentive and diligent. in this, that the rod cannot be entirely banished from thehandling school discipline to the best by grace, and give

However diligently this may be done, there will be noschool. Even the wise Solomon testifies in his ProverbsHis prosperity to planting and watering. lack of misbehavior, and frequent admonitions will be that this is impossible, when he says: "He that spareth his necessary. The admonitions, however, must berod hateth his son." "Folly is in the heart of a boy, but the arranged as much as possible in the most variedrod of discipline will drive it far from him."

manner, so that, although they occur frequently, they are This is in no way meant to speak for those who think not annoying to the children. that a blessed school discipline can only be achieved

In the case of many, the old Adam will have to be through harshness and beatings, or who use the cane for attacked even more sharply; one will often be compelled every offense, or who chastise the children in sinful zeal to warn against all kinds of evil company, sinful gossip, and anger. Punishment is a right means only when it is and illicit prowling. To keep children from evil, the vicesdone out of heartfelt compassion; when the teacher, with of certain persons must be painted in the blackest colors,his fatherly seriousness, also shows a heartfelt motherly but always in accordance with the truth. To show themlove, so that the children can easily recognize that one the dreadful state in which such persons are has no desire to beat them.

Whether preachers may take another profession without the consent of their congregations.

Beloved brother in the Lord! You put the above question to me for answer, and say that it is a widespread opinion among us that it depends on the congregations whether they want to let their preacher, who has received a call elsewhere, go or not. They refer, they say, to the expression which has become almost stereotyped in the public announcements of preacher transfers: "N. N. has accepted a call with the consent of his former congregation," from which the conclusion is drawn that a preacher is not permitted to accept a call without this consent.

men. Before I give you my answer to this question, allow...or even to hand them over. Let that be far off! To Joh. 16, 25. a dark, hidden, concealed speech, a riddle, me to bring to your mind the teaching of Holy Scripture inform one's congregation of the receipt of an "as it is wont to be said of one that saith hidden speech: concerning the divinity of the profession of the appointment, to ask for their brotherly consent, not only that is a concealed meal, where something is otherwise preaching ministry. You will then be able with ease to demands the brotherly relationship that should exist behind than it saith; or is spoken nimbly and swiftly, which draw for yourself the inferences^ which answer your between pastor and congregation, but also, in doubtful not every man understandeth." The former meaning of the question. You are at any rate at one with me in this, that cases, the final decision may depend on it. The word is the one common in common life, but there are not only the twelve apostles, who were called directly by manifestation of a heartfelt affection of a congregation some proverbs also of the second kind, which are difficult Christ, but also all preachers of the gospel, who are for its pastor, the eagerly expressed desire to remain to understand

called indirectly by the church, have a divine calling. with him, can often be an important reason for a without a skilled interpreter, either because of the briefly After his ascension Christ sends forth his ministers, no preacher to consider himself guilty of remaining with his summarized expression, or because they speak covertly. longer in his own person or with his own mouth, but old congregation; for hearts open to him in love and trust The devil has also had his way with proverbs, so that through that of the church. It is indeed men who call, but are a pledge to him of a blessed activity in the future; on not all of them are to be trusted. Real and supposed it is the Lord at the right hand of God who calls through the other hand, manifest indifference and coldness with truths are often mixed up. Therefore, it is important to them, as his servants, instruments, and agents. If they which one receives the communication of a received separate the right, Christian proverbs from the false act according to the will and ordinance of the Lord, he calling can be an instruction to him that he cannot proverbs of the world. The former are used to increase gives his yes and amen to their action and confirms it produce any fruit there. But cases are also conceivable one's trust in God.

as his own work. That an indirect calling by men is in which a congregation does not want to dismiss its Therefore a Christian should adopt them and make them divine calling is evident from Acts 20:28. 20:28, where pastor for improper reasons, whether because of a familiar to himself. But the false proverbs seek to drive Paul testifies to the bishops or pastors of Ephesus, whose sectarian attachment to his person or because of the world's conceit into the people, to turn Christians were called indirectly by men, for instance by the erroneous views of the indissolubility of the relationship away from God's word and will, and to strengthen and maintain the blinded in the devil's service; therefore let apostle Paul himself with the consent of the Cphesian between pastor and congregation,

congregation, that they were made bishops by the Holy or be it for even more reprehensible reasons, because of timidity of the expenses caused by the change of preacher, out of unbelieving doubt of divine provision with a new righteous pastor, or out of narrow-minded recklessness against the welfare of the church in general. Therefore, I say, a servant of Christ cannot and must not let his conscience be taken captive by the mere arbitrary decision of his congregation.

Woe to him, however, who loosens the bond that binds him to his congregation according to his own whim or selfish intentions; he thereby makes himself reprehensible before God. Woe to him when his conscience cries out and condemns him. What will he answer? Even then he should not give way to despair; but this crying conscience cannot be quieted in any other way than by penitently seeking forgiveness of sin in the blood of Christ. But he who is clearly conscious that he has not himself forsaken his church, but that the Lord has called him away, can, with his good conscience, disregard even the unfavorable judgments of men, and adopt the word of Paul: It is nothing to me that I should be judged by you, or by any human day.

The Lord who judges me. This is my short, intemperate, but, as I think, well-founded answer to your question. May the Lord guide you according to his counsel and direct all your steps according to his good pleasure.

Yours in the Lord

T. B.

Reasons, nothing but reasons, must be decisive.

It goes without saying that I am not suggesting that the consent of the municipality is small

We will now collect from Luther's writings a small treasure of proverbs and note from him the application of the clear ones, the explanation of the darker ones, and the difference of the right ones from the wrong ones. The citations are according to the Erlangen edition of Luther's works. The first number indicates the volume, the second the page number.

1. the learned, the perverse.

By this proverb is condemned all false learning that despises the gospel, and either wants something without fear of God and faith, or in hypocritical worship overmasters the holy word of God, and, as they say, makes a waxen nose of the gospel. We will examine it from two passages, where it occurs in these two relations.

Luth. Ww. 7, 4 f. In the letter of the Wiuterteil of the Kirchenpostille to Count Albrecht of Mansfeld, sovereign of Luther's paternal homeland, he says:

"Your Grace has seen the Bulla of Rome and the judgment of the Pharisees, both omitted without a doubt out of the special order of God, that the world should grasp how powerfully the truth can defile and blind its enemies, by the works and words of those same enemies. It has not been my desire that they should thus grossly deceive and defile themselves; yet I may well suffer it to be done for the good of the truth, that enough may be done to the proverb which is not far from the gospel: the learned, the perverse. It is to day the gospel, and to prove that wise men are fools, fools are wise, and they that are called heretics are Christians, and they that boast themselves Christians are heretics."

Luth. ww. 13, 185 ff. "Therefore.

(Sent in by Past. Hoppe.)

Proverbs in Luther's Writings.

A proverb is either a popular, short, pithy saying that inculcates a truth in a facile form, or, like

It is a foolish thing that the concilia should decide and rum, it glistereth not: if it glister not, it is not valid, saith establish what is to be believed, when there is often no one commonly.

man who has tasted the divine spirit a little. When the Concilium of Nicea was in progress, they went about making laws concerning the spiritual estate, that they should not be married; all this was false, because it had no foundation in the divine Scriptures. Then one man alone stood up, named Paphnutius, and put all this down, and said, Not so; this is not Christian. Then the whole council, which undoubtedly included many excellent and learned men, had to renounce their decision and give way to this simple-minded but pious man. For God is partial to high titles and human wisdom, which is why he at times makes them rude and disgraces them in their proposals, so that it may be seen that the proverb is true: "The learned are the perverse."

So we must remain free judges, that we have power to judge and to judge, to accept and to condemn all that the pope sets and the conciliar decree. But if we accept anything, we are to accept it in such a way that it compares with our conscience and with Scripture, not because they say so. Therefore there is no judge on earth in spiritual matters concerning Christian doctrine, except the man who has the true faith in his heart, whether he be man or woman, young or old, servant or handmaid, learned or unlearned. For God does not look at the person, but is to him

All who live by his commandments are equally dear to him; for this reason they alone have authority to judge. No scholar shall take away thy judgment, for thou hast it as well as he.

2. if it does not shine, it does not count.

If we would honor Christ with the wise men, we must close our eyes to all that is beautiful, shining and glittering in the sight of the world, and not be offended or dismayed by it, though it be looked upon with contempt and foolishness by the world; be content with it, knowing that it pleases God in heaven. Beware of that which is glittering in the sight of the world: practice those works which are foolish and lowly in the sight of reason, such as helping the poor, comforting the afflicted, and caring for one's neighbor's needs. If thou shalt be diligent in these things, and know how to do them aright by faith, the other glittering works, such as the institution of masses, the keeping of vigils and anniversaries, the building of churches, and whatsoever is more foolish, shall of themselves fall from thee, and perish: on which most of the world is now devoted: for they are glittering, and yet they are an abomination in the sight of God. But what God has commanded, namely, to serve our neighbor, and to take care of his need, and to be kind and gracious to him, and what other commandments of God are more, these remain behind, and are a small thing in the sight of the world, even to be regarded as foolish and ridiculous. Therefore no man will go up: why? because-

3. the world wants to be deceived.

Luth. Ww. 63, 382. Ans der Vorrede zu Justi Menü Schrift: Vom- Geist der Wiedertäufer.

"It is a proverb: The world wants to be deceived. Such a proverb is heard daily, and especially in the church government. Therefore pray. Although the truth is preached so purely and brightly, and so powerfully demonstrated, that if a cow had sense it would be able to grasp or grope it, men are still so darkened that they not only do not want to hear it, but also like to rage against it in principle.

From this it can and must be seen that human reason alone does not do this, but the evil spirit helps it, and shows in this what great obedience it has in the world, because it so powerfully rules this high, noble, fine creature wherever it wants, as S. Paul says in Ephesians 2:2. 2. (v. 2.), The -surge of this world hath his work in the children of unbelief; and 2 Cor. 4. (v. 4.): In whom the god of this world hath blinded the minds of unbelievers, that they see not the bright light of the gospel from the brightness of Christ.

My dear sir!

I send you here a letter for the Lutheran, which I wrote because I thought of the words of Christ, which He said to Peter: If you are converted one day, then strengthen your brethren. I sincerely ask you to improve the mistakes that are in it, because I am an unlearned craftsman who could not write it any better.

With all due respect

Jacob.

Dear Andreas!

From your letter I have seen that you are still the lite sincere Andrew, for you write to me with the greatest should be ill. I thought: you are of no use to me either, I am looking for help, and quick help at that; I could plunged you, but also how God, out of abundant mercy, not reveal my heart's misery to him, for he was a keeping of vigils and anniversaries, the building of churches, and whatsoever is more foolish, shall of Jesus Christ.

Because you are always sincere towards me, I also again. The sin continued. In the end other people want to remain your sincere Jacob, and I want to write to you how Satanas also plunged me into a great sin, and I admitted that I was a sinner. The people reproached also, what is the worst, God be lamented! kept me in it me with the consequences of sin; I knew that myself, for a while, until I could no longer get out of it of my own that did me no good; through that I could not yet come accord. I will mention a few things to you here, but they out, and that I was so firmly in Satan's clutches.

do not excuse me, nor should they excuse me. Through loss, through failed plans, through all sorts of domestic circumstances, I fell into the sin (it is terrible to say) of drunkenness, and what is still the most deplorable thing, and is still the heaviest block that weighs down my soul, that I lived in it for a while. Thou knowest yet what I

But now I had left the first love, I heard God's word and the pure doctrine preached, but in my heart the desire and love for God's word decreased more and more, and practicing the holy catechism came more and more into decay with me; in my marriage and profession sin had its effect, and its consequences also set in. How many bitter tears my dear wife had shed for me, with lamentation that my body and soul would be eternally lost; how sweetly and kindly she had often admonished me. When she admonished me so faithfully, I agreed with her and promised to desist from sin as soon as possible. In the sermon I felt as if the priest was aiming at me, nothing was missing but that he would have mentioned my name; but my sin was not yet evident before the people. I prayed to God on my knees, "May God have mercy on me as a sinner, and forgive me my sin for the sake of Jesus Christ, and help me to improve my life from now on. What did I do now? I went to a bodily physician, told him my request, and asked him if he could give me something for it. He said: Yes. Now I felt as if I were half redeemed. I thought, "Praise God, you are saved after all!

Otherwise, if the matter had become public, you would have been the laughing stock of the people, and what would be worse, you would have been a great disgrace to the community. The doctor gave me the medicine, and told me how to take it, but I took it every two hours, instead of every four hours, to kill the drunkenness for sure, that worked for a few days; the drunkenness came again, I had to drink again, and I felt it was worse than before. I thought, you had better go to the priest once, and tell him your trouble, if he might know some advice; and then I thought again, what will the priest say when you come there and are so defiled in sins? I thought, stop, you want to see if you cannot still let go without him, and when you once become master of sin, then you go to him, and have your conscience healed. What did I do? I went to the second doctor and asked him for advice, and he gave me a bad answer. He told me that he could give me

something, but that I must not give it up at once, or I made me shy of the priest, so that I did not go there

I did not tell them, for I thought: you do not want to make I would therefore watch and pray diligently. In this prayer correspondence, which incidentally does not lack yourself so bad yet; until at last a good friend told me how I felt as if the devil were working out of me what I cannot sarcastic side blows. Why must the reading public low I was, and advised me to go to the priest, and if I praise, extol, and thank God enough for. Although my always be "eye and ear witnesses" of fist fights between wanted to, he would go with me. I said at once: Yes. I am still before me, yet I keep holding on to the two bitter parties who, if they had any shame, would fight thought, now you will go and pour out your heart to him. forgiveness of my sins, presented in the Gospel. Dear out their cause in the corner?

(Now you will think: where have you got to, Jacob? Andrew, I write this to you so that you too may praise We know the letter of the Missourian pastor only from Answer: I was in the power of the devil; so it is, if one does and extol the gracious and merciful God with me and the scanty references in the church newspaper, indeed, not watch and pray diligently). rejoice with me. we do not even know the writer of it in person. If, as is

When we came to the priest, he received me kindly, which gave me courage to pour out my heart before him, my good friend made the beginning and I continued; he gave me another medicine. He held up a mirror to me, and showed me the greatness of sin, and what other sins all spring from it. He told me how much money I had wasted unnecessarily, where I could have fed or watered many a poor Christian. With God's word he made me so disgusted with sin that I could not help feeling as if he had reached into my heart and taken out all my drunkenness and thrown it at my feet, showing me the bonds of Satan with which he had held me captive.

There the sinful sore was opened. Now he began to bind up my wounds; he led me to Bethlehem into the stable and showed me what God had put there for me out of infinite love. He wrapped the baby Jesus completely out of his swaddling clothes, just as it is in the New Testament, and showed me that he was also sent for me by the Father and that he had also accomplished his work of redemption for me. He reminded me of my baptism, that I had put on Christ's righteousness, and that from God's side the baptismal covenant stood firm, whether I had also broken it, then he showed me the Prodigal Son, how he also knowingly ran away from the Father's house. (I too was in his image, for that I had knowingly sinned was what troubled me the most). I believed that comfort did not belong to me, but thunder and lightning from Mount Sinai. He told me that I did not want to prove God wrong in His word, and showed me how quickly the Father went to meet His prodigal Son when He heard that He wanted to come again, and how He clothed Him with the robe and rings and shoes after the Son had confessed his sin, and how God the Father had already put on the robe of righteousness for me in Baptism, and assured me of it anew in Absolution, which I also received at the next Communion. When I told the priest that I was afraid that I would not come out of sin all at once, he told me that the power of Christ would always be greater than the power of the devil in all those who believe this from the heart.

Your Jacob.

A Reminder Regarding the California Mission.

The dear readers of the "Lutheran" will probably remember that Macedonian call for help from California, which was issued a few months ago as an appeal for

help to all true Lutherans who care about the expansion and growth of the Christian Church, and which was published in the "Lutheran" current issue no. 9. Or how could one deny his divinity? If it should be objected that we have work enough in our own country, and cannot burden ourselves with more, it must be countered: Thou shalt do the one and not leave the other. If that call is a divine one, we must follow it. Two young, capable men have long since been found who are willing to dedicate themselves to the service of the Church for the spreading of the pure, truthful Gospel even in distant California.

Only the necessary means are still lacking so that they can begin their missionary journey, and perhaps only half of the necessary means. Therefore, each one who prays the second petition of the Holy Father with truth should pray for the Holy Spirit. Therefore, everyone who prays the second petition of the Holy Father with truth, should prove this with deed, and contribute his mite for this glorious, holy purpose. There is no "recompense," or the promises of the Lord would have to be deceived. If among the many, among the thousands of Lutherans and Christians of America, each one would only make a small contribution, the necessary sum would easily be collected and the individual would not even notice it.

May these few little words of reminder not be in vain! May Schreiber soon see the desired success in the receipt list of the "Lutheran" for the mission in California. I. List.

himself. However, humility suits young fellows well, and nothing is more disgusting than a young man who behaves like an old man.

That our and the Ohio Synod's paths diverge so far is certainly no joy to us. But since it is not otherwise, we should at least, in the hope of a future improvement of the mutual relationship, avoid that which only makes the discord more incurable. We can assure the church newspaper that, should we ever be induced to contradict it publicly, we will, with divine help, never descend to vulgarity, but speak in such a way that it can notice that we do not bear a bilious disposition against it.

Why mau in Straußfort in Thuringia rings four times on Sundays.

One of our dear pastor's wives, a native of Thuringia, told me the following anecdote. Dr. Luther, who had preached in the small town of Weissensee, had promised to preach in the village of Straußfort as well. The sexton rang the first, second, and third bells, and the church was crowded with old and young people from all around, eager to see and hear the famous Doctor from Wittenberg; but no Luther came. After a long wait, the sexton sets out to meet him, in order to hasten his steps. Halfway to Weissensee he finds him asleep by a well under a willow tree. The sexton wakes him up and says: "Doctor, the people are waiting for you! We have already rung three times. Well, replies Luther, so ring the fourth time also. Thereupon he rises, goes with him, and preaches at Straußfort. Since that day the bell in Straußfort is not rung three times, as in other parishes, but four times. That well is called Luthersborn to this day; not far from it was once a village, which was destroyed in the Thirty Years' War and of which, apart from a few ruins, only a manor remains, which is also called Luthersborn. B.

The Lutheran Church Newspaper of Columbus

gives in its last number a public answer to a private letter written to it by one of our pastors. We must express our deep regret that a public church bulletin should be used as a medium to publish a not very edifying private letter.

The parish priest's office in ceremonies.

The priests should watch that the ceremonies are made and held in such a way that the people do not become too wild or too holy, otherwise they become epicureans or hypocrites and saints of works.
(Luth. Tischreden Erl. A. 59, 241.

Triple idolatry in the Pabsthum.

Georg Nitsch writes in his booklet: ^xiomata saern d. i. kurze und merkwürdige Reden von allehand geistlichen Sachen - the following:
The popes want to have all things in common with God: to grace they put their free will; to the merit of Christ, their own works; to Scripture, the statutes of men.

Polycarp,

The first bishop of Smyrna, who died a martyr in 169, used to exclaim in his time, which may well be called a golden time, as often as he heard false doctrines being preached: "Ah, good God, for what times hast thou kept me up?" -What shall we say now? -

Doctrine and Life.

Chrysostom writes: "Heresy has learned to deceive not only by its speech, but also by its life; although neither good living is of any use with evil teaching, nor good teaching with evil living. 8om. 66. in comm.

Church News.

By order of the Reverend President of the Eastern District of our Synod, Rev. Keyl, the candidate of the holy preaching ministry, Mr. Hermann Wichmann. Hermann Wichmann, who received his theological training at Fort Wayner Seminary and passed the prescribed examination, was solemnly ordained by me before the Lutheran congregation in West Woolwich, Canada West, which had duly called him, on Sunday Jubilate, and ordained into his office. May the Lord Jesus grant him grace to carry out his ministry honestly for the glory of God and the salvation of many souls.

Two. E. Roeder.

Address: Hsv. Hermnun IVieümaiw, IVoolrvieü I" O., IVest.

Rev. C. H. G. Schliepsiek having received a regular call from the Lutheran congregation at Staunton, Macoupin Co, Ill, and having accepted the same with the consent of fine former congregation at New Gehlenbeck, Ill, he was installed in his new office there by the undersigned on Sunday Jubilate, April 29.
May the Lord Jesus Christ help his servant to carry out his ministry for the salvation of many souls! Amen.
St. Louis, May 1, 1860.

G. Schaller,
d. z. Praeses of the Western District of the Synod of Missouri Ohio u. a. St.

Dear Brother's address is:
Nsv. 6. 8. (1. Lstliepsivk, Ztannton, Nneoupin Oo.. Ill.

Rev. J. H. Dörmann having received a call from I the Lutheran congregation in and near Augusta, St. Charles Co, Mo. and having accepted the same with the sanction of his former ge-! meiude at Olean, Cattaraugus Co, N. N., had accepted the same; so on the Sunday of Judica, March 25, 1860, by order of the venerable Presidency of the Western District of the Lutheran Synod of Missouri, Ohio, &c. St., he was inducted into his new office by thein total, for which a receipt will be issued. undersigned.

May the faithful and merciful God bless the work of his servant also in this church for the salvation of many souls. Amen.

New Mile, St. Charles Co, Mo the 27th of March 1860.
Br. Ottmann, Lutheran pastor.

Dear Brother's address is:
Lev. 1. II. Vosrmavn, ^UAU8tn, 8t. Oüarlss Oo., No.

On the Sunday of Jubilate, Rev. Bilz, after he had received a regular appointment from the Lutheran congregation of St. Paul in Lafayette, Mo. and had accepted the same with the consent of his congregations in Cumberland, Md. and Pirchill, was inducted into his new office by the undersigned on behalf of the Presidium of the Western District, for the faithful administration of which the good shepherd Jesus Christ may bestow upon him many blessings, grace and courage, amen.

I. M. Hahn,?.

Address: Rev. 5.
Oook8tore?. O.,,
, linfn^etts Oo., No.

For your kind attention.

The undersigned asks those who have already subscribed to the Luther Library, but have not indicated their address sufficiently, to want to complete it subsequently and at the same time to note whether it is to be sent by mail or by express mail. This request goes otherwise to all those who further register as members.

Adolph Heinicke,
Cassirer des Luthervercins.

Notice.

It is hereby brought to the general knowledge of the congregations of the Lutheran Synod of Miss., Ohio, etc., that from now on Mr. Johann Conrad Dietrich's Catechism is to be obtained from Mr. M. C. Barthel here.

Adolph Heinicke.
G. Peacock.
(Commite to print.)

Guilty communications.

The contributions received since February as a result of the most recent "Circular" of 2 March from President Wyneken to the pastors of our Synod directly, as well as from the district councillors to me, are to be acknowledged by me in their entirety at a later date by mutual agreement.

F. Böhlau,
Cassirer.

The contributions of the general synod handed over to me from February 15 to April 14 for Mr. Past. Röbbelen have been sent to the same. Since April 24, I have again received some contributions from congregations and pastors and will willingly receive further gifts and hand them over to Mr. Past. Röbbelen

F. Böhlau,
Cassirer.

Conferenz - Display.

Notice is hereby given that the next Pastoral Conference for the State of Michigan will be held at Frankenlust, Mich, June 15, 16, 17, 1860. All members of the scl- den, both pastors and school teachers are hereby kindly requested to assemble at the home of the pastor, Ferdinand Sievers, at Frankenlust, on June 14. Frankenlust, March 20, 1860.

F. Sievers,
temporary secretary.

The General Evangelical Lutheran. Conference

Will meet this year, God willing, on June 7, at Trinity Church, Cleveland (west side), O.
Everyone who professes the unaltered Augsburg Confession is cordially invited. Confession is cordially invited to attend. Upon arrival here, one should present oneself at the parsonage next to the church, No. 66 Jersey Str., west side.

The undersigned would appreciate it very much if those who intend to attend the conference would communicate their decision at least 14 days in advance.
Cleveland, O. April 21, 1860.
J. C. W. Lindemann, box 3802.

Indication.

Whoever still desires to receive the Synodal Report of the Middle District of the Synod of Missouri, Ohio, &c. St., for 1859, may kindly apply to the undersigned.
The price is 10 cents. Postal money 1 cent.
Farmers Retreat, Dearborn Co, Ind.
Th. Wichmann, d. Z. Secretär.

Receipt and thanks.

For Aug. Fr. Bellin by Mr. Teacher Kolb from Johann Leonhard from the Community of Mr. Past, King\$1 .00
,, J. Jacob Hoffmann of the Young Men's Society of Mr. Past. Hanser K2; of the congregation of the same P3; of some virgins of the congregation, in Saginaw s 1,256,25
" F. W. Spindler from Mr. Hd'tzelmann in New York K1; from Mr. Körbcr there 75 Cts.; from the women's percin of the Gem. in New Aerk \$1 --275
" W. Henke of the Virgin Vcreine of the congregation of Mr. Rev. Swan in Cleveland 7.00
"Heinrich and Louis Hölter by Mr. Past. Sall- mann of W. Böbning NI. E. Bödning50Cts.,,

Br. Böhnittg 50 Cts, H. H. BLning \$4, Br. Titgemeker \$l, Cl. Ehrlt 50 Cts, H. Stegkemper5> Cts, Br. Tönsing 50 Cts, Ph. Theis 25 Cts, Br. Elbrecht 25 Cts, H. Dicker25 Cts, E. Borger 50 Cts, Unnamed \$1,25, H. Tönsing 50 Cts.11,50
For Wilhelm Dorn from Mr. Carl Rothe at Boston 30.00 " Theodor Mießler from Mr. Past. Schliepsick \$1;
from the Gern, of the Hrn. Past. Schöneberg \$3, namely \$2,40 from the Jünglingsver. and 40 Cts.
from the centcassee4,00
"W. Stelhörn by Messrs A. Siemon, H. Hilbrecht and F. Kanne G \$2. In No. 16 of the "Lutheran" it should read "H. Hüt recht" instead of: "H. Kleinmüller"6.00
"L. Lochner of the Frohna Young Men's Association, Perry Co.,Mo. 15.00
"C. Seuel ges. on the infant baptism of Mr. Aug. Biester at Vincennes \$1,70; from the virginal

Ver. zu West Cleveland \$2,81; at the infant baptism of Hrn. Ehr. HoltmannzuVincennes \$4,70 6,21
"N. Sörgel von Hrn. Cantor Büngrer zu Chicago 1,00 " Heinrich Walker ges. auf der Hochzeit des Hrn.
Ncinker \$2, >3; from Mr. Stockhaus at Cleveland 63 Cts, from the Young Men's Association at West Cleveland \$35.76
"L- Deckmann by Mr. Rev. Weisel of the Lutheran St. John's Church, WilliamSburgh, to board money \$23, to tliverss. \$10.50; namely, from the mission church treasury \$11, from the women's soc. das. \$20, from Mr. H. Glasen, the same. \$2,50 33,50

From Mr. Past. Lochner for the school seminary as proceeds from the Nothwehrblatt \$5.00; from Mr. Teacher F. Fathauer for the Conferenz-Casse \$2.00; from Mr. Teacher Emrich \$1.00 also for the Conferenz-Casse.

Ph. Fleisch mann.

For the travel expenses of a missionary to
California: Don Leonhardt in Verbs, Ills.\$4 ,00
" Aug. Burgdorfebendas..... 1,00
" an unnamed from Mr. Past. Hußmann'S Gem.4,00
" Mr. H. Erk inElkhornPrairie 1.00
Th. Brohm.

Further, the Cassirer of the General Synod has received for the same purpose:
Don the school children in the comm. in Collinsville, Ills § 2.50
By Mr. Past. W. Hattstädt 12.55
Don of the community in CollinSVille 11M
"Mrs. Susanna Eberhardt in this commune 2,00
" of an unnamed person in ders. Gem. 50

Dmck Mr. Past. Johannes in Cole Camp, Mo., from!
H.A. G.1.00
Don Mr. Past. J. M. Hahn at Cole Camp, Mo. 1.00 By Mr. Piepenbrink:
" Home. Buechner 1,00
,, " Schmegmann 2,00
Thank offering from Mrs. Mescher 1,00
Don an Ungen. 35
Ges. from the wedding of Mr. Hot 1.79
Lander Gem. of Mr. Past. Friedrich 3,00
Ees. on Mr. Kern's baptism of children2.35
Don Carl Schneid er from Freistadt2,00
"of St. Paul's parish in Fort Wayne50.00 Ges.
at Frdr. Bollmer's baptism of children2.53
Don Mrs Welker1,00
"Mr. Past. Ottmann1,00
" the community of Mr. Past. Fricke, Indianapolis- 34.25 " Mr. Schabert in Mr. Past. Deland's parish 4.00

For Mr. Missionary Baierlein in the East Indies W are now, and have been since April 4, to be delivered to Mr. Past. F. Sievers have been received by me:
Dmder Gern, of Mr. Past. Fick in Collinsville, Ills § 6.05 " Ferd. Glancnberg in Illinois by Mr. Past.
Schaller5,00
"Mr. Schoolteacher Gotsch, Neu Bremeu, St. Louis50
Immanuels Distr. of the Gem. in St. Louis - - - 10,25 himollected of the St. Johannes Gem. of the Hrn. Past.
Doigt at Sulphurspring, Mo. --- 5.75

F. Böhlau, Cassirer of the General Synod.

The undersigned certifies that he has received the following gifts with heartfelt thanks for Missionary Baierlein in Cuddalore, East India
From Past. Also in Sebewaing\$5 ,00
" of the parish of Mr. Past. Hattstädt in Monroe 7,00
" F. S. in St. Louis25.00
" Jacob R. Drege in Baltimore (church building)5.00
" H. Schoenewald in Cleveland (church building)1.00
" the Frankenluster Women's Association for the Preservation of two orphans 20,00
" H. Nees in Cincknnati 1.00
" Joh. G. Helmrich in Frankenlust 2.00
" S. S. at Milwaukee 1.00
" Adam Gender in Frankentrost--1 ,00
Insert in the comm. to Old Pigua Road, Allen Co, Ind. on the 1st day of Easter (church building) ..2.00
Ferdinand Sievers, Lutheran Rev.
Frankenlust, May 1, 1860.

With heartfelt thanks I hereby certify to have received from Mr. Andreas Nitsche through Mr. Gottl. Schmidt for the library of Concordia College.
G. Schick.
St. Louis, May 9, 1860.

Concerning the preachers' and teachers' widows' and orphans' funds.

I. Annual accounting filing of 1859:

Intake:
Cash balance from 1858\$71 .90
Contributions from members 183.44
In gifts 215,33
----- 470,67

Issue:
Statutory support for 5 widows and 11 orphans\$31000
Certain heritage support 28,90
For purchase of 2 bills 0,80
Remains cash 130,97
----- 470,67

II. thanks and request:
Sincere thanks are hereby expressed for the contributions and gifts received and acknowledged. Since the same widows and orphans are to be supported this year as well, the regular contribution of a member of the Society for this year will also amount to two dollars, which should be sent to the undersigned directly or indirectly as soon as possible. This fund is also highly recommended for your kind consideration.

III Received:
In contributions for 1859:
Of the pastors: Müller, Hahn, Kolb, Sievers (3.25), teacher Schachameier.
In contributions to 1860:
Of the gentlemen pastors: Kolb (4), Wyneken, Frdercking, Ottmann, Gräbnner, Löber, F. Büngrer, Sievers (4,27).
On gifts for 1860.

From the Trinity congreg. in Cinrinnati\$16 ,35 " "
Wittwe Dawn 1 ,65
" " Municipality in Frankenlust-- 3.09
" " " Amelith 0.64
" " Trinity congregation of Mr. Past. Lindemann in Cleveland 13.62
I. F. Büngrer.
Cars ok Rev. tt. b'. ^v. ^VLldüsr, 8t.
D-ouis, Llo.

Received
To the synodal treasury of middle. districts:

I. For the general synodal treasury:
From the St. Petri parish of Mr. P äst. Brackhage-8 ,60
" " Pauls2,40
" " Parish " Schürmann5 ,15

For the general praeses:
From the comm. of Mr. Past. Swan33,00
" ,, " " Sauer 10,00

For the teacher salaries of both institutions:
By Wendel Kautz1.18
"Heinr. Meier, in the community of Mr. Past. Kunz 50 " in the parish of Mr. Past. Werfelmann 5.00 " " " Reichhard 2,60

Of the Trinitarian congregation of the Rev. Daib - - 13,< " "Jacobus " , " -- 10,1
" Mr. Past. Daib himself 1,s
For synodal reports 1,(
Likewise from Mr. Teacher Ricdcl-- 2,^
2. for the Synodal Missionary Fund:
From W. Alker3,1
"of the community of Mr. Past. Heid, of October last year 10,(
3. to the maintenance - Casse for verw. woman Prof. Biewend: ?
From St. Paul's Parish in Fort Wayne 24.3

For the seminary building at Fort-Wayne:
From the Gem, of the Hrn. Past. Merz..... 4,3
***** „ sour 9,4
*****Shepherd 10,0
" the branch of Mr. Past. Heid zu GallipoliS-" the parish of Mr. Past. Werfelmann 2,5,
" " in Frankenmuth..... 1,1

For poor students at Fort Wayne Seminary-. ,
From the Gem. of Hrn. Past. Merz2,4s
" dear women from Hrn. Past. Daibs Gem.---- 8,4t C. Piepenbrink, Cassirer.
Fort Wayne, April 27 and May 7, 1860.

Received

1. on the journey of a preacher to California:
From my parish--\$1255
namely:
\$0.50 by W. Weissleder,
0.65 on the infant baptism of Mr. A. Wagner,
1.00 by K. Ferner,
10.40 Easter Collard.
2. to the general synodal treasury:
Frankenmuth6.93
OFF
namely:
\$3,75 by Mr. Past. Fürbringer as contribution of the parishes Franknüust and Amelith to the visitation trip.
3.18 from various members of the Gem.

3. for the general presidency: from the cent fund of the community of Frankenmuth2.33 4.
for the maintenance fund of the administered Mrs. Biewend: From the municipality of Frankenmuthand 0,00
namely:
\$2.00 by Mrs. A. M. Ranzenberger,
0,50 " C. Pfeiffer,
0,50 " Shepherd,
1,00 " R. B. Hubinger,
1,00 " A. B. Hubinger,
1,00 „ Doctor Koch,
1,20 " Past. Intercessor,
1,00 " J. Riedel.
1.80 collected by teacher Pfeiffer from his schoolchildren.

S. About the Synodal Mssion Fund
From the community of Mr. Past. Lemke
" F. Nüchterlein
Monroe, Mich. the 1st of May, 1860. 2,5 0

I. To the Synodal Missionary Fund:
From the comm. in Adrian12.00
" Krazer25
" Hm. Past. Beyer in Town Hermann collected 4.59 By Mr. Past. Sievers 16,00-
namely:
\$3.50 from Cantor Brater, 1.00 A. Deneke in Frankenlust, 0.50 Maria Grammel " 0.50 Fr. Zill 0.25 P. Stephan in Amelith, 0.25 M. Stephan " 10.00 A. Ranzenberger in Frankenmuth.
2. to the general synodal treasury:

From the municipality of Frankenmuth17,
" " of Mr. Past. Rausche"7, 0
3. for the Minnesota mission:
From G. Streb 0^75

| | |
|-------------------------------------------------------------------|-------|
| 4. to retain professors and teachers: | |
| From the women's club in Adrian | 10,00 |
| By HrN. Past. Sievers | 5,50 |
| namely: | |
| \$2,50 from J. Leinberger in Frankenlnst, 2,M " an unnamed " | |
| 0,50 " Mich. Frester " 0,50 " Mrs. Böhm | |
| 6. to the college construction fund: | |
| By Mr. Past. Sievers | 9,32 |
| namely: | |
| \$5,00 own contribution of the same, | |
| 1.00 by A. Deneke in Frankenlust, | |
| 3,32 " G.Lang " | |
| 7. to the Synodal-Casse northern districts: | |
| By Mr. Past. Sievers | 22.61 |
| namely: | |
| \$20.00 Bequest of the blessed Gerhard Dicrkc in Saginaw, 50 from | |
| Maria Grammel in Frankenlust, 50 " Fr. Zitl 25 " H. Stepban " | |
| Amelith, | |
| 30 ,, G. Doersch,,," | |
| 25 " M. Stephan "" | |
| 25 " I. G. Rcichardt,,," | |
| 56 " M. Kränzlein. "" | |
| Don Hrn. Past. Beyer in Town Hermann collected 4.59 " " Teacher | |
| Bodemer for 1859 1 | .00 |
| " of the parish of Mr. Past. Lcmke | 3,50 |
| For sold synodal reports | 90 |
| Monroe, Mich. 1 May 18W. | |

| | |
|----------------------------------------------------------|------|
| i. In support of the parish priest and lesrer wittwen: | |
| From the municipality of Frankenlust | 3.09 |
| " " Amelith | 64 |
| " Hrn. Past. Sievers | 4,27 |
| 2. to the maintenance fund of the widowed Prof. Biewend: | |
| From the municipality of Frankcnlust | 1,54 |
| " " Amelith | 32 |
| ?,, Hrn. Past. Sievers- | 6,14 |
| 3. for missionary Clöter. | |
| Don Adam Grüber | 1.00 |

| | |
|--------------------------------------------------------|----|
| 4. to the synodical treasury of the northern district: | |
| Don W. Wegener | 50 |
| Monroe, Mich. 9 May 1860. | |

W. Hattstädt, Cassirer.

Received

| | |
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| L. To the general synodal treasury: | |
| By Mr. Past. L- Dulitz | 2,85 |
| namely: | |
| \$1.25 from his congregation in West Seneea. | |
| 1.60 from H. | |
| By Mr. Past. F. Ottmann in Neumelle by Ohlendorf | 1.00 |
| Easter collecte from the congregation of the Hrn. Past. W. | |
| Scholz in Minden, Ills. | 7,40 |
| For the general praeses: | |
| By Mr. Past. L. Dulitz of the congregation of Mr. Past. O. Hanser in | |
| Johannisburg | 4,75 |
| Don der Gem. des Hrn. Past. H. Gräbner in M._ | L |

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| By Mr. G. Hammer, from the Centcasse of the Gem. | |
| of the Rev. F. König in Cincinnati, Q^~" 15.00 | |
| b. To the Synodal Missionary Fund: | |
| Collecten von der Gem. des Hrn. Past. F. Ottmann in Neumelle, Mo., | 3.95 |
| Don of the comm. of Mr. Past. Th. Grüber near Perryville, Mo. 7.00 | |
| Dom DreieinigkeiT-S-District dcr Gem. in St. Louis - 5.55 Kirchliche | |
| Collecten, von der Gem, des Hrn. Past. C. | |
| Metz in New-Orleans, | 22.95 |
| namely: | |
| \$7.00 pr. Month of March. | |
| 8.55 "" April. ' - | |
| 7.25 "" May. | |

| | |
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| 0. to the college maintenance fund, for teachers' salaries: | |
| From the parish of the Rev. H. Gräbner in St. Charles, Mo. 5,00 | |

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| Dom DrekeinigkeiT-S-District of the Gem. in St. Louts- 11,00 ,, | |
| Emmanuels "" ""1,00 | |
| By Mr. Past. H. Wunder in Chlcagv | 12.00 and |
| namely: | |
| \$10.00 by Mr. Past. Meyer in Proviso, Ills. namely: | |
| \$9.69 Collecte on Char Friday and Easter s. | |
| Gem., 30 Cts. of ounces'. | |
| 2,00 Collecte in the Gem. of Mr. Past. Kühle in Mattescn, | |
| Ills. | |
| ,, Mr. Past. Rennieke in Paitzdorf, Mo., from Mr. | |
| Gottfr. Müller | 1,50 |
| "Mr. Gottlob Müller, of the commune of Mr. | |
| Past. Beyer in Altenburg, Mo. | 15,00 |

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| 6. for poor students and pupils at Concordia College and Seminary: | |
| By Mr. Past. L. Dulitz von der Gem. des Hrn. | |
| Past. Rover in Middleton for Mießler Brothers 5.55 From the | |
| comm. of Messrs. Past. C. Metz in New- | |
| Orleans- | 19,40 |
| namely: | |
| \$7.15 pr. Month of March. | |
| 6,(X) "" April. | |
| 6.25 "" May. | |
| By Mr. Past. A. Wunder in Chicago, Ills. --- 79,50 | |
| namely: | |
| \$8,00 for W. Richmann, gift from Mr. Chr. Vette and his wife, | |
| Schaumburg, Ills. of both wedding ceremonies of their | |
| son. | |
| 65.00 for A. Reinke, from the comm. of Mr. Past. A. Franke | |
| in Addison, Ills. | |
| 6.50 for A. L. Selle, namely: \$4 ges. at Hrn. Past. | |
| Polack's baptism of children, \$2 by Dictr. | |
| Meycr in Hrn. Past. Polacks Gem., 50 Cts. | |
| from Christine Kertscher in Clüicago. | |
| "Mr. Past. Rennieke in Paitzdorf, Mo., from Mr. Gottfr. Müller .1,50 | |
| For the alimony fund of the woman under | |
| administration | |
| Prof. Biewend: | |
| Don Hrn. Past. W. Scholz in Minden, Ill, | 2.00 By |
| Mr. E. F. Brinker of the Lutheran Trinity Parish of Mr. Rev... | |
| Lindemann, Cleveland, O., Westside. | 6,81 |

| | |
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| For the church building of the congregation of the Rev. | |
| A. Hoppe in New-Orleans: | |
| Don of the congregation of Hrrrn Past. W. Scholz in Minden, Ill, 6,00 | |
| From the congregation of Mr. Past. W- Keyl, in Baltimore, to Mr. | |
| Past. Hoppe, sent \$21.70 (less \$1.70) and \$2.30 by Mr. Rev. | |
| Keil himself | 22.30 |
| From the Synodal Treasury Northern District: | |
| Don Mr. Past. W- Hattstädt | |
| in Tratten cash- | 69,34 |
| in receipts | 122,87 |
| \$31.59 to the Synodal Missionary Fund | |
| 52.61 to the general synodical treasury, | |
| 15.50 for teacher salaries in college, | |
| 8.00 to the treasury for Prof. Biewend, 81.51 to the levy. | |
| F. Bohl au, Cassirer. | |

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| For the Lutheran have paid: the 14th year: | |
| Messrs: F Loren;; D Hahn, P Stemler. | |
| The 13th year: | |
| Messrs: W. Windhorst, L. Stiegemeier, Rodel, Bin- dig, H. Bode, | |
| W- Ruth, D. Hahn, J. M. Bonnct, P. Stemler, H. Werner, Past. E. | |
| Kaehler. | |

| | |
|-------------------------------------------------------------------------|--|
| The 16th year: | |
| Messrs: H. Laumann, W. Wulfekötter, H. Bode, Past. G. Reißinger | |
| \$4.50, M. Appel, Dr. Sihler, W. Schneider, H. Möllering, Carl Bleke, | |
| W. Ruth, J. M. Bonnet, H. Werner, W. Freye, H. Knollhof, J. H. Klinker, | |
| J. Spielmann, J. Heck. W. Engelhaupt, M. Reitzel, I. W. Schmidt, C. | |
| Herpolsheimer, A. Schmidt, Past. E. Rolf, Past. A. Detzer 19 Ex. | |

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| The 17th year: | |
| Mr. J. W. Schmidt 75 Cts. | |
| For earlier vintages: | |
| Mr. Past. Wambsgans \$4,50. | |
| M. C. Barthel. | |

The following books are available at A. F. Siemon, Fort Wayne, Ind. to be had at the buried prices.

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|-------------------------------------------------------------------------|------------------------|
| Goeschel, K. F., The Concordia Formula according to its | |
| History, doctrine and ecclesiastical significance. 1-00 Schmit, H., the | |
| Dogmatics of the Lutheran Church 1.25 Wildenhahn, the Life of Joh. | |
| Arndt1 | ,2b |
| Buechner, Gottf., Biblical Real and Verbal Hand- | |
| Concordance, b. | ^~00 |
| New Testament, Greek and German7b | |
| Casper, A., Diaspora, Thoughts from Scripture, hardcover1 | .25 |
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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
 Redigirt von C. F. W. Walther.

Vol. 16, St. Louis, Mo. May 29, 1860, No. 21.

Brief History of Concordia College at St. Louis.

(Sent in by G. A. Saxer. The first part comes from the estate of the same Prof. A. Biewend).

When the Saxon congregations emigrated in 1838, one of their main intentions was to protect their children from un-Christian schooling in general, and also to prepare the youth studying among them for their future profession in a more Christian manner, following the example of the older Lutheran Church, than was usually the case in most of the learned schools in Germany. But since pastors and congregations had enough to do with themselves, and the latter were not only accustomed from Germany to leave the arrangement and management of school affairs in the hands of their ecclesiastical and secular superiors, but had also for the most part become too incapable of founding an educational institution for students and of maintaining their own teachers at the same; So in 1839, some candidates who had migrated from the Milan decided voluntarily, mostly from their own means, to establish a so-called college here in the country, and to instruct some available able boys in Christianity and the usual school sciences, and thus also in the Latin and Greek, German and English languages. These were the candidates of theology Brohm, Fürbringer and Bün-ger, who, in connection with the pastor Walther in Perry Co., Mo.

But when very soon Pastor Walther and Candidate The latter again had two sections in some subjects. The Bün-ger followed other calls, the two candidates Brohm-teachers of the institution jointly drafted a school plan, and Fürbringer continued the work alone; and when according to which the various lessons in the individual finally the latter had also accepted a call to the preachingsubjects were distributed. School teacher Winter gave ministry, the former, at the invitation of the now blessedboth classes lessons in singing and on the piano. The Pastor Löber in Altenburg, moved into his house, wherepupils were not only willingly guided by discipline and both henceforth took over the teaching together, but in admonition from God's Word, but also applied so much such a way that Candidate Brohm retained the largestdiligence that the work on them was by no means in vain. part of the lessons. Thus, with God's help, both nurtured In 1847, the Synod of Missouri, Ohio, etc., the mustard seed of their little college in the Altenburg assembled in Chicago, decided to inquire of the parsonage for several years, until Candidate Brohm congregations of Altenburg and St. Louis whether they received a call to the Lutheran parsonage in New York, would be inclined to turn over the institution located in whereupon Pastor Löber continued most of the teachingAltenburg to the direction and care of the same. In the alone for half a year, but some of the lessons were taken following year, the congregations expressed their over by Pastor Keyl, then in Frohna. When the externalwillingness to the synod assembled at St. Louis to turn condition of the congregation had become somewhatthe college over to it for direction; but while the more favorable, they also began - which some individual congregation of Altenburg wished the synod to leave the members had already done from time to time - to actively institution at Altenburg, the congregation of St. Louis and helpfully take over the institution. In particular, the wished it to move it to St. Louis, allotted land for it, and congregation in St. Louis set a good example and opened considerable sources for the maintenance of appointed J. Goenner, a candidate in theology, as a professors. The committee appointed by the synod for this purpose proposed, for the reasons enumerated in the synodal report, to remove the institution to St. Louis. Perry Co. also participated. Rector Goenner arrived in In the following year (1849), the Synod, at its meeting Altenburg in September. 1843 in Altenburg. The number at Fort Wayne, when the subject was again discussed, of students at that time was 8, among which 3 larger ones was again convinced that, if a more vigorous development and greater effectiveness of the institution of 16-20 years of age formed the first class, and 5 were to be achieved younger ones of 11-14 years of age formed the second class.

and thus the welfare of the church in general as the main focus, there were far more and more important reasons to move the institution to St. Louis, and therefore decided to make this move as soon as possible, to appoint another professor of theology in place of the faithful Pastor Löber, who, feeling the decline of his physical strength, wished to be relieved of the heavy work at the seminary, to increase the teaching staff and to begin the construction of the college as soon as possible, for which purpose a building commission was appointed. On August 19 of the same year, the unforgettable Pastor Löber, who had taught so diligently, faithfully and unselfishly at the institution founded with his help, died the Lord, after he had had the pleasure of teaching at least three of his pupils (J. Biltz, W. Müller and R. Lange who was the last to die). Müller and R. Lange, the latter of whom was at the institution for a short time) enter the preaching ministry. His honorary memorial is found in Lutheran Year 6, No. 19 and 29. Pastor Walther was now appointed by the electoral college of the synod to the college, which received the name Concordia, as professor of theology, and gave up the pastorate at the Dreieinigkeitskirche following this call, in order to be able to devote more time and energy to his new profession but accepted the condition of his congregation to continue to take an official part in the government of the same, and to preach once a month in both churches. In October, the Building Commission issued an appeal to the Lutheran Church in the United States of North America for help in building. After ten years of existence the institution had not had a building of its own, the instruction had been given by the same Pastor Löber, a teacher of the old languages (Rector Gönner) and an assistant teacher (since 1847 Mr. Nitzschke), five young people had emerged from it and had been employed as workers in the great harvest (J. Biltz, W. Müller, H. Müller). Biltz, W. Müller, H. Löber, Lange and H. Wunder both of whom spent only a short, and indeed the last period of their studies at the institution), and nine pupils were still there, four of whom were young boys. The congregation of St. Louis had donated two valuable acres of land near the city for the building site, had assigned the pure income of its churchyard treasury and the surplus from the sale of the hymnal published by it to the college, and had granted over 2000 dollars for the construction of the building and raised it among themselves. The building committee drafted a plan for the construction of a college and seminary building, but decided to begin with the construction of the southern wing alone in God's name, leaving the continuation and completion of the work through the construction of the middle or main building with its second wing to later times.

On November 8th the ceremonial laying of the foundation stone took place and on July 11th of the following year (1850) the dedication. Now the entire staff of the institution, the teachers,

and sixteen pupils, together with prosody; by Rector Gönner in Hebrew, Greek and Latin - read were the Gospels, the Acts of the Apostles, Xenophon and Cicero, - Biblical and Reformation History, by Prof. Biewend in Greek and Latin Grammar - read were Jacob's Greek Reader and Cornelius Nepos - German Grammar, English Grammar, Mathematics, Geography and General History. In the spring of 1852 the institution was incorporated by the legislature of the state of Missouri. Already in the second year after the completion of the first wing, the need for more space became noticeable. The staff of the institution at that time consisted of three teachers with their families, the caretaker with his family and thirty-four pupils. One teacher with his family and eight pupils were forced to live away from home. Encouraged by the assurances received from the brethren in Germany that they would do their best to help, and trusting in Him whose unexpected blessing had made further construction necessary, the building commission proceeded in the spring of 1852 in God's name to erect the second wing, and in the course of the year issued a plea and call for the service of the Lutheran Church, and finally, that help to the members of the congregations of the synodal district, which was willingly and abundantly granted. The second wing was completed in the fall, and the entire staff now had the joy of gathering together in the institution.

In the spring of 1853 6 pupils were dismissed from the seminary, 5 of whom, after having passed their the examination (G. Volk, E. Metz, M. Günther, O. Eisfeld, M. Stephan), soon entered parish offices. Since the need for more teachers soon became

noticeable with the growth of the institution, the Synod decided at its meeting in Cleveland in 1853 to hire a second teacher of theology in the seminary, and instructed the electoral college to seek to recruit an independent institution, in which a general education and Licentiate Ströbel in Zeitz for the office. In the Lutheran Year 10, No. 4, news of the institution was again given, and the location, the building, and life in it were described in more detail.

Since the steps taken by the electoral college in this matter were unsuccessful, the discussion of this important matter was resumed at the next meeting of the Synod in St. Louis, 1854, and the decision was made not to appoint a second professor of theology for the time being, but to leave this position open until a competent theologian could be recruited, on the other hand, to appoint a teacher to the high school, who would also help in part, selected passages in Isaiah and Psalms, and the fill the gaps in the seminary for the time being. At the same time, it was decided to establish the office of a president and a director of the Gymnasium for a better internal organization of the institution; Prof. Walther was appointed as the former, the latter was to be assigned to the newly elected Gymnasium teacher. As a result of these decisions, the

Board of Elections, the election of a Director was before and since Rector Gönner, after approval by the The school was opened not only for the pupils present at them, and it fell upon Past. A. Hoyer of Philadelphia. supervisory authority, accepted the application, it that time, but also for a good number of future pupils, and

In the meantime, the staff of the institution had grown happened that an estimable substitute was found in Mr. it may certainly be said to God's honor and to the truth to four teachers with their families including the A. Sarer, who, at the request of the supervisory that all the teachers waited in cordial agreement and with expected director, the caretaker with his family (since authority, came to help out in May. In July, Professor Dr. great confidence, the pupils almost without exception in spring 1853 L. Wüllner) and 45 pupils: 9 students and Seyffarth, formerly Professor of Archaeology at the loyalty, diligence and obedience to their profession. The 36 pupils; so that the two wings were already becoming University of Leipzig, who, out of love for the Lutheran considerable increase in the number of students in the too small, and the building committee was seriously Church, wished to devote his gifts and energies to the fall, the newly gained space and the strengthening of the thinking about the completion of the college building. service of the same in America, which is so poor in teaching staff made the highly gratifying progress in the Already in the fall of 1854 a repeated appeal was made scholars, arrived here and, upon interim appointment by institution possible, so that the division of classes to all members and friends of the Lutheran Synod of the Supervisory Authority, assumed a professorship of necessary to cope with the extensive subject matter Missouri, etc., for a work of Christian generosity for the Theology at the Seminary.*) approached its desired completion. All classes up to the

good of the college. The institution now began to attract Now that the Lord of the Church has so blessed the Prima were occupied and the lessons could be held more and more attention from the Lutheran Church in institution that it has been able to present to the Church regularly.

Germany. 16 ministers of the Word educated by it, two of whom The solemn dedication of the new building was

Since Pastor Hoyer declined the call to him, a newhave already entered into rest according to the postponed until the time of the upcoming District Synod election was held, and Prof. Biewend, after expressingunsearchable counsel of God, in April 1858, in order to increase the joy and solemnity his conviction of the nature of this office and declaring and in several others the same work of preparation of the event through the participation of the assembled his willingness to accept it in the event that he should be could be continued more or less far, then that it has Synod members. But God had decided otherwise. He elected, was elected Director of the Gymnasium in the gained such an unexpected as excellent increase in laid his faithful servant, our unforgettable Prof. A. fall of 1855. At this time, a house ordinance for the teachers, and finally that the college building, spacious Biewend, on a heavy bed of sickness in the week before institution was also drafted. Although the position of and beautiful as it is, is approaching its completion; so Easter, and it pleased him, according to his inscrutable director had been filled in this way, there was still a lack we close this short history of the institution, as with joyful counsel, to call this man away on April 10, 1858, in the of a new high school teacher, which is why the electoral and loud praising and glorifying God, so with the bloom of his years, in the midst of a numerous family college proceeded to a new election, in which Pastor G. request: May all pious hearts in their Our Father also circle and from the blessed sphere of activity to which he Schick in Chicago was elected as director. In the diligently remember our Pflauzschule for the education had devoted himself with full manhood, with the most meantime, Candidate A. Hoppe, who had come to St. of future teachers and preachers, that God may manifold gifts and with an undivided heart. It will remain Louis in the fall of 1855, had kindly offered to help teach promote our hands work in grace, grant us teachers unforgettable to all friends of this institution with how in the college until he received a call to a congregation wisdom, strength, faithfulness, and patience, but may deep sorrow this message of mourning filled the entire as a preacher, and immediately took over the teaching let the young plants green and blossom to his praise. Synod. The celebration of joy which mau had expected of Latin and German in the lower high school and Greek The above report on the institution up to the summer at the time of the synodal session turned into a service grammar in the upper high school during the winter from of 1856 was written by Prof. Adolph Biewend. In the of mourning. The faithful God, however, who has shown 1855 to 1856, following we give a short continuation, which contains a himself to be father and patron to our institution, will one

The building committee decided now, after a rather report about the last four years. The shell of the new day make it known, be it here or there, that he wanted to considerable sum had been received for the new school building was completed in the fall of 1856, and chastise but not to destroy, and even if this bitter loss will building, and the number of pupils had risen to 52 (9 in the second floor of the building could be used as a remain perceptible for a long time in the development of the Seminary and 43 in the Gymnasium), to lay hands dormitory as early as the following winter. The complete the institution, the hand of the Lord is not too short to on the work, but to carry out the building in a larger way construction, however, was delayed until the late fall of save and to heal the wounds, if he is otherwise pleased and in a way more worthy of the purpose than was 1857, so that the living quarters and classrooms could with the work. The faded body of the beloved deceased originally intended; and a twofold appeal for active help not be occupied until November. The whole building, was displayed on Sunday in the large hall of the school appeared in the Lutheran. The beginning of the which now consisted of three houses, contained five building and on the following morning was led to the construction was made in the spring of 1856. family apartments for teachers, living and school rooms directly adjacent graveyard of the local Lutheran

At Easter, five students who had completed the for the 48 pupils at that time, and all the necessary utility congregation. The oldest pupils of the institution carried seminary course (K. Gros, F. Ahner, G. Löber, A. Hügli, rooms. In addition, there was an apartment for the the body of their teacher from the main building across H. Hanser) were dismissed, who, along with one who caretaker and a stable building. the courtyard to the hearse and at the gates of the

had already been dismissed in the fall of the year before It would be difficult to give those who are far away graveyard to its final resting place. All the other pupils (P. Beyer), entered the preaching ministry after passing an idea of the joy, confidence, hope and the daily new led the way. Immediately behind the coffin followed the their exams. After Easter the introduction of the Director feeling of gratitude in which those who were closer, mourning family, the teachers' college, the local and Conrector into their offices took place. Somewhat especially the teachers and pupils of the institution, Lutheran Young Men's Association and the local later, another report appeared from Concordia College, were allowed to live and work. The great new building, Lutheran congregation in such large numbers that the which contained, among other things, a list of the brought to completion by the heartfelt love of the Synod, incomparable love and respect for the deceased in the students of the institution since its transfer to St. Louis. fulfilled such long cherished wishes and prayers, space widest circle was witnessed in a rare way. Also the same

Around Easter of last year, Rector Gönner was was congregation did not want to miss the opportunity to represented by the Lutheran Bible Society in St. Louis. arrange for the grave escort. Under the ringing of the Bible Society in St. Louis, which had decided to publish named gentlemen a definite appointment to the professorship at the school bells the Altenburger Bibelwerk, at first at least according to seminary and to the teaching post at the Gymnasium, which they also accepted. the New Testament, the proposal was made to have the correction of the Bible published in St. Louis.

bells and the funeral song of the whole entourage, theThe experiences of the past were alleviated by counter- Participation in the regular course of instruction, which coffin reached the place of the prepared grave. Therereferences of his kindness. Among these are, above all, is also led by Prof. Larsen.

Pastor Büniger held the funeral oration and the mourningthe long illness of Rector Gönner and the extremely On the Tuesday after Easter we had the joy of service, which was followed by a funeral song by theworrying state of health of Prof. Walther during the past receiving in Mr. F. W. Reinke and his wife faithful and pupils. Subsequently, the local community had awinter. In addition, last fall Prof. Dr. Seyffarth felt loving caretakers for the pupils. They made the sacrifice monument of love and gratitude placed over the grave. compelled to withdraw his presence from the Institute, at of leaving their own home near Addison, near Chicago,

It was impossible to fill the great rift in the college ofleast for a time, in order to be able to exploit scientific in order to take over the care of the boarding of the the institution immediately. God not only took away aresources for literary work in New York. Among these is pupils and the administration of the house. The former faithful father and brother, but also left us orphans for athe fact that Rector Gönner has had the pleasure of caretaker, Mr. L. Wullner, and his wife had shortly before time. We needed to be reminded daily of God's only wiseresuming his teaching, and that we may have the best requested and received dismissal from their office, government and of His command not to trust in men, but hopes for the production of Prof. Walther. It is already because the great discomfort of the office with the in Him alone, in order to take up the abandoned work ofknown in wide circles that Prof. Walther, through the numerous family of their own had exceeded their the day in that great distress and to continue it as muchearnest advice of his physician and the urgent strength.

as God gave us strength and grace. It was not until afterencouragement of friends, allowed himself to be induced It remains to mention another circumstance, which on the beginning of the next school year, which began Sept.to interrupt his work entirely and to seek recovery by a the one hand causes concern, but on the other hand is 1, 1858, that a new teacher was obtained. Rev. R.journey to Germany and by the use of a bath there. He the greatest joy, and may herewith be recommended to Lange, until then pastor at St. Charles, Missouri, enteredembarked at New-Orleans on the 10th of March this year. the persevering zealous love of all Christians. As already the college in December, 1858, as professor ofRecently received letters report that the long sea voyage mentioned, the number of pupils is increasing very philosophy and English. A short time before, we had thehas not only been happily survived, but also that the rapidly. Also for the next school year a quite pleasure of being introduced to the College by Mr. Rev.success so warmly desired has been prepared for in the considerable increase is in certain prospect. Since the Th. Brohm, until then pastor at New-York, a great andmost favorable manner. We have good reason to expect available space was already completely occupied in the rich benefit for our institution. He was appointed by theto welcome him back into our midst with renewed current year, the most urgent necessity requires that local Concordia District of the Lutheran congregation asstrength in the next school year. new arrangements for the admission of pupils be made

pastor and at the same time took on the task of caring In November of last year the institution received a in the course of this summer. The fact that the large new for the institution, partly as a pastor, and partly to helpnew and in two respects most gratifying addition, in that building has become too small so much more quickly with teaching in the theological seminary and highProf. L. Larsen, until then pastor at Rush River in than one might have expected, can certainly arouse school.

Wisconsin, answered the call of the Norwegian nothing but grateful joy, and instead of concern must The administrative business of the Directorate wasEvangelical Lutheran Church in America to a cause renewed loving activity. The relevant synodal provisionally transferred to the Clerk of the Directorate,professorship at Concordia College. Church in America authority, convinced that the situation demands and the distribution of the subjects was carried out in theto a professorship opened for them at Concordia College. immediate action, has already set to work, and God traditional manner, according to the circumstances, theAs early as 1857, the aforementioned sister synod willing, the need will be remedied in one way or another strengths and gifts, with the mutual support of allestablished a connection with us through a delegation,by the autumn.

colleagues. In this way, it was possible to replace thewhose intention was to seek out a school in which they With this, this brief historical overview is concluded. interim substitution that had taken place since the deathcould have preachers trained for Norwegian Lutherans, Those readers, however, who should miss exact of Prof. Biewend until the introduction of Prof. Lange,until they would be able to establish their own college for information about the establishment of the institution, we with a definitive appointment of the teaching subjects. their purposes. At our general synod at Fort Wayne in refer to the following detailed program.

In the spring of 1857 one student, in 1858 two, in1857, as is well known, a formal agreement was reached 1859 three, and finally in this year ten students wereon this matter. The Norwegian Synod found fraternal dismissed from the theological seminary to enter theacceptance for its proposals, undertook to maintain a ministry. One of them is still continuing his studies at aprofessorship at our institution, and in return received the university in Germany; all the others have alreadyright of complete equality of its Norwegian pupils with received a call to the service of the church and areours. Already in the autumn of 1858 she was able to send almost all already at work. The number of studentsthree pupils. The filling of the professorship was increased from year to year in rapid progress, so that inpostponed because the attempts to get a capable man the course of the present school year it reached thefrom Norway failed and because it was difficult to spare height of 86. Nearly all are being prepared for thea man from the relatively small number of preachers preaching ministry. here. The need, however, became so urgent that

Although painful experiences and various obstacles,Professor Larsen felt compelled not to refuse the call that to as they will never fail to arise in similar circumstances,had been made to him. In September 1859, four new sometimes seemed to dampen our courage and hinderNorwegian pupils entered the school, soon followed by a illustrates this with the frightening example of Duke our cheerful progress, we must nevertheless confess tofifth. These 8 pupils now receive instruction from George, who despised the Holy Gospel and relied on it. the praise of God and to the comfort of all Christians whoProfessor Larsen in their mother tongue and in Luther illustrates this with the terrible example of Duke George, who despised the holy gospel and bitterly hated it, and did not cease to sin against his conscience. care for this institution that, where our eyes became dim,catechetical instruction, and for the rest take the Lord always helped us through and bore witness to us with all mercy. He has not forgotten the pain of the

(Sent in by Past. Hoppe.)

(Continued.)

004 He that cannot lift up a great stone, let him lie.

Homo proponit, et Deus disponit. (i.e. man thinks, and God directs.)

These two sayings are meant to warn us not to go against God's Word and rebel against His holy will, but to humble ourselves before His high majesty, so that through our stubbornness we do not force the Lord to punish us, to disgrace us, even to exterminate us. Luther illustrates this with the frightening example of Duke George, who despised the Holy Gospel and relied on it. Luther illustrates this with the terrible example of Duke George, who despised the holy gospel and bitterly hated it, and did not cease to sin against his conscience.

Luth. Ww. 61, 339 f. "Dr. Martin Luther complained of his blindness and blasphemy against Christ, and that he was ignorant of the known truth-.

I was still in the monastery when I would never have honor among men, God is angered by such arrogance. The executioner lead away one that will do better than believed that such wickedness could be in people. [and takes away opportunity, happiness, and prosperity. he can. *In magnis etiam sat est voluisse*. No one will wept that the world would soon accept the truth I had Luth. Ww. 61, 395. f. "It was thought how the soon be a doctor, for there is no tree that has not been a recognized; but I learn from the bishop of Mainz and S. emperor and king of France had made a perpetual peace shrub before. It takes time: *Tempus producit, non ager*, G. what a little herb the world is. For if it come not from and unity with each other. And there was all manner of time brings roses. Therefore we praise the will of the them, it is nothing. Nay, I cannot be afraid for them that talk about it, but the letters that were written indicated a young journeymen. Thus Augustine says: God crowns are so mad in their conscience, that, though they boast state of peace for ten years, with the condition and the the good will within, although from without the ability is the name of the church to the common man, yet they proviso that whoever did not want to keep it should tell not there; but arrogance and presumption again hold and believe much else in their heart. They make the other six months beforehand. Then said Dr. Martin disgrace the will and the ability."

Item: H. G. had written a committee to H. Heinrich, Luther: "The emperor lets himself be milked like a sissy; 7. *dat Deus omne bonum, sed non per cornua taurum*. S. F. G.'s brother, that he required his son, H. Moritzen, he who was the most fortunate is now the most (i. e. God gives all good things, who was at the court of Duke Johann Friederich, unfortunate! It is said: *Fronte capillata post haec occasio calva!* but not by bulls' horns.)

Electoral of Saxony, to come to him first, so they wanted duke a cardinal. This is a dreadful catastrophe and This proverb encourages us to continue undaunted in our work, even though it seems as if the fruit of our labour is not forthcoming. God will not fail to bless faithful work, but we must wait for it. God will not be dissuaded by force. "It would ever be unreasonable that God should leap up on us as soon as we would."

both sons had died, that he had no heirs. Then D. M. 6. the executioner lead away one who wants to do better because he can. This is the first lesson (from the history of Peter's fishing expedition), that we should be undaunted, even though we feel lack, and God does not give us the blessing as soon as we hope and would like. For it would ever be unreasonable for God to give us up as soon as we would. Work a little while in vain, as Peter did, and suffer thyself, saying, I also must have my night, and rise, I also must work in vain; in time my Father which is in heaven will make it otherwise. As they say, *Dat Deus omne bonum, sed non per cornua taurum*. One must work, dare, and suffer; then God will also come with his blessing: but so far that one does not forget the first part, and with Petro lend the little ship to the Lord Christ, that he may sit down in it, and preach, and we may diligently listen to the word, and learn it well."

much differently, *Homo proponit, et Deus disponit*, that is, *contrarium ponit*, he does the contradiction. H. G. wanted to dry up others so that they wither, and make his tribe green and flourishing; therefore he gave his eldest son, H. Hansen, the Landgravian Fräulein, even greatness of the object, or the distance of the goal to be reached, deter us from making a beginning, but to attack and keep at work confidently, in the confident hope of divine blessing. Only through continual practice does one healthy bodies and beautiful wives." Therefore Doctor increase and become strong.

Martinus Luther said: "Because he sees that both his Doctor Martinus Luther praised the *circular disputations* very much, for such preparation would serve to train and tempt young journeymen to think more diligently about the things of which they were disputing, and to seek them out, if they would only search sincerely for the truth, and not seek only honor and fame, quarrels and quarrels.

5. fronte capillata, post haec occasio calva!
Opportunity can only be grasped from the front!

For if God greet one, he shall thank him!

An exhortation to all Christians, but especially to preachers, to take heed of the holy gospel, which now seems bright to us, and to buy the time faithfully. We are to read God's word diligently and practice it, so that we may grow and increase. If we keep to this admonition, God's word will certainly not be lacking. But if we do not, or if we seek by our own knowledgeas if they were masters. It is enough, a good will, that to know the word of God. they would gladly do it, as they say:

(Submitted.)

Some house rules.

In the following short chapters, these will be given to us primarily by the old Württemberg pastor Flattich, who is known as a wise educator. Partly for confirmation, partly for supplementation, however, some excellent remarks by Dr. Luthr are also interspersed. So:

I. Good advice for married couples.

When the aforementioned priest Flattich once came to two married couples who had quarreled with each other at times, he said to them: "You will probably have heard the proverb: 'The most discreet gives way. So when the fool comes to the husband, the wife must yield, and when the fool comes to the wife, the husband must yield. If the fools come together, there is a quarrel, but if one part yields by reason, there is no quarrel.'"

II. an error of some husbands.

as thou wouldst have it. Therefore see that thou be a righteous faith, and a quiet and gentle spirit, that she
 Men generally think that women must do what they man, and have the more understanding where it is to
 want, and if they do not, they have the right to force her little in a woman. Thou must be patient at times... Give and deed, she had all that Christ had. Of this
 to do it. If you ask them how they have a right to do this, way a little, and the weak vessel, when necessity
 they refer to the saying: "The man is the head of the requires, not only yield, but give his honor." that they may strive after it. When they have it, then

woman. But there I answer, "With the head one does not III A noteworthy hint for displeased wives. they may well use the outward things, for all things are
 strike, but only with the head one thinks; so just because Flattich once visited a noblewoman who complained pure to the pure. 2c."

the husband is the head of the wife, it is not his right to to him a great deal about her husband and exposed his
 mistreat her; for any fool can do that, but he should have faults. Flattich listened to her quietly for a while, then he
 sense, as Peter says, "Husbands, dwell with your wives said, "Madam, don't you ever do this, that you expose obedient to her, she should not try to force them by
 with **sense**." A man, then, should always be careful how your husband's faults like this and belittle him, for the harsh discipline, but show them love. If the children do
 he will treat his wife decently, so that there will be no woman takes her name from the man. So if she makes not want to be obedient to her, she should not quarrel
 quarrels and peace will be established. The Scripture her husband a bear-skinner and accuses him and with them, nor beat them, but only give them nothing;
 saith indeed: "Wives, be subject." But it does not say, belittles him, she is the bear-skinner. by this she gains the most. Nor should the father's

"Husbands, if your wives will not be your subjects, let IV. Of the female adornment. chastisement consist in beating them, or the children
 them be your subjects." So a man has no right to force St. Peter says in his first epistle Cap. 3, 3. 4: "What will be embittered and provoked to anger.

his wives to obey him. Paul says, "Husbands, love your adornment shall not be by heart, with braids of hair, and Luther: One should learn that parents should not
 wives, even as Christ also loved the church, and gave hangings of gold, or putting on of garments: but the be too soft with their children, but should force them,
 himself for it." So let a man lay chiefly on love toward his hidden man of the heart unfeigned, with a gentle and just as they were kept in discipline and coercion by
 wife; yea, not only toward his wife, but also toward his quiet spirit, that is delicious in the sight of God. "their fathers and forefathers.

children, servants, and all men, let him shew that he will Concerning these words Dr. Luther writes: "But here If children are bad and do harm and mischief,
 imitate the example of Christ, even as Christ was the would someone ask whether St. Peter forbids Christian they should be punished, especially if they eavesdrop
 most lowly of his disciples, and washed their feet- women to adorn themselves? We read of Esther, that and steal. However, the punishment must be
 she wore a crown of gold and a beautiful ornament, as measured; for what is *puerile*, such as cherries,

Now Dr. Luther also deals with the excited error in apples, pears, and nuts, must not be punished in the
 the words 1 Peter 3:7: "Ye men dwell with your wives with reason 2c." He says: "A woman ought indeed to live
 as a man governs her; whatever he bites and creates in But Esther says in her prayer, "O Lord, you know that I same way, as when they attack money, skirts, and
 her, that shall be done; but he ought nevertheless not to do not respect the glorious ornament that I wear on my chests, then it is time to punish them severely. One
 govern her according to his great head, nor to despise head when I am in array, but keep it like an unclean cloth, must punish so that the apple is by the rod.

her, but not only to deal with her neatly and to spare her, and do not wear it apart from the adornment. If one would bring up the youth in a childlike
 as a weak vessel and instrument of God, but also to And it is written of Judith, that she adorned herself not manner and playfully in the fear of God and honor, so
 spare her, as one who is also partaker of the grace of for pleasure, but for the praise of God. Therefore we say that the first and other commandments in the
 life: That therefore the man, who is a stronger instrument that a Christian woman should not adorn herself out of Catechism would go well in the pregnancy and
 of God, should deal with his wife, who is weaker in body, pride, nor should she have any desire or love for constant practice, that would also be the right way to
 and duller and more timid in spirit, in such a way that she adornment, as women are wont to do, but should follow bring up children well, because one can accustom
 may bear it. He should deal with her as he would with a the example of Esther and Judith and adorn herself in them with good and pleasure. For what one is to force
 tool, so that one might work. For example, if he wants honor, especially if her husband wants her to, or if there with rods and blows alone is not a good way, and
 a good knife, he must not use it to chop stone. Now there is any other honest reason for it. This should be her true even if one goes far, they do not remain pious longer
 is no rule for this: God himself instructs every man to use adornment (as St. Peter says here), that the hidden man than the rod lies on their neck. But here it is rooted in
 good sense in dealing with his wife, according to which of the heart should be unchanged, pure and sincere in the heart, that one is more afraid of God than of the
 every woman is trained. For thou shalt not use violence faith, without all error and doubt, with a gentle and quiet rod and the rod,

against her whom thou hast as thou wilt: for thou art her spirit: this is a glorious, delicious adornment for God. Flattich: If the children do not turn out well, the
 husband, that thou mayest help her, keep her, and She is pretty enough adorned, if she is adorned for her parents must usually blame themselves; for if the
 protect her, and not destroy her. The goal cannot be husband. St. Peter does not want her to be adorned for parents do not set a good example, live lavishly, and
 be set for you; you must know for yourself how you should the sake of pleasing other people and being called a are proud, even in the house, they lead their children
 proceed with reason. beautiful woman. It is a sure sign that there is not much into lust, and there it is not possible for them to turn

spirit there, where one sets much store by adornment: out well. So also when husbands and wives do not
 but if there is faith and spirit, he will certainly look at the live together in love and peace, and do not treat their
 adornment with such eyes as Esther.... children with gentleness.

The adornment of Christian women is, as I have said, The main thing in education is to encourage
 the hidden man of the heart, who is pure from all kinds of children to do good, not to suffer evil from them, and
 error and defilement of the spirit. Which woman is thus to inculcate in them obedience to their parents, so
 adorned, that is, that they will certainly do well in the world. One must

be very careful not to plant ambition in the children,
 for that is part of the trouble of which Christ says,
 "Woe to you if you offend one of these little ones!"
 Above all, one must also take care to

Let it be so, that from childhood they may be kept from the beauty and the pride of life. If one says to them, "You must also dress beautifully and be handsome," they will be imprinted with arrogance and lose their good disposition.

Children must be brought up hard, they must not be clothed with hope, they must not be given precious food, because they are to be brought up in discipline and admonition to the Lord, just as Christ was brought up hard. If the children are brought up humbly, they have grace in the sight of God, and are then saved.

VI. of temperament.

People often try to excuse their faults by their temperament; but God does not accept the main temperament, namely, the inherent sin of Adam, but refers us to faith in Christ, through which we receive dominion over it. Since by faith one learns to overcome the main temperament, this should rather be done with the secondary temperament, which one receives through his parents and upbringing.

(Submitted)

A church song.

Not only did the believers of Israel go up to Jerusalem with edifying talks about the future of the Saviour, but also with the playing of strings and the singing of psalms, when, according to the law of the Lord, they were to appear before him three times a year in his temple. We Christians want to attend the beautiful services of the Lord in the assemblies of his people not only three times a year, but every Sunday and feast day in the church year. Shouldn't you, Christian, want to sing a song at home, too, when you want to set out with your family for the house of God? Or would it not be doubly sweet and edifying if you country folk, on your longer or shorter journeys through bush and field to church, besides edifying conversations, sometimes sang a beautiful song with one another for a change? For this purpose, but especially for church processions, the following church song might be suitable, which I found these days while leafing through the old Breslau hymnal No. 19 and which seems to have been composed by Sigmund von Birken, died in Nuremberg in 1681 and author of the song: "Lasset uns mit Jesu ziehen". It can be sung to the tune: "O that I had a thousand tongues 2c." or: "Wer nur den lieben Gott läßt walten 2c." or: "Wer weiß, wie nahe mir mein Ende 2c.". The most appropriate melody is probably the former, namely the one that is found in the earliest edition of Layritz's Choralbuch under No. 145 and whose beginning, set in letters, is this: c a c | d c b a | g a | a g f | g a b a | g: ||F

. L.

This is the road that leads us to Zion.

Ye pilgrims, come in such measure as we ought to walk here. O soul, how it is so fair, To walk with God's company.

A deer runneth after the rivers of water, That he may quench his thirst with water;

So let us hasten with our feet Where God's fountain springs: For our soul's thirst alone Can only be quenched with God.

Ye eyes look unto this place, Where God keepeth his host and fire. Ye lips send you to pray, Burn incense that pleaseth God: And ye, ye hearts are ready, The heart's friend is not far off.

Hail also afar off, Thou house that makest glad heart and spirit; Thou church, heaven full of stars; You manger, where my Jesus lies; Thou mountain that Christ's creuze adorns; You gate that leads to heaven.

Open, O Jerusalem, the gates, And let thy people in to the lord; The voice is already resounding in the choir, It must be thrice holy. But take heed, it is the Lord's house, Therefore take off thy shoes of sin.

O, let the passage mis prosper, Dn holy Trinity! That we may bring thee such hearts As are full of penitence and sorrow. For our first word shall cry, "Lord, have mercy on us!" *)

We want to throw on the way here what can hinder us in the temple;

But you will sharpen the senses, To walk on such a path, Where one does not think of vain things. And to heaven alone shall we go.

If thou wilt give us manna, Let disgust be far off, That we may look into thy secret, And rejoice in this light. Open thine own eyes, and we shall know it with profit.

Let the law shoot thunder, So make the heart quite contrite; But let also the balm flow, When in the cross we thirst for consolation: Then the gospel shall be the soul's own.

Let no sleep darken the mind, No idle gossip disputes us;

Incline ear and heart to our priests, That not a word may escape us;

Seal this by thy spirit, What this spirit calls them to speak.

We sing, we pray, we hear, Let it be Amen by thee. If Satan will not disturb us, then keep his wickedness at bay;

Yes, give us ourselves to resist The sword of the Spirit in our hand.

Well, thou wilt do the work, for it is thine alone: so lead us once through open doors into the holy of holies.

As we enter the temple, so let us be our own temple.

The total number of hangers-on of this modern devilry is 1,600,000, of which 420,000 are in the State of New-York, 1,537,000 in the United States, and 63,000 in the two Canadian Provinces, Cuba, and South America. States in general 1,537,000, and the two Canadian provinces, Cuba and South America 63,000. In the course of the past year the Association is said to have increased by no less than 160,000 members. The following passage in the report gives a glimpse of the activities of this devilish organization: "In this country there are 226 mediums or intermediaries between the visible world and the spirit world, who, in a state of rapture, communicate with the inhabitants of the air and give oracles to men. There are 303 with the gift of curing diseases. 182 proclaimers or preachers go about spreading the spiritualistic gospel and making proselytes. 1500 places exist where Spiritualist meetings are regularly held. 600 different books and brochures, and 30 periodical journals, with 200,000 subscribers, are at work in the service of the new or rather ancient Spiritualist doctrine, which is always appearing under a different form." -

Dear Lutheran Christian, let me remind you of the following words of Scripture after reading this message:

1 To the word of Isaiah 8:19-22: "And when they say unto you, Ask ye the diviners and the signers, which prate and debate; say, Shall not a people ask their God? or shall they ask the dead for the living? Yea, according to law and testimony. If they will not say this, they will not have the dawn, but will go about in the land smitten hard and hungry. When they are hungry, they will be angry and curse their king and their god. And shall gape above them, and look upon the earth beneath them, and find nothing but gloom and darkness: for they are weary in fear, and go astray in darkness." (A beautiful "state of rapture," then, in which, by God's judgment, those mediums gape for revelations!); -

2. to the words of Paul Ephes. 2, 2. and 1 Tim. 4, 1.: "In whom ye have dealt according to the course of this world, and according to the prince that ruleth in the air, even according to the spirit, which at this time worketh in the children of unbelief. - But the Spirit saith plainly, that in the latter times some shall depart from the faith, and shall cleave unto the seducing spirits and doctrines of devils." (These, therefore, are the "dwellers in the air," with whom the Spiritualists have intercourse through the "rapture" of their mediums!)

3. to the word 1 Thess. 2:II, 12: "Therefore God shall send them strong error, that they may believe a lie: that they all may be judged who believe not the truth, but have pleasure in unrighteousness." (And this explains to us the prevalence of the Ghost Knockers).

(Submitted.)

Spread of spirit-knocking in America.

The fourth annual report of the Spiritualist sect, recently published in print, bears witness to this. The report gives the total number of the

*) Namely in the "Kyrie" with which the main service usually begins.
D. E.

Gen. 4. 1.
Eve thought she had the man, the Lord Christ; but it was not the man, the Lord, but a murderer, a fratricide. The hypocrite also imagines that he has Christ; but it is not Christ, but Satan, the murderer from the beginning, who gives him a false comfort in his heart.

Christian aphorisms.

Who knows God for a friend, No terror makes him cold, No gloom - fire hot.

I am content as God wills.

He that believeth is lost, he that believeth not is lost.

Christ obtains it. Faith grasps it, the poor sinner rejoices.

Church News.

After Pastor Streckfuß had received and accepted a call from the Lutheran Ebenezer congregation, Washington Co., Ills., he was installed in his office on Sunday *Jubilate by the* undersigned on behalf of the venerable presidium of our district. The Lord bless the dear brother to the church, and let him bring forth much fruit to abide.

P. J. Baumgart.

Mr. Rev. Rolf, who has followed a call from the congregation at Clifty near Columbus, Ind., was inducted into his new office by me on Rogate Sunday by order of the Reverend President of the Middle District. May the Lord grant him rich blessings in his new sphere of activity.

Address: Hev. L.
ööläsborouZÜ, Lg-rtbolome^ Oo., Inä.
Rud. Klinkenberg.

Concordia College.

Since the admission of new pupils to the Concordia-Collegium in Gt. Louis for the coming school year, which begins on September 1 of this year, requires domestic arrangements, which depend on the number of expected pupils, the undersigned urgently requests all those concerned to register with him as soon as possible. The conditions of admission will be printed in the next issue of the Lutheran.

G. A. Saxer, x. t. Director.

" >: -
"Lutheran."

For two years I have been anxious to collect a copy of the "Lutheran", but until now I have not completely succeeded, as I am still missing some numbers of the first volumes. Therefore I turn by this to the friendly "Lutheraner readers" with the request: where someone would be, who could give me the first three volumes completely.

I would refund the amount of the same all around with thanks. But if somebody had only single numbers of them still lying around, I would be obliged just as much to thanks and restitution, if the following ones, after they have been indicated by letter, have been ordered by me, - could be sent to me. I am lacking from the:

- 1st volume number 25. 26.
- 2. "" 9.11.14.15.16.25.
- 3. "" 1. 2. 3. 4.

R. Tramm, Rev. Laporte,
Ind.

Message.

On May 5, Professor Walther arrived in Hamburg after a happy, albeit rough and stormy, journey.

Receipt and thanks.

For C. Seuel of the Jiinglingsver. at West-Cleveland 4 2.00 ,, Bro. Wilh. Stellhorn of Messrs. C. Brandes, C. Plinke and Fr. Wösterhausen G 41,00 3,00
"Carl Rittmaier by Mr. Past. Hattstädt from the support fund of the Michigan pupils 43.40; from the community of Frankenmuth 413.00 16.00
"Joh. Schneider by Mr. Past. Eirich in Ehester from his parish 412; by Mr. Past. Grüber in Perryville at the infant baptism of Mr. H. Meisel 42; by Mr. Lebror Pietschmann in Grand Prairie at the infant baptism of Mr. F. H. Hohlt 42.50; from Mr. Past. Streckfuß 41 17.50

" H. L. Brakesühler of the Jiinglingsver. in Mr. Past. J. Rupprecht's comm., North Dover 46, at the wedding of Mr. J. Seinker in Cleveland 42.128.12
" H. C. F. Westrumb by G. Schaper of St. Martini Parish in Allen Co, Yes.2.00
"F. W. Hoffmann by Mr. Past. Hattstädt by Mr. Teacher Steuber3,00
"K. Schmidt from the community of Mr. Past. Neisinger 7 ,00
"F. Dennert vom Jungfrauen Ver. in Frankenlust 43, vom Frauen Ver. ebendas. 41 4 ,00
"F. Möller of the Virg. of the Trinity congregation of the Rev. Lindemann, Cleveland, O.2.50
"F. F- Ch. Keller by Mr. Past. G. Schäfer, Indianapolis, Ind. by Mr. Chr. Piepenbrink 3.00
" H. F. Grupe of the Jiinglingsver. of the Gem. of Mr. Past. Miracle, Chicago, Ills. 6,00

Received

rr. To retire the ConcordiaCollege building debt:

From the comm. of Mr. Post. King, Cincinnati, O. 416.00 By Mr. Past. Polack, Crete, Will Co, Ill, Easter Collecte from his Gem. 47.48; from individuals 35 Cts. > - - 7 ,83
" Mr. Past. Hattstädt, Monroe, Mich.9.32
From the congregation of Mr. Past. Hanser in Wellrotsville by Mr. Past. Dulitz2.67
d. To the Synodal-Casse weftl. district:
From the comm. of Mr. Past. Ottmann, New Melle. Mo. 5,60
From the Triinigkcits Distr. in St. Louis, Mo.11.00 From the comm. of the Rev. Wolf, Tandy Creek, Jefferion Co, Mo2.35
" of the Gem. in New GchlInbeck, Ill. 3.00
From ImmanuelS Distr. in St. Louis, Mo. 11.90 " Concordia "" "" 17,10
By Mr. Heimsnth in the comm. of Mr. Past. Cock, Benton Co, Mon 10.00

E. Roschke.

Received

a. To the general synodal treasury: By Mr. J. H. Bergmann von der Gern, of the Hm. Past. F. W- Fölingcr in New Zjork, Colleen für die Anstaltenver Synode vom 15. Aug. 1859 bis 21. Mai '86046022
From the Synodal Casse östl. Tistr. of Mr. J. H. Bergmann, balance of 7 Nov. '59 412.24, balance of 21 May'60 44.8817.12
,, the Synodal Casse wesil. Distr. of Mr. E. Roschke50,00

b. To the Synodal Missions-Casse:
From the Concordia Distr. dyr Gem. in St. Louis 8.05
From the Gem. of Hrn. Past. P. Beyer in Altenburg, Perry Co, Mo, Collecte at Ascension Fcst 13.75

c. To the College Unterhalks-Casse
for teacher salaries:
From the Concordia Distr. of St. Louis Parish 18.40 By Mr. Past. A. Hoppe in New Orleans from Mr. N. N. in his community5,00
ä. For poor students and pupils at Concordia College and Seminary: By Mr. Past. A. Hoppe in New Orleans for Hcrzcr and Crull27.55
namely:
416.05 from its Zions-Gem-, 12.50 from the Frauenvcr. ders. Gem.

e. To the maintenance fund for Prof. Biewend:
By Mr. Past. J. H. Jox in Kirchhayn, Wisc. 1.00 viz:
25 Cts. by Joh. Höhne, 25 Cts. by Karol. Mach. 50 by Mr. Past. Jox himself.
F. Böhlau, Cassirer.

I paid for the **Lutheran."**
The 14th year:
The gentlemen: Fr. Capelle, A. Capelle, G. Eichhorst.
The 1r. Volume r
Dir Herren: Fr. Capelle, M. Ekkert, Gottl. Schüßlcr, I. Saibcl, Past. W- Hattstädt 5 Er., Chr. Heidorn, Phil. Weigand, A. Angstädt, W. Stünkel, Past. J. Best 3 Ex., Past. H. EiSfeller, G. Eichhorst, W. Schröder.

The 16th year:
Messrs - Niemann, M. Ackerbauer, H. Kaiser, G. H. Brockschmidt, Bro. Körber, Past. C- J. Meissel 8 Er., M. Ekkert, Gotil. Schüßlcr, Gottfr. NLnnig, Gollli. Burkbardt, J. Saibel, Fr. Knöpp, L. L. Kipper, C. Winter, R. Lang, Carl Brücher, Franz Bühler, J. Mcß, C. Reinhardt, L. Hoffmann, M. Siegel, J. Jnnoldc, L. Ströbel, J. Allwardt, F. W. Shaley, teacher Bewie, Mck- erding, H. Burggrabe, F. Burggrabe, Fündlein, Griffe, Spindler, D. Hase, C. Heidorn, Past. F. König 418.50, F. Trillmann, F. Ehlcrs, L. Stünkel, J. Goltermann P. Nickel, F. Wolkenbaucr, J. Ahrcus, W. Lcseberg, Phil. Weigand, F. vom Berge, H. Richter, P. Eggers, H. Broümann, Chr. Kertschr, H. Jürgens, Chr. Ähren-, Dr. Schaller, G. Pannier. M. Köhler, H. Obenhau-, Chr. Strecker, W. Lampe, Past. H. EiSfeller 50 Cts.
Further: Wittwe Stille 50 Cts., Wittwe Estel.

The 16th year:
Messrs: Past. C. J. Weißrl 6 Er., F. W. Shaly 75 Cts.
The first half of the 16th year:
MessrsF. Trillmann, F. Ehlers, J. Goltermun, F. Ahrcns, A. Angstädt, Chr. Ahrcns, Dr. Schaller.

For earlier vintages:
Mr. Past. M. W. Sommer 41.05.
M. C. Barthel.

Changed address:

Llr. ril.
(Ä., 1^.

St. Louis, Mo. , ,
Synodal printing house of Aug. Wiebusch u. Sohn.



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Redigirt von C. F. W. Walther.

Vol. 16, St. Louis, Mo. June 12, 1860, No. 22.

Program of the
Evang. - Lutheran Concordia-Collegium
of the Synod of Missouri, Ohio, et al. St.
to St. Louis, Mo.

Board of Directors.

1. the presidium of the synod, at present Pastor F. Wyneken.
- 2nd Board of Trustees.
3. supervisory authority:

Pastor G. Schaller, " A. Francke,
Mr. A. B. Tschirpe.

Faculty.

I. Theological Seminary: Prof. C. F. W.
Walther, President, " G. Seyffarth, Dr. theol. and
Dr. ph. M. A.

" L. Larsen, " R. Lange.

II. high school:

Prof. C. F. W. Walther, Prof. G. Gönner, " G. Schick,
" R. Lange,
" L. Larsen, " G. A. Saxer.

Property Manager:

Mr. Reineke and his wife.

List of pupils in the school year 1859 to 1860.

Seminar:

1. O. Hanser * from Königr. Bavaria.
- 2nd M. Tirmenstein * " St. Louis, Mo.
- 3rd St. Keyl * " Baltimore, Md.

4. H. Wunderlich * of Perry Co, Mo.
5. J. Beebler * " Baltimore, Md.
6. W. Bartling * " Addison, Ill.
7. E. Evil * " Fort Wayne, Ind.
8. J. List* " Frankenmuth, Mich.
9. M. Sugar * ""
10. H. Fruchtenicht * " Fort Wayne, Ind.
11. E. Mangelsdorf " St. Louis, Mo.
12. A. Mennicke " Perry Co., Mo.
13. L. Muckel " Königr. Baiern.
14. F. Schaller * " St. Louis, Mo.

Of those marked *, ten left after passing their exams and one is continuing his studies in Germany.

High school: Great.

15. K. Kleppischaus Baltimore, Md.
16. E. Schulz " Detroit, Mich.
17. J. Walther " Frankenmuth, Mich.
- 18th Ch. Körner " St. Louis, Mo.
19. J. Burkhardt ""
20. K. Grüber ""
21. W. Brendemühl " Sheboygan, Wisc.
- 22nd A. Koch " St. Louis, Mo.
23. A. Reineke " Addison, Ill.
24. H. Koch " Buffalo, N. A.
- 25th L. Lochner " Perry Co, Mo.
26. B. Burfeind""
27. G. Markworth""
28. K. Moll " Frankentrost, Mich.
- Tertia.
29. A. Crull " New Orleans, La.
30. F. Koch " Frankentrost, Mich.
- 31st J. Herzer " St. Louis, Mo.

- 32nd L. Schickaus St. Louis, Mo.
33. W. Stellhorn " Fort Wayne, Ind.
34. K. Ritlmaier " Frankenmuth, Mich.
- 35th J. Stumberg * " St. Charles, Mo.
36. A. Mäschy " Pittsburgh, Pa.
- Quarta.
37. F. Wesemann " Kenkakee, Ill.
- 38th J. Große " St. Louis, Mo.
39. A. Selle " Rock Island, Ill.
40. J. Nützet " Chicago, Ill.
41. L. Samson " Dane Co., Wisc.
- 42nd J. Torgerson, Waupaca Co., Wisc.
- 43rd J. Jakobson " Waukesba Co., "
- 44th Th. Brohm " St. Louis, Mo.
45. B. Mießler " Gratiot . Co., Mich.
46. Th. Mießler "
47. H. Walker " Cleveland, O. §
48. G. Schumm " Van WertCo ., O.
49. K. Böse " Fort Wayne, Ind.
50. C. Seuel " Cleveland, O.
- Quinta.
51. A. Biewend " St. Louis, Mo.
52. Th. Niedner " ""
53. W. Horn * " Baltimore Co., Md.
54. H. Succop " Pittsburgh, Pa. ,
55. H. Sauer " St. Louis, Mo.
56. K. Schuricht " ""
57. H. Partenfelder " Saginaw City, Michf
58. L. Crämer " Fort Wayne, Ind.
59. J. Larsen " Winneshiek Co., Yes
60. Th. Johnson""
61. O. Hagestad " Dane Co., Wisc.
62. L. Folkestad " Columbia Co., Wisc.
63. A. Weisel " "
- Williamsburgh, N.A.

| | |
|-------------------------------------------------------|------------------------|
| Sexta. | |
| 64. S. Estel | from St. Louis, Mo. |
| 65th G. Römig * | " St. Clair Co, Ill. |
| 66th L. Kuentzel | " St. Charles Co., Mo. |
| 67. H. Diederich | " Pittsburgh, Pa. |
| 68th J. Schmidt | " Perry Co., Mo. |
| 69th Th. Körner | " St. Louis, Mo. |
| 70. F. Walther | " "" |
| 71. C. Walther | " "" |
| 72. K. Frank | " " |
| 73rd J. Horn | " Monroe Co., Ill. |
| 74th K. Senne | " Port Richmond, N.A. |
| 75. A. Rothe | " Boston, Mass. |
| 76. G. Hild | " Pittsburgh, Pa. |
| 77. N. Sorgel | " Chicago, Ill. |
| 78th L. Winter | " Perry Co., Mo. |
| 79. W. Walter | " Baltimore, Md. |
| 80th J. Green | "" |
| 81st W. Beebler | "" |
| 82nd J. Richmann Cook Co., Ill. | |
| 83. G. Binz * | " St. Louich |
| 84. L. Deckmann | " Williamsburgh N.Y. |
| 85th H. Taylor | " Baltimore Co., Md. |
| 86th J. Fleischer | " Madison, Wisc. |
| 77th C. Bischoff | " St. Louis, Mo. |
| 88. K. Biewend | " "" |
| Of these, the four marked "left during the year. | |
| All but six are being prepared for theological study. | |

Curriculum.

I. Theological Seminary:

The purpose of the seminary is to train preachers for the ministry of the Evangelical Lutheran Church, especially the American-German Church.

The course includes

The time is divided into three years, which are divided into six semesters, according to the following lectures and exercises:

Professor C. F. W. Walther: Theological Encyklopedia and Methodology, connected with History of Literature; Hermeneutics; Exegesis of the New Testament; Church History, connected with History of Dogma; Dogmatics, connected with Ethics; Symbolism, connected with Polemics and Apologetics; Liturgy with Hymn Exercises; Latin Disputatorium.

Pastor Th. Brohm: Catechetics with exercises; Homiletics with exercises; Pastoral Theology and Casuistry.

Prof. L. Larsen: isagogy; archaeology.

"G. Schick: Exegesis of the Old Testament.

"R. Lange: Logic; Metaphysics; History of Philosophy; Exercises in English and English Literature. In addition, there is a conference led by Prof. C. F. W. Walther, in his private apartment, for free discussion of theological questions of the day and the like.

II. high school:

The purpose of the Gymnasium is to provide the pupils with a Christian education and a general class education for scientific studies.

study, on the pattern of grammar schools in Germany.

Accordingly, the teaching shall include

primarily the so-called historical sciences, as religion, classical and living, German and English languages and literature, history with geography;

secondly, the so-called exact sciences, as natural history, physics, general geography, mathematics.

Finally, there are lessons and training in singing, and as extraordinary subjects: instrumental music, drawing, French language.

. Norwegian-speaking pupils receive instruction in their mother tongue.

Physical exercise is provided by a gym with apparatus and walks in the open countryside.

The course of instruction at the Gymnasium comprises six years, divided into three sections;

1st lower secondary school with two classes, Sexta and Quinta;

Second secondary school with two classes, Quarta and Tertia;

3rd upper secondary school with two classes, Secunda and Prima;

the objects according to the following:

1st Religion, Catechism in all classes, Biblical History in Sexta to Quarta.

2. Hebrew language, in Secunda and Prima.

3. latin " in all classes.

4. Greek " in Quarta to Prima.

5. Germans " in all classes.

6. English ""

7. norwegian " for norw. pupils.

8th history, in quarta to prima.

9. geography, in quinta and sexta.

10. arithmetic, in sexta and quinta.

11. mathematics, namely: algebra, geometry, stereometry, trigonometry, in quarta to prima.

12. natural history, in sexta and quinta.

13. physics and general description of the earth, in quarta and tertia.

Fourteenth chant, in all classes.

15. calligraphy, in sexta and quinta.

The number of lessons per week is 24 to 28 hours.

The time for preparation is 28 to 42 hours per week.

Private lessons in French language, drawing and instrumental music are outside the regular course.

The means of instruction is the German language, but for English language and literature, as well as a part of mathematics and geography, the English language.

Pupils who only wish to take part in individual subjects will be admitted on request, but without special arrangements being made for them.

Exams, report cards, class transfer. Examination board for the seminar:

Professor C. F. W. Walther and Pastor G. Schaller.

The preaching examination takes place after completion of the theological course of study, in public session. The result of the examination is documented in a detailed report.

The

Examinations in the Gymnasium are held by the College of Teachers, in the presence of the Board of Supervisors, and consist of:

1st Private Class Exam, on the first days of February;

2nd public examination, immediately before the end of the school year.

After the public examinations, all pupils of the Gymnasium receive specific written reports on their conduct, diligence and progress during the past school year.

After completion of the entire Gymnasium course, a Matura examination takes place, the specific regulation of which is reserved. Transfer from one class to the next takes place annually at the end of the course.

Directory of the

High school used textbooks:

First German Bible,

2. English "

3. Hebrew "

4th Greek New Testament,

Fifth Hymnal,

6. catechism,

7. Hebrew grammar, Gesenius,

8. Kühner, Greek School Grammar,

9. "" Elementary grammar,

Ten. Madwig, Latin Linguistics,

11. Schulz, *Tirocinium*,

12. Seyffert, Uebungsbuch für die Secunda,

13. Jacobs, Greek Reader,

14th Greek Classics, Text Edition by

Homer, Odyssey, Sophocles,

" Illias, Thucydides,

Herodotus, Xenophon,

Plato.

15. Latin classics, text editions of Cicero, Horace,

Livius, Virgil, Caesar, Tacitus, Ovid, Nepos,

Eutrop.

16. Wackernagel, German Reader,

17. Ollendorf, English Grammar,

18th Common School Speller,

19. Swan's Reader,

20th History of the United States,

Twenty-one. Bullion's Grammar,

22. Parker, Aids to English Composition,

23. Spalding, History of English Literature.,

24. Dittmar, Guide to History,

25. Mitchell, Geography,

26. Warren, Physical Geography,

27th Atlas of the Ancient World,

28. Emmerson, Arithmetic,

29. Davies, Algebra,

30. Layriz, Melody Book,

31. dictionaries, as needed,

32. for Norwegian pupils in particular:

- a. Norwegian Bible,
b. Catechism, Montoppiäun, c. Bojesen,
Danish Grammar, d. Jensen, Norwegian
Reader, e. Autenrietz, German Grammar, f.
Petersen, History of Norway.

An m. The cost of textbooks for a beginner is about six dollars.

Library.

Librarian: Conr. G. Schick.

The pupils enjoy, under the supervision of the librarian, the benefits of a considerable and annually increased library. It contains over 5000 volumes from all subjects of literature. A large part of it is calculated to meet the needs of the pupils for instruction and entertainment and is constantly being completed with this in mind.

Disciplin.

Christian discipline and manners in general form the basis of discipline in this institution. While the goal of this is that the hearts govern themselves by listening to the Word of God, the external discipline is to be practiced unwaveringly in earnestness and gentleness as a guide and defense. Both diligence and conduct whether in or out of school and work, are subject to the control prescribed by the house rules.

Means of discipline are supervision, instruction, admonition, punishment.

Punishments are: Censure in various degrees up to public declaration before the assembled teaching staff and the coetus of the schoolmates; customary minor means of school discipline; deprivation of meals and certain liberties; confinement; official report to parents or their representatives; expulsion from the institution.

Corporal punishment, in the ordinary meaning of the word, is entirely excluded from the regular means of punishment; in its place, if it appears unavoidable, is expulsion from the institution.

In general, the exercise of discipline and punishment, both according to law and duty, is the responsibility of all teachers; in easy cases they act each for himself, in all more questionable ones after joint consultation and decision.

In particular, the supervision and implementation of the house rules is one of the duties of the President of the Institute and the Director of the Gymnasium.

House Rules.

The house rules contain detailed regulations for the behaviour of the pupils in school, in and outside the house, as far as these can be formed without fearful restriction or can be applied in addition to personal supervision. Instead of giving the complete contents, it seems appropriate to give here only the titles and the essential contents. It gives

1. the daily schedule:

The regular daily schedule is as follows: Easter to Michaelmas:

5:00 a.m. Tomorrow: Up and at 'em,

" 5-5 .20: Dressing,

" 5.20 - 5.35: Morning blessings,

Tomorrow 5.35 - 5.50: Breakfast,

" 5.50 - 6 : Order of beds,

"6- 8:30: Study,

" 8.30 - 9 : Free time and order
of the classrooms by the
womyn,

" 9-12 : Classes,

Noon 12 : Lunch,

O'clock -2 :00,

" 2-5 .30: Class & Study,

" 5.30-6 :recreation,

" 6 : dinner,

"-7.30: recreation,

" 7.30-8 .45:Study,

" 8 : 45-9 :Evening Blessings.

" 9 : The younger pupils...
...go to bed.

"s - io: Free study time for the older pupils.

" 10 : End of the day for
all the sophomores.

Deviations from this division may be made:
Wednesday, when there is free time from 4-6 p.m., and
Saturday, when there is free time from noon on.

The daily schedule from Michaelmas to Easter differs only in that the times in the morning until 6 a.m. are each advanced by 30 m., and the free time in the afternoon 5.30-7.30 a.m. is advanced by 30 m.

2. rules on the conduct of the pupils: a., against the teachers and superiors, against themselves among themselves, against the caretaker and the housemen, against everyone;

b. in school and working hours;

c. at leisure, in or out of the home.

3. order in the living and teaching room,

Fourth ,, in the dormitory ,

5. " in the washroom ,

6. " in the dining room ,

7. " on the playground,

8. " for joint excursions,

9. " atriver baths in summer,

10. " for use of the
school property,

11. " for use of the library,

12. " for the holidays,

13. " for the study inspectors of the
Classen,

14. " for those who have given birth at the house

work which the pupils have to do themselves, namely: sweeping out the classrooms, making up the beds, providing water in the washroom 2c., occasional help in the house, yard and garden.

Conditions of Admission.

1. for the theological seminary: certificate of morality and previous scientific education; for the grammar school: certificate of morality, elementary knowledge of a middle school, an age of at least eleven years.

2. board and lodging per quarter (or about eilf weeks) Hi6,50 in advance

payment; school fees per quarter resp. \$8.00, \$10.00, \$12.00, depending on the classes; heating for the winter Z2.00 to \$4.00; entrance fee, once and for all H5.00.

3. each pupil must be equipped with: Mattress, head kisses, quilt, woolen blanket, bedding, lamp, oil jug, wash basin and accessories, towels, writing materials, two suitcases or boxes.

Only pupils of the Lutheran confession are obliged to participate in religious instruction. Participation in other subjects of instruction in the Gymnasium shall be subject to agreement at any time.

High school students who wish to prepare themselves for theological studies are not exempt from any branch of instruction. They enjoy (against the issuance of a certificate) free tuition and otherwise not insignificant cost reductions.

6. every pupil is absolutely subject to the existing house rules.

Registrations

for the Theological Seminary should be addressed to the President, C. F. W. Walther.

Applications for the Grammar

School, and all inquiries about conditions and facilities of the Institution, to G. Alex. Saxer, p. t. Director.

During the two months of July and August the institution is closed. Only three days after the end of the school year and three days before the beginning of the school year, food is provided for the pupils.

(Sent in by Past. Föhlinger.)

The Lutheran hymnal according to E. Koch.

Continuation.

"I stand here at your manger." Gerhard may well have had in mind when he wrote this Christmas song what the Church Father St. Jerome says in one of his writings, "As often as I look at this place (the manger in Bethlehem), my heart has a sweet conversation with the little child Jesus lying there in the manger." I say, "Ah, Lord Jesus, how thou trembleest for my blessedness' sake, how shall I repay thee?" Methinks the babe answered me, "Nothing do I desire, dear Jerome, but... Glory be to God in the highest. Let it be to thee; I will become still less, as David (2 Sam. 6.), I will become still less in the garden of oil and at the cross." I say further, "I must give thee something, dear child; I will give thee all my money." The child answered, "If heaven and earth be mine before, I need nothing; give it to poor people, and I will accept it as if it had been given to myself." Jerome: "I will do it gladly, dear Jesus, but I must also give you something for your person.

or I will die of sorrow." Jesus: "Since you are soIn 1542, as he was returning from the funeral of his He was a great blessing to many, many people, for he generous, I will tell you what you must give me: give methirteen-year-old daughter Magdalena, whom he loved skilfully and wisely chose his song verses as they your sins, your evil conscience, and yourdearly, he said to Ph. Melancthon: "If the child should seemed most suitable for each individual house, and condemnation." Jerome: "What wilt thou do with these come back to life and bring me the Turkish kingdom, I thereby cheered up the poor and the afflicted, things?" Jesus: "I will take it upon my shoulders; this would not accept it. O, he who dies thus dies well! admonished them to repentance, comforted the sick, shall be my glorious work, to bear thy sin, and to heal Blessed are the dead who die in the Lord!" The maiden and warned those who were walking on bad paths. thine evil conscience, and to turn away thy damnation." had answered him shortly before her passing away, Thus he had once learned that in a house of an Then I began to weep heartily and said: "Oh, dear child, when he asked her, "Magdalen, my little daughter, do otherwise honest Christian, a shoemaker, a separatist how you have touched my heart. I thought you wanted you like to stay here with your father, and do you like to or swarm spirit had crept in, who insisted on a special something good, so you want everything that is evil with go to that father?" "Yes, dear father! as God wills," and holiness through fasting and thereby admonished from me. Take then what is mine, and give me what is thine, then died in childlike faith. Therefore Luther, deeply the church, because the preachers employed by the and I shall be saved unto life eternal." grieved as he was over her loss, declared to the people state were nothing but world servants and Baal

"O head full of blood and wounds." This incomparably of Wittenberg, who expressed to him their sympathy over monkeys. As this man made his visits to the beautiful passion song of Gerhard's has comforted many his affliction, "Let it be dear to you, I have sent a saint to shoemaker's house late in the evening, Mende a sorrowful person and lifted up and started many a heaven, yes, a living saint! O that we had such a death! appeared at ten o'clock in the evening to call the hour challenged one. A Catholic man from Bohemia, born in Such an end would I accept at this hour." And when the before that house, and having done so, he sang in a 1780, had been won to the Lutheran faith by reading the little daughter was laid in the coffin, he said, "Thou dear somewhat raised voice the verse: "The ground I am Bible. When in his heart's desire he visited a Lutheran Lenigen, how well thou art done. Thou shalt rise again founded on is Christ and his blood, that makes 2c." church for the first time to hear the Word of God and shine like a star, yes, like the sun." *) These words, heard in so unusual a manner, now made

preached there, he heard the singing of this hymn. "If God is for me, step 2c." "In this heroic song of a strange impression on the shoemaker. He felt the full Through it he received such a deep pressure of grace Gerhard's," Langbecker rightly says, "a faith is weight of the apostolic confession, 1 Cor. 3, 11. that it was to him as if Someone were saying to him, expressed that stands its ground under severe, inner Recognizing in the night-watchman's chant a clear "Cast all your sins upon the Lamb of God." "I swam," heard outer tribulations and joyfully raises its head." reference to this word of God, he bade farewell to the tells us himself, "in tears of joy; I saw in the spirit Jesus, Gerhard is expressing his innermost feelings here and Separatist, and to those who had come with him, with as looking kindly upon me, and asking me -. "Wilt thou obviously has his own life circumstances in mind. We the simple words, "I will abide with mine own in this yet be saved by thine own righteousness?" "No! no! Lord have already shared the most important aspects of this ground, until faith be turned into sight, neither seeking Jesus," I replied, in his description of his life and in the song: "Befiehl du nor accepting another Master." -

"Look, here I stand, poor man, deserving of wrath. Grant me, O deine Wege.

I just want to mention two more songs by Gerhard, a

merciful one, the sight of thy grace."

And now he lived faithfully to the gospel as an evangelical Christian.

The last two verses of the song are especially rich in traces of blessing. Dr. Göze of Lübeck prophesied correctly when he announced that Gerhard's sigh, "When I shall depart," would accompany many a soul to heaven, just as the old death song, "Lord Jesus Christ, true man and God," had often been a comfort to many who were passing away. This sigh has already been called out to many believing dying people. When in 1798 the time of departure had come for Ch. F. Schwarz, who had worked with such great blessing as a missionary on the Malabar coast of the East Indies from 1750 onwards, his Malabar assistants stood around his deathbed, where he was still a faithful teacher and an example of humility, faith, patience and hope to all who were around

him. When he felt the approach of death, he cried out: "Into your hands I commend my spirit, you have redeemed me, you faithful God," whereupon the Malabar missionary helpers sang the last verses of this song to him in their language as he lay in death. Often he joined in until his breath ran out and he passed away in the arms of his faithful and heartily grateful co-workers. At the last line of this song: "Who dies like this, dies well," Gerhard may well have used the memorable

word Lu-

This song, which sprouted from such a heart full of the morning song and an evening song. "Awake, my heart, joy of faith and Christian courage, spoke to the hearts of and sing." Of this childlike, lovely morning song of many who were troubled and strengthened them with Father Gerhard's the following report goes forth in the new courage in the fight of faith. The 3rd verse stands mouths of the people. At Lübben, where Gerhard stood out meaningfully above all others: "The ground upon as archdeacon from 1669 until his blessed end in 1676, which I am founded is Christ and His blood 2c." there were many rough people in the magistrate's office

In Berlin in the eighties and nineties of the last century who insulted him with the most unjust calumnies, so that there lived a night watchman named Christian Mende. he had many dull days. There he had the devil, the false He was a peculiar model of his profession, and for 25 world, and many enemies of religion constantly on his years he performed his watchman's duties with such neck, with whom he had to fight on the right and on the fondness and zeal that he often said: "It is the most left and quarrel day and night. As a result, he was often wonderful profession to be a night watchman. By day I seized with great anguish and melancholy, which he sleep or work at my craft, and all night I am alone with knew no better way to overcome than to prostrate my Lord." He was a living hymnbook, and sang at his himself before the image of the Crucified at the altar in watchman's call the most beautiful and vigorous old church and pray. So he prayed diligently for a long time, hymns in such an edifying manner, and from as sincerely as one who speaks to his father.

After he had once again fought such a hot battle with the prince of darkness through an anxious night, kneeling at the altar, he composed this song, in whose 2nd, 3rd and 4th verse he sings: "Heint, als die dunkeln Schatten 2c., (p. No. 304 in our hymnbook).

The 10th verse has become important before all the others and has tested a special blessing power on many souls. In the year 1796 an evangelical Christian died in the village of Aigen in Upper Austria.

not miss this pleasure.

A perfect witness of the divine power of the Gospel was Johannes Weiß, a tailor of his trade. Just two years before his blessed departure, he was suddenly struck in the night by a blow to his left arm, which made him unable to do any manual work. When he awoke in the morning and felt no more life in this arm, a great horror at first pervaded his innermost being; his wife, his three children, his poor, wretched little hut fell heavily on his heart and a dark unbelief wanted to take possession of his soul. Then he had to weep all day long, and wept so long, until all at once this beautiful verse came into his mind, which fell as an enlightening ray of light into his darkness. Now he was able to believe again in God's caring kindness as a father and gained the courage to take on this difficult ordeal with humility, composure and childlike confidence. The word of the promise Hebr. 13, 5. and Joh. 41, 10. became strong and it was so easy and comfortable for him again, as if he had already gathered all the provisions for himself and his family in his little hut. The Lord poured out his blessings on him, so that he could experience daily how faithful the Lord was; his friends hurried to help him, some saved a little of their food and brought it to the needy friend, so that he could say afterwards with joy: "Now I realize the power and love of God, for I have provided for the poor. my wife and children more than I had in healthy days. On his last night, when it was just two years since the stroke struck him, he remembered the beautiful verse that had so comforted him and taught him to trust in God, and, thankful from the bottom of his heart for the great reward that this trust had brought, he now prepared to "go to heaven," after having the farewell discourses of Jesus, John 14 and 15, read to him.

"Now all the woods are at rest." This hymn of Father Gerhard is a true model of a spiritual folk song, and yet since the second half of the eighteenth century it was a sign which was most vehemently contradicted by the hymnbook improvers. Frederick the Great, In a Cabinet order of 1781, the King of Prussia let himself be heard as follows: "Everyone can believe what he wants, if he is only honest. As far as the hymnals are concerned, everyone is free to sing: ""Nun "or any other such silly or foolish things." By this unroyal witticism the song was discredited. Everyone believed a heroic deed had been done... when he said this. In general, with the death of the living spirit and ecclesiastical sense in the Protestant Church, this old favorite song of the pious German people became the target of ridicule and jokes. We can be glad that we have this delicious song, purified of all its corrections and mutilations, in its true form and version.

In each verse, the sensual and the spiritual, the earthly and the heavenly, are juxtaposed with beautiful sensuality. The spiritual and celestial, to which the singer is led again and again from the contemplation of the earthly, always finds its resting and stopping point in a biblical thought and word.

As countless people sing themselves to sleep with this song after the burden and heat of the day, so many have prayed themselves to sleep and bedded down with this and that verse of the same. Thus, in December of 1716, the archdeacon Gabriel Rehfeld in Obschatz once came home sick from the confessional; the sudden overflowing weakness made him suspect that the Lord would soon take him home, so he lay down in bed and prayed the sixth verse: "Now go, ye weary members, whose words were fulfilled in him after a few days, that he might enter into the joy of his Lord.

On September 14, 1796, the small Hessian town of Lisberg, which lies on one of the wooded foothills of the Vogelsberg, was visited by terrible terror. At night, between nine and ten o'clock, 500 men of the French army, on the run from Archduke Carl, entered the little town with a vengeful snort, shot the venerable old pastor of the town, Ph. Jac. Koch, who had gone to meet them begging for mercy, and then, after they had spent several hours murdering, destroying, robbing and desecrating, they set fire to all corners of the town, so that 58 residential buildings alone burned to the ground. Outside the town, on the slope of the mountain, there was a little house where a mother was sitting at her child's bedside. For fear of endangering the life of her child, they did not want to flee into the woods with him on that rainy September day, as most of the townspeople did. But when the shooting and killing began in the village and of the smoke from the houses on fire drifted down from the mountain over the valley, the poor abandoned woman was afraid to die, she locked the door of the cottage and threw herself down in prayer beside the child's cradle.

Thus lay she stood for a while, trembling, listening to the soldiers' shouts of rage and the wails of the maltreated, when a rifle butt was thrust at her door. She, old and frail as she was, started up quickly, and a Frenchman, his bayonet lighted, rushed furiously toward the frightened woman. Pale as death, the frightened mother laid her hands over the child, and in a voice of despair prayed, "Spread out your wings Heath, this child shall be unwounded." (v. 8.) Then suddenly the fierce soldier lowered the weapon of death, stepped to the cradle, and laid his rough hand gently on the child's head; his lips moved as testimony if in prayer, and thick drops of tears fell over his bearded face. Then he held out his hand to the mother and went away in silence. But when, after a while, the woman

When he rose from his knees and looked out through the little window, behold, there stood the Frenchman, rifle in arm, under a pear tree opposite the door of the house, as if he were standing guard to keep all shame and disgrace away from the house of his protection.

Only when the whole troop of soldiers departed, laden with booty, did he leave his post with a greater treasure in his heart than his comrades had in their sacks.

(To be continued.)

The Informatorium

now fills its columns more abundantly than ever with attacks on the Lutheran and its absent editor. Only with reluctance do we respond, partly convinced of the futility of any pen war with this paper, partly shying away from presenting our readers with a dish for which they have no appetite. It is only because silence might be misunderstood that we ask our readers to excuse us for inserting a few words here. We will be brief and confine ourselves to a few points.

(1) If the Informatorium in No. 2. accuses us of a doctrine of three churches, this is so absurd that it needs no refutation. We know but one, holy, Christian church, the assembly of all true believers who have the gospel and the sacraments. Because the visible churches have with them the holy seed of the gospel and the sacraments, out of which the church is born, grows, and exists, we rightly call them churches; these have God's word either pure, like the Lutheran church, or more or less impure, like the sects. The latter, as long as they still have a divine generative power, a piece of the beatific truth in them, we still call churches, according to the example of St. Paul, in contrast to the synagogue of the Jews, the Turks, etc., in which no church, i.e. no assembly of believers, is to be found any longer. This, in brief, is the whole secret of our doctrine of the three churches imputed to us.

Churches. The doctrine that one can be saved in the faith of any sect has not yet been accepted even by our bitterest enemies; only the Informatory has. If we maintain that in the sects, in spite of their erroneous belief, by virtue of the Word and Sacrament still left by God's grace, men are preserved by God's power in faith unto salvation, does this mean to teach that one can be saved in the faith of any sect?

No. 3 of the Informatorium contains a "fourfold testimony again Walther and Missouri". It suffers, however, from the usual confusion of ideas, so that it is really difficult to grasp its meaning. We only emphasize the following points: that we should mix up the spiritual priesthood with the sacred office of preaching. The fact that we are to mix up the spiritual priesthood with the sacred ministry is a pure falsehood.

If the Informatorium wants to be better informed, then we recommend to it the work of Jul. Köstlin: Luthers Lehre von der Kirche (Luther's Doctrine of the Church), which summarizes Luther's doctrine 70 ff. in the most concise manner and proves with irrefutable evidence how Luther, in his teacher of the spiritual priesthood, has remained the same at all times, down to the words and ways of speaking. It is an oft-repeated, but never proven, assertion that Luther recanted or improved his statements on this subject in later years. Assuming, but by no means admitting as a foregone conclusion, that Luther interpreted the passage 1 Corinthians 14 differently in 1532 than he did in 1523, it does not follow in the least that he also changed his teaching on the spiritual priesthood.

While the Informatorium seems to give its full approval to an article of the Lutheran: Can preachers command their congregations or individual members thereof anything that is not already commanded in God's Word? it is only indignant that the Lutheran has directed his antithesis against the Buffalo Synod, as if it demanded a hearing apart from God's Word. Had Mr. Rev. Grabau had revoked the sentence laid down eighteen years ago in the so-called pastoral letter, which is unheard of in all Lutheran Christianity: the congregation owes its teachers and pastors a hearing in all ecclesiastical matters which are not contrary to God's word, or had he given it a satisfactory interpretation, it would certainly be unjust and uncharitable to impose that sentence on him and those associated with him even now. But where has such a step ever been taken by him? Seventeen years ago, when the author of the pastoral letter was shown by some of his fellow ministers in Missouri to be contrary to Scripture and symbolism, and that in the most fraternal and modest manner, he not only resolutely rejected any rebuke, but accused them of error precisely because of their rebuke. It is true that one wanted to soften the offensive wording of this papistizing sentence by declaring that one did not demand a dumb and servile, but a hearing convinced with God's word. But in this way the old assertion was only repeated, not improved. For to demand obedience on the part of the authorities in matters of means is and remains an immoderate desire, whether it be called dumb or speaking, servile or filial, and to speak of obedience convinced from God's word where there is no word of God is a manifest contradiction. Where there is no clear word of God, the preacher has as little obedience to demand as a layman; and again, where it is a question whether a thing which is not contrary to God's word is expedient, useful, or urgent, reasons, nothing but reasons, must convince the

give the blow. But every sensible man must submit to the power of reasons of evidence, even if they are brought forward by the least layman. To speak here of obedience to the office of preaching is at least an incomprehensible confusion of terms. Since that sentence: the church owes obedience to its teachers and pastors in all ecclesiastical matters that are not contrary to God's word, has never been taken back, nor has an interpretation of it been given that conforms to the analogy of the holy Scriptures, do not be surprised that the "simple testimony about Walther and Missouri" has failed to have its effect with us.

The Informatorium appeals against the accusation that the pastors of the Buffalo Synod demanded an overly broad obedience, to a seventeen-year practical application of that sentence. Only two cases are conceivable; either that sentence has been consequently carried out in practice, or that the rigor of it has been principles relaxed and mitigated in its application. Now facts must speak here. We have before us a pamphlet containing a forced responsibility against the continuous slandering of the Lutheran congregation of St. Johann. St. Johann's congregation at Johannesburg on the part of the pastor, H. Rohr, presented by Rev. Hugo Hanser. In this document facts are reported which, if they are true, certify that the former case took place. Whoever is interested in hearing the other part can have the book in St. Louis, Fort Wayne or at Odristopk ^Vintorstoiv, oardok Hev. H. Hanser, Tonavanda, 8rie Oo.,N. 1. singly it costs 10 Cts. d. dozen Hl. postage 1 Ct. xr. Copy.

(From the pilgrim from Saxony.)
Luther and the Count of Erbach.

"The story of how Saul once set out from Tarsus to destroy the church of Christ, and on this very journey was transformed into Paul, who surrendered himself to Jesus as a servant and apostle, whom he had only just wanted to persecute, is a wonderful one, but it has happened even more often since then, even if only in small ways. So in 1518, on the evening of April 18, Count Eberhard rode across the bridge of his castle at Erbach. It had cost him effort to tear himself away from his wife, for his youngest daughter lay dying ill and his wife had not wanted to let him go.

People racked their brains as to what the Count's hurried ride meant at this time. He was known as a fierce man who could not bear contradiction, but whose heart was nevertheless soft and compassionate. One gave this, another that, as a conjecture, which so suddenly set the Count on fire. But none of them was right. The reason was this:

In the autumn of the past year, God had His long-forgotten word of free grace in Christ written again by Martin Luther on the castle church in Wittenberg. Within a fortnight this word had been read in all German lands and understood by many hearts, high and low. But among the great and clever of this world there were also many who tried to loosen it against the sting. Among these was Count Eberhard of Erbach. He had threatened with severe punishments those who were derogatory, and his clergyman, Johann Speckel, not only stood vigorously by his side, but added fuel to the fire, and knew how to bring the count so far that he resolved to attack Luther on his travels, to force him to recant his doctrine, otherwise to keep him in chains and bonds for life, where then, as he hoped, he himself and his doctrine would soon be forgotten and lost. -And now this evening the monk had received news that Luther was going to Miltenberg to preach there, and knew how to induce the count to leave even his sick child in order to make an end of the arch-heretic Luther.

Now everything was laid out in the finest way to catch Luther. This was to happen when Luther traveled on from Miltenberg the next morning. All the roads that Luther could take were occupied by an ambush of horsemen, but the count himself rode into the town of Miltenberg, where Luther was spending the night, so that he himself would be near and Luther could not escape. Angrily the Count rode through the gate into the town; it was late in the evening, and crowds of people were surging in the streets, talking of Luther and the mighty sermon he had preached to-day. The Count descended at the Gasthof zum Schwert, near which Luther was supposed to have taken up his quarters. "Ei, Herr Graf," said the innkeeper, "would never have thought that Luther could also bring Ew. Gnaden to his feet." - But the Count, wearied with his hurried ride, threw himself on his bed, and fell into a deep, peaceful sleep. After he had slept some hours, he awoke, and, as sleep would not soon restore itself, he arose and stepped to the window. His thoughts took their way homeward to the sick child, then lifted themselves upward to the Father in heaven, who alone has power over life and death, and at last became a heartfelt, intimate prayer, with which he placed his ways in God's hands. The stroke with which he came was behind him like a dream."

Suddenly a light was turned on in the corner room of the neighboring house, and a gentle, beautiful man's voice, which reached him loudly and audibly in the silence of the night, spoke the words: "May God, Father, Son, and Holy Spirit! Amen!" Because the Count lived on the top floor, he could see into the room of the neighbouring house, and although the curtain was lowered, he could still clearly see the dark figure of a man who, it seemed, was kneeling down to pray;

for a while he seemed to be leafing through a book, then for the word of the Lord endures forever." his prayer began again: "In thee, Lord, do I trust; my God, save me from all my persecutors, and deliver me, lest like lions they devour and tear my soul, because there is no Saviour." The earl had not yet heard such a prayer: all the individual words became in the mouth of the praying man like hammer-blows throbbing at the door of heaven, and especially the closing verses, "My shield is with God, who helpeth the devout heart. Behold, he hath evil in his mind, he is pregnant with misfortune, but he shall bring forth a fault." These words the man spoke with such power and confidence that the count could not refrain from thinking, "Verily, he hath a better shield than I, and a better sword, I would not speak to the man otherwise than kindly. When the man prayed out of his heart for all Christendom, that God would let the bright light of the Gospel shine upon it, that He would direct the hearts of the princes like streams of water, and let all men know the one thing that is needful, it happened with such words that the count, when the man had ended, clasped his hands with tears in his eyes, and said aloud, "Amen! Amen!"

The Count paced restlessly up and down, and only one thought filled his mind - to see the man face to face, who knew how to pray, until at last he noticed that it was daylight and the sun was already shining into his room. Then he rang for the innkeeper. He appeared at once. The Count addressed him hastily: "Can you not tell me who is the man who lives over there in the room with the lowered curtain?" - "S'is Luther the arch-heretic," answered the innkeeper, "his light has been burning for some hours." As if thunderstruck, the count stood: "Luther?" - "Yes, the Doctor Martin Luther," said the Wirth, looking at the Count in amazement. "Has Your Grace anything more to command?" -And when he received no answer, he pushed himself out of the door.

Still the count stood fixed on the same spot; then, without touching his breakfast, he went quickly out into the neighboring house, and in an instant stood before Luthern. The latter, on entering, had risen from his chair, and looked inquiringly at the tall man, who, in full armour, with his sword at his side, stood opposite him, without being able to utter a word. But when Luther at last asked him his desire in friendly words, the count fell on his knees and cried, "Man, you are better than I! God forgive me that I thought to do evil to you." Thereupon he told with what thoughts he had come hither, how he had heard him pray, and how his word had overwhelmed him. "Not my word," said Luther, "but the Lord's word, which I poor unworthy man am to restore to honor in German lands. Go your way in peace, Count; he who has begun the good work in you will also accomplish it; they cannot dampen his word;

In front of the gate the count's horsemen were waiting for his orders. But the count rode past them, took the road home, and said, absentmindedly waving his hand: "Go home in peace, the lord's word endures forever." As he entered the gateway of his castle, his wife came to meet him and fell happily into his arms; the child had had a good night, had slept long and soundly, and now sat playing and waiting for his father in his little bed. Henceforth the earl took care with all earnestness and zeal that the word which he had hitherto persecuted should be purely and loudly preached by faithful preachers to his subjects."

Church consecration.

The Lutheran congregation of St. Paul's in Madison Township, St. Joseph Co., Ind. had the pleasure of dedicating their new log church on Palm Sunday. There were many guests from the congregation in Mishawaka, as well as from my local congregation, so that the church could not hold all of them, although there were about 200 inside; but since we had very nice weather, the rest could listen quite well in front of the doors and windows. In the morning I preached the dedication sermon on Ps. 118, v. 22-29. In the afternoon there was the confirmation of 11 children, the baptism of a young woman who attended the whole confirmation class, and Holy Communion. Holy Communion took place. May the Lord Jesus Christ, the cornerstone of His Church, also build and sustain this congregation more and more in living faith upon this cornerstone, Amen.

G. K. Schuster, pastor of the congregation.

Church News.

A church previously belonging to the Immanuel District of the local German Lutheran congregation ung. Augsb. C., in a region of St. Louis, where, because of the numerous German population, an important and hopeful field of work is opening up more and more, and the sects are making great efforts to spread, has recognized it as expedient and beneficial for the spread of the Kingdom of God to establish its own preaching office under the name of "Zion District" and, in agreement with the congregation as a whole, to appoint the candidate of theology, Mr. E. Böse. Böse, after he had completed his studies at Concordia College and had passed the prescribed examinations. called their preacher and pastor, whereupon who was solemnly ordained on Sunday Exaudi (May 20) in the Immanuel Church by the undersigned with the assistance of Pastors Th. Brohm and J. Bünger and was inducted into his office.

May the Lord Jesus Christ, the Arch Shepherd and Bishop of souls, grant to this His servant to bring forth much fruit unto eternal life. Amen.

St. Louis, May 31, 1860.

G. Schaller, d. Z. President of the Western District of the Synod of Missouri, Ohio, &c. St.

Mr. H. W. Griebel, educated and certified in the School Teachers' Seminary at Fort Wayne, was called by my congregations as a teacher and was installed in his office on Pentecost Monday.

His address is:

IVillkdiro D. O., Van IVsrt Oo., Obio.

I. H. Werfelmann.

Since Pastor R. Tramm of Laporte has also received and accepted a call from the Lutheran congregation in Mishawaka, St. Joseph Co., Ind., he was inducted into his new office by the undersigned on behalf of the Reverend President of the Middle District of our Synod on Whit Monday with a commitment to all the confessional writings of our church. God's blessing crown his work in both congregations.

(The address of the I. brother remains as before.) G. K. Schuster.

Conferenz - Display.

The next Fort Wayner quarterly pastoral and teachers' conference will be held at Fort Wayne, Ja. on the 10th, 11th and 12th of July, and will commence Tuesday morning at half past eight o'clock. be- ginning.

Willshire, May 28, 1860.

I. H. Werfelmann.

Indication.

In response to the many requests I have received for the Synodal Reports of the Eastern District from last year, I regret to say that there are no longer any available. As I have learned, the libraries of our two institutions have been supplied with a superfluous number of reports, therefore the honorable librarians are requested to send at least one copy each to the pastors of our Synod who have not yet received one and who will inquire of them.

Nichmond, Va, June 4, 1860.

C. Groß, Secr. des Oestl. Distr.

Concordia College.

Since the admission of new pupils to Concordia College in St. Louis for the coming school year, which begins on September 1 of this year, requires domestic arrangements which depend on the number of pupils expected, the undersigned urgently requests all those concerned to register with him as soon as possible. The conditions of admission can be found in this number.

A Saxer, x. t. Director.

Receipt and thanks.

For J. J. Hoffmann from the community of Mr. Past. Hanser in Johannisburg 82, from the Young Men's Association of the community of Mr. Past. Dulitz 858700
" Chr. Fr. Keller of Mr. Fr. Stirred in Sheboygan Falls, Wisc.... - 2,00
"C. Seuel by Mr. Past. Merz ges. at the wedding of Mr. Past. P- Scuel2,50

on J. Grünbeck 25 cts. v. A. Auch 14 cts.

Bound copies of the first volume are still available and can be purchased for the same price.
Address: Aug. Wiebusch u. Sohn.
Luttenbox 3975.
8r. I'lonis, Älo.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Year 16, St. Louis, Mo. 26th June, 1860, No. 23.

(Submitted.)
Luther at the Wartburg.

You have left Lutherum at last, Who, from Worms, to the
Heimath moved his roads.

Will now further report of him
Some of the most beautiful stories yet.

Since he stayed at night in Friedberg, he still wrote to emperor
and empire;
He thanks them, but laments that they have done so wrong.

And in Hersfeld the abbot Crato Meilius, He hastens to meet
him with friendly greeting;
Entertain him in the monastery, good and his, Put him in his own
bed.

And rather lets him nod off,
Till he lent ear to his plea, And had proclaimed to them the word
That so mightily kindles the heart.

Also in Hirschau, in Erfurt and Eisenach
He preaches to the people with mighty speech;
And confess it freely before everyone that the pope is only the
Antichrist.

And where he shows himself, the brave man, There is honour
done to him everywhere; That the people hasten to meet him,
And ask to stay with them.

Now, when he came again to Saxony,
From Möra, too, he took his leave, Then, not far from Altenstein,
armed horsemen sprang upon him.

These were: the captain Hans von Berlepsch and
His friend, the noble knight Burkhard von Hund; They come with
armed servants, As if they would fence against enemies.

And hastily, with disguised impetuosity, they begin to pull him
out of the wagon, The others flee and are driven away; Only
Luther remains alone.

After that he is adorned like a horseman, And led on horseback
from there, Until, almost at midnight, he is brought, weary, to the
Wartburg.

(This happened by order of Prince Frederick, so that he himself
had a secret from his brother, that Luther there, in all safety, could
expect a better time).

There then he lives best concealed, They call him only the
Squire George; Wears beard and sword, like a cavalryman, So
that one can hardly recognize him.

And now that the emperor has declared the ack, Luther is
burdened with it in the least. Concealed in his pathos in the best
way, it gives him little worry.

But another thing troubles him the more, And gnaws bitterly at
his heart: That the church of the Lord is imprisoned, In the
ignominious yoke of Antichrist!

And he shall sit here, making and doing nothing!
Alas, to him it is a cross to rest so idle; Only because it is thus
God's will, He keeps himself hidden and quiet.

And though grievous sickness plagues him, yet in the Lord he
does not even despair;
In prayer he always gained strength, And then took the sword in
hand.

Namely the sword of the Lord, the divine word! That wields cr
with power, sckwingt it on and on, For many writings, so glorious
and beautiful, From here into the wide land go out.

Among others he has now completed here, The Magnificat
begun earlier; And of the confession he has written so beautifully,
That one must love him and the confession.

He was also armed against Patomus;
For while friends are comforted to the best, And marriage is
permitted to all, He presses with might upon his foes.

Of monastic vows and abuse of the
Trade fairs,
Bon all the pope's forbidden food, He shows that it is only deceit
and fraud, And thus makes consciences free.

And what the gospels tell us, And in epistles is recited to us, For
this he writes many a sermon beautifully, And then sends it out into
the country.

He also exercises himself diligently, day after day In the Greek
and Hebrew languages, That he might interpret The words of God
To himself and to other people.

Because he always seeks to serve the Lord, He also gladly
teaches the castle dwellers, How, if they would inherit heaven, Faith
would have to live and die.

But above all he has undertaken one thing, For the eternal
benefit of sinners and the pious, That, though he has done nothing
else, This one thing makes him a great man:

The Scripture, the Bible itself, he translates! Because it has so
often gladdened his heart, he now sees to it that everyone can read
the Word of Life for himself.

And look, he spares no toil and trouble, From morn to eve!
always, late and early!
Till cr the whole New Testament With prayer and groaning brings to
an end.

What the apostle's teaching has been, You can now read without any effort; But when you read it, remember that we owe it to Luther.

Now because the devil is an enemy of all who accept the word of the Lord, he seeks to awaken doubt, fear, and terror in the heart of Luther.

In his conscience he is afraid and grieved, As if he should not look up to God with joy; And if he had not known how to pray, The enemy had put him to shame.

Since he now, to his great annoyance, must learn it day by day anew, That he will not succeed in this way to devour the servant of the lord:

So he begins to rage in the house, Nnmort and polishes soon below, soon above. But Luther, without all fear and horror, Laughs at the stupid devil.

(Not Luther, but the legend reports that he once wrote over the Bible, because the devil, in black robes, stood behind him scoffing and laughing.

And Luther, without pondering further, What to begin with the black lord fei, Throws after him the inkstand quite vigorously, That - think! - the wall was black and wet!

If you want to go to the old Wartburg, you can still see the ink stains today. It is said: as often as one refreshes the lime, that nevertheless the ink never goes out).

When work and cross had wearied him, he then threw himself on his horse, and, as a horseman, roamed through field and forest, and sang so that it resounded far away.

And when once, moved by Berlepsch, he went out with the latter to hunt, There he asked of such earthly hunt This excellent interpretation made:

"The hunters who thus pursue the savage Till by cunning or violence they cs fell, These are the bishops and prelates, Don the devil sixth consult."

"Among the hares and the stags and the roes, Which seldom with difficulty escape the hunter, Are men's souls presented to us, Which the Lord only with difficulty preserves."

And because he had, on the same occasion, a young rabbit hidden in his dress, which the dogs then hunted, he therefore also says this:

"With fury the enemy also seeks to harm Those who long ago were in the bosom of grace, And glad, without all fear and sorrow, With Christ believed themselves safe."

He also used to ride to the neighbouring monasteries at the same times. But from afar it occurs to no one that the rider may be Luther.

But when he then would ride through the land, Then a faithful servant was always at his side; He must look to him with faithfulness at all times, lest an accident should happen.

And this same faithful servant, who teaches the doctor how he does not do right, That as soon as they come into the inn, A book is immediately taken to hand.

For by this every one could easily see, How it would like to stand for such a rider; And easily the enemies could then succeed in bringing him for his life.

In Reinhardsbrunnen not much was missing that a hostile man would have recognized him, if the servant had not warned him, so that he hurriedly left the place.

(After these stories, long after, the Doctor still praises the servant very much, how he, with faithful admonition always, has been ready for his use).

And yet, with all that he does and drives, In his heart the longing for Wittenberg remains; There, with the friends, he would so gladly win the victory for the Lord through the word.

And so mightily he is drawn there, That the tongue reveals what the mind thinks; At table he sighs with great desire, "Ah, if only I were at Wittenberg!"

And secretly, by night, in his riding habit, He soon sets out for Wittenberg. And before any man knows it, he knocks at Amsdorf's door.

When he sees him, he must look almost with horror At the strange and serious knight, Who in the tabard, with black beard, Appears more bold and daring than gentle.

But when he was revealed, then you asked to see the happy life. With rejoicing the friends hasten to him, And dwell with him day and night.

And now when he has joined them, And they too have feasted on him, Then he hastens again, with peace and with rest, To his dear quiet Pathmos.

Well aware of his divine mission, he grasps the word with heartfelt delight; And learn, and pray, and sing therein, That angels may rejoice in heaven.

But no sooner had he returned, than he heard evil tidings: That there, with new shameful doctrines, They sought to beguile the people.

The Doctor of Karlstadt, Andres Bodenstein, was too slow and fine with the reforms; He thought, in his wrong way, That he could do it all better.

When one hears the mass in the parish church, He violently disturbs it with the students. And everything that adorns the church, he throws out with brute force.

On the feast of the birth of our Lord and Christ How evil and wicked it was; Chalice, crosses, and lights, and altar Ward broken and shattered even.

And at that, the jacks dared to teach: They would do all this for the glory of God; That would be the right liberty of Christians, To which they must all come.

Nor would it any longer be necessary and useful, That anyone should toil and sweat over books; The God alone, who now is come, Who makes wise, learned, and free!

And to all these miseries and distresses Came even the heavenly prophets, Who, being themselves deceived by the devil, All their doctrine only lied.

So far had freedom come, That only those were thought Christians and pious, Who scorned priests and images, And indulged their own lusts.

Alas, this grieved Luther, who had always loved the people with fidelity! And yet he must not hasten to them, Must tarry in his desert.

But with consolation and punishment and teaching he seeks, by letters, to ward off the evil. But though he does it well, the peace is not brought back.

Now the friends ask warmly and very much, that he himself returns to Wittenberg, and soon he has made up his mind, that he goes there with haste.

But Frederick, the Elector, warns him faithfully: "That he may be cautious and careful, and not bring himself and others into trouble and misery by his penetration."

"Therefore, that it might easily happen, That cr himself could not succour him, If George and other papists, Would lust after his blood."

However, Luther, now without rest and without rest, leaves his Pathmos and hurries to Wittenberg. When he stayed as a guest in Borna, he wrote this to Frederick:

"My heart alone in the God and Lord builds, Who by grace only his word has entrusted to me, That I should confess it before all the world, Whom by grace I may call Father."

"Would I not revile him to the utmost, If I should see you in man's help, And not respect me in faith, without care, Even a lord of the Duke's George?"

"Would that I rode into Leipzig, And that it snowed nine days of George, And that each were nine times worse Than Leipzig's present lord!"

"Not in thy protection, my gracious lord and master, To Wittenberg now do I desire to go; I am protected by a much higher hand, The God who helped me all the time!"

"Here the sword and the deeds of man are of no avail, The Lord alone can create and counsel here; And because I can best believe that, So I am the man protecting you!"

"The glory of God ye would behold, If ye alone would trust in the Most High; Because ye believe not, ye see nothing at this time. - To God be love and praise forever and ever." X.

Whether a newborn child who has received emergency baptism because of apparent danger of death, but who subsequently recovers and remains alive, must also be baptized again by a preacher.

The above question was sent to us by an unnamed reader of the "Lutheraner" with the request to answer it publicly. The questioner relates the circumstances that gave rise to the question. He writes the following: "Eight days ago I was called to a relative who lives a mile from here. On entering I found a child,

about ten days old. The grandmother of this child immediately addressed me with the following words: "Tell me, what shall we do with the child? It is very sick, we fear it is dying, there is no preacher here that we could have it baptized; we thought that you would be better versed in God's word than we are, you must do us the favor and baptize the child. At this request, however, I was dismayed, for such a thing had never happened to me before. I would have liked to ask someone for advice on what to do, but whom? I looked at the child for a good while, and it did not seem to me that it would die so soon, whereupon I rejected their request, with the remark: "I do not believe that the child is dying ill, and although in the most extreme case of emergency baptism is prescribed, one must nevertheless not make an emergency even without an emergency, and anticipate the office of a preacher. If, however, there really is an emergency, then, in my opinion, this always belongs first to the parents or grandparents of the sick child. I repeatedly gave them simple instructions on how to do this, but they were not at all satisfied, and claimed that the child was sick enough to die at any moment.

Then the grandmother told me, and this is what particularly prompted me to ask the above question: she had once had such a child, and in case of need had sent in the night to the preacher, who lived an hour's walk from her; but before the preacher came, the danger became greater, and her neighbor's wife called for an emergency baptism; it happened; and soon after the preacher came. The child was still alive. They told him what had happened, whereupon he baptized it again, but he had omitted something in the usual way, but she (the grandmother) no longer knew what he had omitted. Finally she remarked: the preacher had also said that the child was not sick to die, but after half an hour it had already died. So much for her story.

However, I left again without baptizing the child.

When I got home, I told my wife what had happened. She reproached me for not having baptized the child; she claimed that if the child died during the night, it would certainly remain unbaptized, and that she knew too well that people would not understand this. I really felt an uneasiness because of this, that I could not really sleep about it the night; the next morning I went again and baptized it, about as Dr. Luther described the emergency baptism.

Although this is not a common thing, such cases can occur from time to time, where it would be welcome to hear or read something about this subject. Therefore, dear Lutheran, be so good as to bring us an answer about this."

We are grateful to the questioner for giving us cause to consider emergency baptism once for all.

The Lutheran might not have thought to speak of this matter if he had not been called to it by one of his readers. But how necessary it is to instruct on emergency baptism needs no proof; for it concerns the administration of a sacrament which is the entrance to all divine goods and all holy communion. How easy it is for a layman, without instruction, to make a mistake in an emergency, and to seek instruction only in an emergency since it is often too late and impossible.

For we call such a baptism of necessity, which, in the absence of a proper preacher, in order that a child may not die without baptism, is administered by a so-called layman. We do not, indeed, assert such a necessity as to consider a Christian child dying without baptism as irredeemably lost; for though God has bound us to baptism, as the ordinary means of blessedness, yet he is not bound to the same. Hence it is a principle universally acknowledged to be true, that it is not the want, but the contempt of baptism that condemns. If, therefore, a Christian child (for we will not speak of children outside of Christendom) dies without baptism, even without the fault of his parents, we hope that God will make such a child worthy of his gracious benefits, which he has promised to the whole church, even without the proper means. We do not, therefore, base our emergency baptism on a doctrine of the absolute necessity of baptism for salvation, as if God himself could not save a man without it, but only on the fact that it is the ordinary means of salvation given to us by God. The Reformed, however, do not want to allow emergency baptism at all, and would rather have a child die without baptism than have it baptized by a layman; but this should not surprise us, since they do not believe that baptism is a means of salvation ordained by God.

As little as we may invent or imagine a case of emergency, we should, on the other hand, from too great scrupulosity or from an exaggerated timidity about interfering in the ministry, misjudge a real case of emergency, nor let the emergency rise to the extreme. The questioner himself, out of false conscientiousness, seems to have refused too long to perform an emergency baptism. How if the child had died during the night and through the fault of his hesitation without baptism? In this, however, his dear wife, who reproached him for it, had a better and more impartial insight than he himself. According to the fourth article of the Augsburg Confession, no one is to teach or preach publicly in the church or administer the sacraments without a proper profession, but necessity cancels this divine order. In times of need, baptize whoever can, male or female. No special vocation is needed for this; the general Christian vocation, the spiritual priesthood of all Christians, is quite sufficient. Only let each one see to it that he baptizes aright. Now for this it is just not

It is not indispensable that he baptize according to a certain form of baptism introduced in the church, but that he first baptize the child with natural water and secondly that he say: I baptize you in the name of the Father, the Son and the Holy Spirit. These two things cannot be dispensed with even in emergency baptism. We remember an otherwise Christian-minded midwife, long since deceased, who told us that she had administered emergency baptism to many, many children, without

merely by laying her hand on the child's head and saying: I baptize you in the name of the Father, the Son, and the Holy Spirit. She was not a little affected when she heard that she had not administered a proper baptism, because she had not used the essential piece, the water. Church history tells us that once, in an Egyptian desert, Christians, in the absence of water, used sand instead of water in baptism. Of course, this was not baptism. If one does not have a baptismal form at hand, which, however, every householder could easily obtain, then one should at least pray the Lord's Prayer, and if it is somehow possible, then one should also call in some Christian persons, so that all things may stand on the mouths of two or three witnesses and the baptism may have certainty not only before God, but also before men.

If a child has received the right emergency baptism, it does not need to be baptized again. Only two cases can occur in which a child baptized in distress would later have to be baptized again; first, if in that distress baptism, perhaps in the consternation, an essential part of the baptism had been omitted; in that case, however, it would not be called an actual rebaptism, but rather the right baptism, because that distress baptism, because of the omission of an essential part, was not to be called a right baptism; or if the distress baptism that had occurred could not be attested by credible persons. As for the latter case, Luther gives the following explanation: "If a woman were to give birth in such a hurry, and the child were so weak that it would pass away before anyone could call her to it. In this case she may baptize the child alone. If the child then dies, it has died and received the proper baptism, which the mother should not doubt. If, however, the child remains alive, the mother should not tell anyone about her baptism, but should remain silent and then bring the child to public baptism according to the Christian order and custom. This other baptism should not and cannot be counted as a rebaptism, for it occurs solely because the mother, as a single person, may not be believed at all, especially in such important matters that are important to the soul's salvation, and has no witness to it; therefore public baptism is highly necessary. So far as Luther goes.

In our church, if the child remains alive, an emergency baptism or a yacht baptism is used more often.

The baptism is to be confirmed publicly by the preacher before several witnesses, and a form for this act is found in every Lutheran church agenda. However, this public confirmation is by no means to be regarded as equivalent to a baptism, nor does it add anything to the baptism, nor does it make the rightly performed emergency baptism valid in the first place; rather, it is only done so that a public testimony may be available that the child has received the correct baptism, in order to protect the child himself from any doubts that may arise in him in the future against the certainty and correctness of his baptism. Should the preacher mentioned by the questioner have baptized the child again, then he must either have been in a great error, or he must have found out that an essential part of that emergency baptism was missing, or no credible witnesses for the correctness of that emergency baptism must have been able to be brought to him. In the latter two cases, however, he would have been right to baptize the child.

(Sent in by Past. Hoppe.)

Proverbs in Luther's Writings.

(Continued.)

8. today friend, tomorrow foe. Prince's grace, April weather.

Against such wicked men David hath made this 62nd Psalm a wholesome doctrine and warning, wherein he teacheth us not to trust in men, though they be lords and kings, but in God alone, and warneth us, for there is no good end; as he saith also in the 146th Psalm, Trust in princes, in the children of men, he cannot help. For his spirit goeth forth, and cometh again to his earth, when all thy counsels are lost; as if he should say, Though the favour of men be constant in every part of life, (which is not, for to-day friend, to-morrow foe, and as is said of princes in particular, Prince's favour, April's weather,) yet their life is not certain for an hour. Why then do you trust in them, and for their sake despise God, who remains forever, and do such wicked deeds against him and your neighbor?

9. the greater roquery, the better fortune. The pious must suffer much.

It will grieve thee that thou feelest unhappiness in right things, and that those are well pleased in wickedness, and wilt not, as thou wouldst, depart from places; and yet thou seest that to the wicked all his will go, that a proverb hath flowed out of this, The greater mischief, the better fortune. But be wise, dear child, let not this move thee; stop from God; thy heart's desire shall also come, even abundantly. But it is not yet time, the happiness of the shawl must pass, and have its time, till it come to pass. But thou must command God, be satisfied in him, let his will be acceptable unto thee, that thou mayest do his will.

In thee and in thine enemy thou shalt not hinder; as they that rage not cease, for they have brought their thing either through with the head, or to ruins.

Luth Ww. 40, 142: "But the contradiction can be seen at once, for here the psalm says, and reason cannot send itself into it: it regards the pious as beggars, as those who must starve, and are the footcloth of all the world, who live in no pleasure and joy, but lie in all unpleasure shame and disgrace. The prophet also touches on this in the text, when he speaks of enemies, that he will have enemies who will be displeased. This is a bad thing that a man has among his enemies: he is not safe, he is in danger every hour, both of his body and of his goods which the wicked may not do, but have theirs in peace for it is a common saying, The worse the scandal, the better the fortune; and the pious have much to suffer: The pious have much to suffer.

Now cometh the prophet, and sings another little song, and saith, It shall be well with him that is devout and yet he is looked upon differently in the world. But these are the words of the Spirit: for reason would say, it is a lie; it is seen that the devout are oppressed. But reason cannot judge the words of the Spirit: it must be grasped with faith, and not groped at with the hands; it must not be looked at as it stands before the eyes, but held from the beginning to the end. Thus it is found to be true, as the prophet saith, that the righteous lack nothing, neither riches, nor honour, nor pleasure: but the wicked have not their desire departed."

Dialectics is necessary because it is needed, not only in schools, but also in consistories, courts of law, and churches, where it is most needed; for often a bad argument makes a noise and fog before one's eyes; but if one looks at it right, at every piece in particular, one can easily beware of error and deceit. Although the argument that Demosthenes, the most eloquent Greek, gave against King Philip of Macedonia, the great Alexander's father, had a great appearance and marked color, it was still harmful to those of Athens and the whole of Greece; namely, he who has an evil cause has no luck in it; Philip, the Macedonian king, has an evil cause, therefore he will have no luck.

This argument made those of Athens safe and presumptuous, for they knew not that ungodly wicked knaves are commonly most blessed, and fare them best, according to the common saying, "The greater the rogue, the better fortune."

(To be continued.)

The orphan farm near Zelienopel.

Many times we have had the wish to visit the orphan farm school near Zelienopel, from which we

have heard and read many good things. This wish has now been fulfilled by sending us a detailed report on the orphan home in Pittsburg and the orphan farm school near Zelienopel. On the assumption that many of our readers will take a lively interest in it, we are sharing here a short excerpt from this report.

In 1850 an orphan home, Orphans' Home, was established in Pittsburg by Rev. W. A. Passavant. Two sons of a preacher from Germany, who died soon after his arrival in Pittsburg, were the firstlings of it. The home filled up so quickly that it was necessary to establish a branch institution in the country for the older boys. Accordingly, a small farm was purchased near Zelienopel, 28 miles from Pittsburg. In the spring of 1854, the cornerstone was laid for the building, which could hold 60-70 children. Under many struggles with want and obstacles, the building was completed by divine aid. From the beginning of this institution to the present time, 57 orphans have been taken in by it. These are Americans, Germans, Swedes, Norwegians, Irishmen, Frenchmen, Swiss, Wends, but the Germans make up the great majority.

The guiding principles are as follows: 1. children are admitted without regard to the religion of their parents; 2. only complete orphans are admitted; 3. the children are legally bound to the institution; 4. they must remain in it until they come of age; 5. they are carefully instructed in religion according to Luther's small catechism; 6. every child must learn a trade; 7. children over a certain age, or those of vicious habits, or who suffer from contagious diseases, are not admitted. We can get an idea of what a lively, active, lively life there is in this orphan farm school from the report of the house father of the institution, Mr. G. L. Holls, which he gives about "a day in the farm school". We regret that we can only give an excerpt. In the morning at 5 o'clock in summer, 6 o'clock in winter, the bell rings and gives the sign that it is time to get up and prepare for the duties of the new day. After the boys have made their beds, they go to the washroom and make ample use of the fresh water from the well. Hereupon some of the boys feed the horses and cows, while the rest assemble

in the large schoolroom. Here they go over their duties, especially the catechism and their saying.

At 6 o'clock the bell calls for breakfast. Before they eat their frugal meal, a piece of the catechism is repeated and the boys, who are in charge of the sleeping and washing rooms, have to report whether everything is in its place in these rooms. After half an hour they gather again in silence in the schoolroom for morning devotions. This consists of reading aloud a passage of Scripture, singing and praying. During Morning Prayer

The English language is used for the evening service, to learn for the following day. At 8 o'clock is eveninghe intends to reduce the price according to the number and the German language is used for the eveningworship, after which they go quietly to their bedrooms,of subscribers. The copy will therefore cost 75 cents for service. After the devotion, everyone goes with a and soon they have sunk into a sound sleep; for the sleep500 subscribers, cheerful heart to his work in the house, in the yard andof a working boy is as sweet as that of a working man. " 750 " 60 " stable, or in the kitchen, to sweep out the various rooms,Thus our days and months flow swiftly and pleasantly by, " 1000 " 50 " to fetch wood and coals, or to do other tasks. Every boyand in the midst of this busy life, which we pass both " 1250 " 45 " is responsible that his work is done in the right time andwithin and without our house, we endeavour to put into " 1500 " 40 " in the right way, and even the little lad who has topractice the old German proverb: Each one learns his " 1750 " 38 " dissolve shavings for lighting the fire wallows in thelesson, then it will be well in the house. On Saturday the " 2000 " 36 " responsibility of his office. The rest of the time, until thetime for field work is shorter and a more complete The price will be even cheaper if the number of bell calls for school, is spent in playing or preparing forcleaning of the house and the inn buildings issubscribers exceeds 2000. Payment will not be required school. In summer gymnastic exercises, rowing on theundertaken. Towards evening all farming implementsuntil the books are finished. The number of subscribers lake, swimming in the back, ball games, etc., and inand tools are inspected, shoes and boots are cleaned,will be published in the Lutheran, so that everyone knows winter skating, sledging, snow-balling are the usualand the boys bathe themselves either in the brook or inhow much he has to pay. In size, printing, paper, design, recreations. At 9 o'clock school begins. After reading atthe bathroom. Before supper all the children must, at aand binding, this 3rd volume will be the same as the chapter of the Bible and a short prayer, the regulargiven signal, fetch their Sunday clothes, which each oneprevious ones. exercises in school begin. We consider music and goodfinds in his cupboard in the cloakroom, to which they are We heartily welcome this interpretation of the singing, next to the divine word, as one of the bestalso all returned on Monday morning, after they haveCatechism and wish it the widest possible distribution. means to touch the heart of the child. At 12 o'clockbeen nicely swept out. The evening of Saturday is alsoEvery writer is his own reliable interpreter. Who can school is over and soon after the bell brings the pleasanthe appointed time for our weekly closing, at which theunderstand Dr. Luther's Small Catechism more correctly news that lunch is on the table. During the meal a livelyboys' housework is inspected and remarks made aboutthan Luther himself? Here the diligent hand of Mr. Past. conversation is indulged in, which we consider morethe way in which this kind of work has been done. TheKeyl, like a bee, has collected from the most diverse beneficial to the body and soul than those silent, joylessboys who sweep out the anterooms, schoolrooms andwritings of Luther the most beautiful, clearest, pithiest, meals, where the food is gulped down without a kindbedrooms, those who carry wood and coals to thestrongest, most striking passages. Whoever knows and word. A passage from the Word of Life is also repeatedkitchen, those who feed the pigs, cows and horses, has diligently read the first and second volumes of the over the table by one of the boys After the table, pupilseveryone who has a particular job to do during one ofsame work will have good reason to expect something and teachers have some time to rest. Gymnasticmore weeks, now learns more precisely whether his work excellent in the third volume. We do not wish to belittle exercises are the boys' favourite pastime. Each boy iswas satisfactory. Before this happens, however, theother orthodox explanations of the Catechism; but that given a bed in the garden to cultivate according to hischildren choose their weekly motto. This is a passage ofthis one must be the best and most approved is self- own taste. In the afternoon at a quarter to two, or inScripture which each child chooses and which seemsevident. winter at one o'clock, the boys and their assistants aremost appropriate to the condition of the orphan family. In our opinion, the own individual benefit alone would called together by the bell under the cherry tree to hearThe Lord's Day is kept holy in the spirit of the Newbe reason enough to buy this book; but in addition to that, what work is to be done and who is to do it. The boysTestament. In the morning the Sunday school and theone supports and promotes a useful, noble work. The are divided into lots according to the work to be done, church of the village are attended, while the rest of themore participants, the cheaper the book, and again the and they work in the company of one of the helpers. day is spent in reading and reciting psalms and in othercheaper, the better the prospect of a large sale. The smaller boys go to school until 4 o'clock, and exercises. We should indeed be sorry if the Lutherverein should receive their lessons mainly during this time. The somehow stand in the way of this enterprise. If this were the case, it would certainly not lie in the nature of one or the other, but only in an erroneous view of both. For this working hours are 4 hours, during which they learn to from reason we note that Luther's popular library by no means become useful and industrious members of society. Dr. Luther's writings and the symbolic books, makes this interpretation of the Catechism superfluous. Without supervision during working hours we would compiled by The former contains the whole of Luther's writings, and soon learn the truth of the Scottish proverb: One boy is Ernst Gerh. Wilh. Keyl, pastor of the Lutheran St. Paul's parish in only those which in their totality are popular and a boy, two boys are half a boy, three boys are no boy at Baltimore. generally intelligible; the latter extracts the catechism all. Third volume, honey from all of Luther's writings. The two enterprises have quite different tendencies, though they both coincide in one main purpose. Whoever desires to have At 6 o'clock the boys return from the field, put their field containing the third and fourth main part. a reliable interpretation of the Catechism should equipment in its place, wash themselves and prepare This third volume of the larger work, of which the 1st subscribe to the one in question; whoever wants to for supper, which is eaten by the whole orphan family and 2nd volumes have already been published years become acquainted with Luther in all his writings, as he after 6 o'clock. During dinner, a report is given on the ago, is just now being printed and will be ready for lived and lived, with all his originalities, should join the day's work, and any mistakes that may have occurred delivery in 6 to 7 weeks, if no unexpected obstacles Luther Society. Both can be done without difficulty. The are corrected. There is rest until 7 o'clock, when the bell occur. Mr. J. H. Bergmann in New York, foregoing all costs for both are so low that even an impecunious person can afford them. Then he possesses a treasure calls them into the schoolroom to finish their lessons. bookseller's profit, has, out of mere interest for a good cause, put effort and expense into the publication of this that his children and grandchildren can still enjoy. 3rd volume.

Catechism Interpretation

from

Dr. Luther's writings and the symbolic books,
compiled by

Ernst Gerh. Wilh. Keyl, pastor of the Lutheran St. Paul's parish in
Baltimore.

Third volume,

containing the third and fourth main part.

Those who wish to become subscribers to this derte" 2c. stirred ikn the blow, but he could speak: EgoHe was as angry with God the Almighty as he was with interpretation of the Catechism are requested to contact vero, Luäitores, nune avoor in Lliam seüolani (now lthe Saviour because it was not raining. It was gruesome Mr. Bergmann, at the address J. H. Bergmann, New am called away to another school). to listen to this man's fits of rage, when .all at once his York City. The editorial staff of the Lutheran also offers (Freimund.) jaw went slack, his tongue ceased to move, his speech failed him, and he fell to the earth as a corpse."

An old Lutheran teacher of the real stuff.

This was Valentin Friedland Troztendorf, Rector of a river full of ships, and two of them took to the oars and the school at Goldberg in Silesia. He was born in 1490turned their backs in the usual way to the shore where as the son of a farmer near Görlitz. His pious mother,they intended to go; one, however, remained standing once wished to see him as a priest or monk. But sinceat the wheel and had his face fixed on the place where "the Wittenberg nightingale" began to beat so brightly,they intended to land, and so they sailed there. Behold," she also drew him there. He came, heard, learned,he said to those who were about him, "a good himself, became acquainted with Christ; remained there,remembrance of our work and business. This life is a five years, learned Hebrew, and also became especially,swift river, which from time to time passes into the sea attached to Melanchthon. In 1523 he became Rector ofof eternity, and returns not. On this stream each one has the school in Goldberg, went again to Wittenberg inthe little ship of his profession, which with the oars of 1529-31, then back to Goldberg, and died there as diligent work goes on and on. Rector in 1556.

Once upon a time there was a teacher who was will be brought. Then we, like these people, should turn devout, learned, unique, full of fire and spirit, who had no our backs to what is to come, and, trusting in God, who is at the helm and will steer the little ship vigorously to greater interest and goal than to lead his students to the where it will be useful and blessed, only work diligently and be unconcerned about the rest. We would laugh if we saw these people turn around and pretend that they could not sail so blindly; they would have to sail wherever they came. What folly is it, then, that we want to reach everything that is to come, and everything that exists, with our worries and thoughts? Let us row and work and pray, but let God steer, bless, and rule. My God, stay with me in my little ship and guide it according to your good pleasure; I will turn my face toward you and work diligently and faithfully according to the ability you give me; the rest you will do well.

His seriousness, mixed with benevolence, made him both venerable and dear to his pupils; but his reputation soon spread so far that pupils were sent to him not only from Silesia, but also from Austria, Styria, Carinthia, Hungary and Poland, and that he was consulted everywhere in Silesia in the establishment of new schools. He played a very important role in all religious discussions in Silesia.

Not only were his teaching gifts naturally excellent, but he was the first to realize that teaching was an art that had to be learned through practice and reflection. There was nothing he loved and practiced more in school than talking with his pupils, or, as he put it, catechizing and examining, and he had acquired an extraordinary skill in this. So highly did he esteem the same, that he often said, "He that banishes this method from the school, takes the sun out of the world."

On April 20, 1556, he expounded the 23rd Psalm. When he was at the 4th verse: "Whether I already wan-

Such a recent example of punishment in Iowa is reported under the above headline in the "Seebote" of June 14 of this year, which is published in Milwaukee, noting that the story is vouched for by the "Weekly Plaindealer" published in Port Madison, Iowa. He writes: "A farmer near Farmington (Van Buren Co.), conversing with his neighbor about the weather, uttered the most fearful blasphemies, and went out

He was as angry with God the Almighty as he was with the Saviour because it was not raining. It was gruesome to listen to this man's fits of rage, when .all at once his jaw went slack, his tongue ceased to move, his speech failed him, and he fell to the earth as a corpse."

So far the sheet. We still write underneath St. Paul's word Gal. 6, 7...: "Be not deceived, God is not mocked!"

M. F. L.

I won! I won! I won!

The blessed Dr. Hieronymus Weller *) once fell into melancholy thoughts and temptation in Wittenberg, which was not strange to him. As he went to a Christian man to have a blessed conversation with him from God's Word, and thereby to escape from his sorrowful thoughts, he saw at the first step in his room a painting **) on which the resurrection of the Lord was depicted. Here, over he began to exclaim: Won! Won! The landlord was surprised at such a greeting and asked: What did he mean by these words? To this the doctor answered that his heart was very much oppressed and pressed with great troubles, and that he could scarcely catch his breath. But when he beheld the image of his risen Saviour Jesus Christ, and saw how cruelly sin, death, the devil, and hell lay and writhed under his feet, his spirit revived. - Your spirit, O afflicted Christian heart, will come to life again even in the midst of all adversity, when you look with true eyes of faith upon your risen Jesus.

(Submitted.)

Biography

Dr. Johann Gerhard's, with his picture;

by C. J. Böttcher.

Available at

Schäfer and Koradi,

Corner of 4th and Wood St., Philadelphia, Pa.

Price postage 37cents.

Who among the readers of the dear "Lutheran" and of the "Lehre und Wehre" has not at least heard and read something of the dear man of God, Johann Gerhard, the

*) Hieronymus Weller was born September 5, 1499 at Freiberg, lived 8 years as a table companion in Luther's house, was later superintendent in his hometown and died there March 20, 1572. Melancholy thoughts were not strange to him, i.e. they did not occur rarely with him. He must not be confused with the later Electoral Saxon court preacher Jakob Weller.

**) In this connection, the large Gabler woodcut, "Die Auferstehung" ("The Resurrection"), published by the Rauhen Haus, is again recommended, available from J. Naumann, 1 Thlr.

Arch-theologians"! And who among them should not wish to become more closely acquainted with him? - For this purpose, dear reader, the aforementioned booklet can serve you, which I now also recommend to you, after I have refreshed myself with the precious contents of the same. In it, J. Gerhard's life is told to you in pure and easily understandable language. The man is presented to you here "through whom" the Lord allowed distinct from one another, the Way, the Truth, and the and still allows such unspeakably rich blessings to flow Life. He is the way because of His life, in which we must to His Church; the witness of God in whom the purest imitate Him with the utmost diligence; the truth because piety was united with the most thorough scholarship, of His teaching, which is to be received with a believing and who, as a true war hero in the armor of God, deeply heart; the life in view of His merit, which is to be grasped shook the bulwarks of piety and unbelief and overthrew with true faith."

many; he of whom it is said that, had he obeyed every call made to him, he would have been continually unpacking and unpacking, unpacking and unpacking.- But not only in words is the figure of his life presented to you in this writing, but you will also find the beautiful picture of J. Gerhard in the official costume of the time; the expressive face with the large beard looks at you seriously and mildly. And what else you hear in this book about pious princes, godly and learned women of that time, with whom the great Jena professor had dealings; - but, I do not want to anticipate; read for yourself and thank God for His grace.

Print and paper of the book are also highly recommendable; and so it would be suitable among others also for festive presents for everybody, but especially for pupils: older boys and youngsters. At festive school occasions, one could perhaps order a lot right away, since something suitable is offered here for this purpose, and one often gets into great embarrassment with the selection of books for this purpose anyway, when Christmas gifts are to be distributed to schools, school premiums, and the like.

Caspar Aquila

a contemporary and friend of Luther, born Aug. 7, 1488, died Nov. 12, 1560, was a man of unusual heroism. While he was a field preacher in Franz von Sickingen's army, he was once called upon to baptize an enemy bullet. To the soldiers, who in their superstition believed their fortress to be invincible as soon as the bullet shot into it was baptized, he declared that God had called him to baptize men, but not bullets and armor. The angry soldiers then loaded him into a mortar filled with powder. But the powder would not burn, and at the suggestion of a soldier moved by God's finger, he was pulled out of the mortar by the legs. When the good man came to light again, he still kept his first resolution and said to the captain, "I still will not baptize you.

"I am the way, and the truth, and the life."
Joh. 14, 6.

About these words of the Lord writes the same Rostock theologian Dr. Joh. Affelmann, died 1624: "We know that Christ is at the same time, and not distinct from one another, the Way, the Truth, and the Life. He is the way because of His life, in which we must imitate Him with the utmost diligence; the truth because of His teaching, which is to be received with a believing heart; the life in view of His merit, which is to be grasped with true faith."

Räthsel by J. Matthesius.

It's a word that has an L, He who sees it, quickly covets it. If the L. be not within, No higher treasure in the world is.

Advertisements.

Those members of the Lutherverein who have received their books through the mail are politely, but most respectfully requested to restitute the laid out postage, 10 cents for each volume, to our agent, Mr. Volkening. You may do so by means of postage stamps. It goes without saying that neither the association nor the agent can be expected to suffer a loss of 10 cents on each volume.

The Board of Directors of the Luther Association.

All Young Men's Clubs are requested to send their addresses to the "Baltimorer Jünglings-Verein".
enro ob Ledlirt, livttordox 1471.

Concordia College.

Since the admission of new pupils to Concordia College in St. Louis for the coming school year, which begins on September 1 of this year, requires domestic arrangements which depend on the number of pupils expected, the undersigned makes an urgent request to all those concerned to register with him as soon as possible. The conditions of admission can be found in number 22.

A Saxer, x. t. Director.

Invitation.

The Milwaukee Teachers' College has since held weekly conferences on the general pläagoZisebe Uetdoäik, and now wishes to come into agreement with other neighboring colleges on this subject. To this end, a conference is scheduled for July 31 to August 2 of this year. The following general principles form the basis:

1. an education according to biblical principles.
2. nature-based teaching.

Milwaukee, June 20, 1860.
On behalf of
A. Brose.

Where's Maria Stricker?

she was engaged to Ferdinand Koch in St. Louis in the autumn of 1858, from which time her relatives have heard nothing more of her. Should anyone or she herself be able to provide information, please send it to the address: 8. Rosse, IVarsarv-, Leriton Oo., No.

Receipt and thanks.

For the college student Franke, by E. S> Kehrer allhier PO,25

Received for the California Mission: Bon to an unnamed person by Mr. Graves\$ 2.00 "Mr. Theußer 0.25

" " C. Old in Mascutoh 1.00
dcr community in Euclid 4.00
" " of the Lord Pastor H. Rolf 6,41
" Mr. M. Metz 3.00
From the congregation of Mr. Pastor Lehmann 3.75
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" S. by Mr. Pastor Bünger 0,50
From the Young Fr. Ver. m New York by Fraül. Hesse 10.00 From the congregation of Mr. Pastor Scuel 12.40
namely:
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H. Strattmann 25 Cts., Fr. Kroger 10 Cts., W. Wehmeier 50 Cts., H. Rösche 25 Cts., J. Brockmann \$1,00, A. Biester 25 Cts., H. Roll- mann 50 Cts., Fr. Burre PIM, H. Schmidt 25 Cts., Fr. Klop 25 Cts., Fr. Nullmann 50 Cts., G. Hoffman" 50 Ets., Mrs. Oeremann 50 Cts., Mrs. Kuhlemeier 25 Cts., Mrs. Windmann \$1.00, W. Veite 25 Cts., Mrs. Busse 25 Cts., H. Schokemüller 15 Cts., J. G. Schmidt 20 Cts., Mrs. Epinger 35 Cts., Mrs. Oeremann 50 Cts., Mrs. Wetjen 25 Cts., Mrs. Biebes u. Mrs. Laackmaun 50 Cts., Miss. Heidecker 25 Cts., Maria and Louise Heidenreich 50 Cts., Louise Reitmeier 50 Cts., Dorothea Stamm 10 Cts., A. Steffen 25 Ets.

Th. Brohm.

Further, through the Cassirer of the General Synod have been received:

From F. S. in St. Louis 10.00
" of the community in New Wells, Mo. 5.00
By Mr. C. Piepenbrink of the comm. of Mr. Past. Zagel 15,00
From the Gem. of Mr. Past. Schumann, Decalb Co. 2.80 „ two virgins there 2.00
Collected on Hr". Past. Doescher's Wedding 5.28 By Mr. Past. A. Lange, Looks Store, Lafayette Co, Mo. in part from members of his congregation 3.00 together with a gold ring from a woman, in payment of a vow, after graciously granting a request asked of the Lord.

From Mr. H. Burgdorf Sr. in St. Louis 0.50 " "
H. Burgdorf Jr. " " 1 00
" of the congregation of dcs Mr. Rev. W. Holls at Centreville, Ills, Collecte on the Missionary Feast 13.15
Pentecost Collecte of the Congregation of the Rev. Beyer zu Altenburg, Mo. 11,38
From the branch parish of Calamet, Ills.
Past. W. Heinemann 2.07
Mittelst Hm. Past. H. Wonder 12,00
namely:
at the baptism of the child of Mr. W. Buchholz in Addison, Ills, by Mr. Past. Franke \$7.00
by J. N. Naithel in Chicago \$5.00j

By Mr C. Piepenbrink 11,00
namely:
by Mr. Pastor Kuntz \$2,32, whose congregation \$3.68, Mr. Past. Shepherd \$5.00

By Hrrrn Pastor Sommr 5,75
namely:
from the St. Joh.-Gem. in Philad. 45.00, Joh.
Paulus ibid 50 cts, Fräulein BeiSner 25 cts.
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by Mr H. Freye 42,50, W. Freye 5,00, D.
Ellerbusch 41.00, Hussmann 43.00
*Mr. Past. F. Lochner 5,75
namely:
by himself 41,00, Mr. Past. Brose 41.00,
I. Piitzlaff 41.00, C. Schubert 42.00, F. Bo-
demer 50 Cts, L. Curts 25 Cts.
Bon der Gem. des Hrn. Past. W. Bartling in Pitt-
bürg 15.10
Remark: About the 434.25 receipted in No. 20.
from the community of Mr. Past. C. Fricke has
been re-felted elsewhere in No. 22. and con-
sequently this item in the revenue is omitted.

Received
a. To the synodal treasury of middle districts:
Don of the Trinity comm. of Mr. Past. Kühn in
Zanesville, O. 9.00
b. For the general praeses:
From the parish of Mr. Past. Heid in Pomeroy
- - - 10.75
***** Husband 10,00
6. for the Ichrer contents of both institutions:
By Wendel Kautz, subsequently to the 41.18
..... 2.82
acknowledged in No. 20.
C. Piepenbrink, Cassirer.
Fort Wayne, June 8, 1860.

Held
". To pay off the debt of the ConcordiaCollege
building:
By the comm. of the Rev. Heinemann, Trete,
Will Co, Ills. 46,08
b. To the synodal treasury westl. district:
Bon Mr. Past. Cock, Benton Co., Mo. 1.00
Collecte on Maundy Thursday of the Lord's
Parish
Past. Frederking, Pocahontas Co, Mon - -
5.00
From the centcassee of the same commune
for the months of Feb. and April
5.25
Cathedral Trinity Distr. in St. Louis, Mo.
..... 11.80
From the comm. of Hrn, Past. Birkmann near
Mater- loo, Ills. z,Z5
*d- Gem. dr. P. Schliepsiek, Staunton, Ill.
3,40
Ed.Noschke.

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". To the general synodal treasury:
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X..... 4 1.50
b. To the Synodal Missions-Casse:
By Mr. Past. Th. Wichmann, Collecte on Tri-
nitatis Sunday of his St. Johannes-Gem.
in Dealbon Co, Ind. 10.00
Collecte of the congregation of Mr. Past. P.
Eirich in Litho polis, Ind. 20,00
By Mr. Past. L. Dultz in Buffalo from L.
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Community in Addison, Ills. 6,00
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Lchrergehalte: Don the Gem. of Herm Pastor
W. Bartling in
Pittsburgh 15.00
By Mr. Pastor H. Grätzel, Collecte of his St.
St. John's Comm. in Long Green, Md.
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Buffalo by L. 5.00
" By Mr. Past. Miracle
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Mr. F. White in Addison, IILS. 41.00
From the comm. of Mr. Past. Birkmann near
Materloo, IILS 3.10

ä. For poor students and pupils at Concordia
College and Seminary:
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At the wedding of Mr. Gcrding there - -
3.00 " Mr. Rev. J. M. Johannes, Cole Camp,
Mo. 6,35 and namely:
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,, ,, E. M. 25
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Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
 Redigirt von C. F. W. Walther.

Vol. 16, St. Louis, Mo., July 10, 1860. No. 24.

(Submitted)

Beloved brother!

You are rightly called Friedrich, for you are so peaceful that you are almost too generous with it. It almost made me long and anxious to listen to your laments about "sectarianism and sectarian strife," which you sang to me in your last letter. But it is astonishing that you should be so unmerciful to yourself, and that you should not be able to come to peace because of your grief over sectarianism, or that you should disturb it. Unfortunately, however, you have many companions, for such people, who always complain about it and praise the "quiet Germany," have already appeared to me many times. If I could be of some use to you and them with this letter, I should like it. Who would not wish with all his heart that all were one? - But that is not possible in this world. Rotten, fanatics and sects must be, it cannot be otherwise, and God's Word also says so. For the world is the world and remains the world, and as the world it is an enemy of Christ. The devil remains the devil and as such a father of lies and murderer, an enemy of Christ and his Christians, who cannot stop lying, deceiving and murdering. And the "lady weather-maker Reason" also has her favorite ideas and opinions, about which she broods and which she also does not like to let go, but thinks highly of them and talks into them with a garrulous tongue. Now what these three confederates concoct, the corrupt flesh also likes much better than the "foolish preaching" of the cross. And, it cannot be

who is still under the dominion of the flesh falls under such, and so sects arise like mushrooms.

You say quite true: "America is quite a sectarian country," for in such mass, through and among themselves, they are not to be found anywhere else. Here is freedom of doctrine and belief alongside freedom of the flesh, and so here is a fertile soil where they grow, proliferate and flourish. In Babel there could not have been more confusion and confusion than here, and there they wanted to build one tower just as much as here they all wanted to build one temple of God. But should one trouble and torment oneself with it as you do, since it is so and cannot be otherwise? I do not like it, for I do not see what is improved by it. No, I simply stick to my Bible and my catechism and let the others cry out as they like and what they like, I don't give a damn about it, and my pastor, from whom I certainly often seek advice and instruction, says that I am right to do so. Look, I am not a scholar, but I have learned so much by God's grace that I know what is true and what is false, and that I have the truth, of that I am sure; so what do I care for the chatter of the sects? I do not like to hear them, and do not believe them, so they do me no harm. I only pity our dear Lord God, that he must let such wretched men court his word and twist and pervert it, whereby, as our catechism plainly and truly says, his holy name is profaned; that

People want to know better than their Creator and dare to put into God's mouth what they themselves think and mean, because they carry their meaning into God's word and then explain it out. These are the pious Christians who want to interpret God's word according to their conscience, i.e. according to their great head. Behold, thus the good Lord always comes short, and has the greatest harm; he must let himself be dragged and torn by such people, and give his word to them, so that every one turns it as a waxen nose according to his own opinion, and yet every one says: this is what God says, this is what God's word means. That is what vexes me the most and grieves me the most. But I am always comforted by the saying in the second Psalm: "He who dwells in heaven laughs at them, and the Lord mocks them. He will speak to them once in his wrath, and with his fury or will terrify them." That word "once" always reassures me. Here he lets the tares grow - and we are not to weed them out either, as the papists want, but - once - it shall be different; and I think when the Lord speaks then, they will no longer be able to interpret and turn it, but will have to take it as the words read. It is only a pity for the people that it will then no longer be a word of grace, but a word of wrath. But this "once" will be when the Lord appears for judgment, so until then it will remain so, despite the dreams of the chiliastes.

So you see, sects must be, and it is also good for us that they are, so that those who

The Scriptures say that all who are righteous will bethink. The Lord Jesus Christ came to us from the bosom The way in which the matter is taken is self-evident, for revealed. Luther openly confesses that the papists and of His heavenly Father, asked us to proclaim His will, and it is not only a matter of how the matter is in itself, but the enthusiasts did him great service because they drove then commanded His disciples to preach on the also of how you look at the matter, and this again follows him into the Word. And only think of yourself first. What house tops and throughout the world what they had heard from how you are taught about it. I will show you by a did we know, when we came into this "sectarian land," of in their ears. He sends them the Holy Spirit to teach them rough example. If you regard a precious stone lying in pure and false doctrine? We called ourselves Lutheran, and remind them of all that he has told them. All dust and dirt as a pebble, either because you think so because all the people in our region, our parents and preachers are to preach the same word, wherefore also yourself or because others say so, it certainly does not congregation called themselves so; - but of Lutheran the apostles have left it in writing, and we hearers are to thereby become a pebble, but has in itself the precious doctrine and Lutheran faith we knew nothing at all. believe it; for the Father saith of the Son, Whosoever will value; but to you it is a pebble, to you it has no value, Everything was all right with us; we considered then not hear his words, of him will I require it; and Christ saith because you run over it with your feet and leave it lying. differences in doctrine to be secondary matters, because of his servants, He that heareth you heareth me 2c. So It is similar here. If our after-Lutherans and unionists call we did not know them; we considered them all to be one, the good God alone will be right, and that is due to Him, the doctrines of the sacraments unessential, and you except that they did not all bear one name, which, for He is the Lord our God; and we are to let Him be right, believe it, the sacraments are unessential to you also, however, did not mean much. So we came here, and and that is due to us also, for we are to have no other though they are the means and vessels of all God's when a Methodist preacher visited us at that time and in gods, and not to profane His name. Neither shall we long grace, forgiveness of sins, and blessedness, but they his sermon supposedly quoted from the 28th article of the inquire why God saith thus or thus, for that is not our are not so to you, because you do not regard them as Augsburg Conf. these words. Conf., "Hear what Luther business, but his; but we shall believe what he saith, and such, and do not seek in them what God presents and and Melancthon say: Cursed be he who calls himself by how he saith; and believe that he knoweth best, meaneth offers you in them. So it is with God himself, if you think our name, and does not do according to our works," we best, and seeketh our best. differently of God from what the Scriptures say, believe did not believe otherwise than that such was really there, Now if all sects were to burst forth, say, and do thus, differently from what the Scriptures teach, then you have because we had never heard of this book, much less read then peace would soon be, then we would be of one not the true God who has revealed himself in the it, and were so frightened that we would rather not have mind, have one opinion, and speak one discourse. Then Scriptures, but you have another God, an idol, not made called ourselves Lutherans any longer. And when we God would rejoice over such peace, and so would we. with your hands, but devised with your thoughts, not a later got a Lutheran pastor who did not want to let anyone of a different faith into the congregation and take peace. For cursed must be the peace which annuls the who exists nowhere but in your head and thoughts. E. g. communion, we did not like that at all. This drove us to peace of God, enrages God, denies his word, and gives when the papists preach a God whom one must search and research, because we would have liked to evil conscience. We cannot stand with them, the sects, propitiate by one's own works, by the intercessions and know for all the world what Lutheran was and what was on their opinions and false doctrines, without denying the merits of the saints, by the sacrifices of the mass, etc., right. The more we researched, the more we recognized, truth; therefore they must stand with us on this ground, such a God does not exist at all, that is another God who so that now, thank God, it is different. But, behold, the and they do not want to do so, but each has its own is not really there. When the reformers preach a Christ "fatal sectarianism had to help us to this, because this opinion and wants to have it right and true, just as God who, according to his human nature, is present only in healthy here as we were in Germany, we would still be also wants to have it right; behold, there is already the heaven, not on earth, not in the Lord's Supper, this is a as sound asleep as we were then, and perhaps even now controversy, and peace is over. Or shall we keep quiet different Christ from the one proclaimed to us in the we would not know that Luther wrote a book and that our and say, like the after-Lutherans, "These are secondary Word of Scripture; indeed, such a Christ does not exist church has confessions. What, then, do we want to matters; we do not want to argue about them, but be of at all, it is an imaginary one. But now to say that this is one mind and call each one's opinion right? That would the true God, or that this is the true God and the true be quite absurd, for doctrine must be preached and Christ, is to profane and blaspheme him, to profane his made known, and their false doctrine contradicts our name among men. For if I would have God to be my right doctrine, and wisdom punishes false doctrine as lies God, I must have him, know him, think of him, and and error, so these two always argue against each other, believe him as he has revealed himself in his word, and because they are against each other like fire and water serve him according to this word, and let him be right. by their nature, therefore I cannot open my mouth for the How, then, can a right Christian keep silent about truth, lest I punish error; so it goes as David complains: such false teaching, blaspheme the dear God, and allow everything to be taken away from him? He cannot When I speak, they look on the battle; and again, I help it; he must raise his voice against it, punish such believe, therefore I speak; but I am greatly afflicted. lies, and stand up for his dear God and Savior, save his word and honor, let him have it his way, and let peace

But couldn't the different faiths be peaceful with each other and stop arguing? That is not possible either. Behold, what the sects hold, that they also teach, and want it believed as truth, should we now enter into it? that is not possible; or should we keep quiet about it? that would also be a fatal thing, for Christ says, "Whosoever shall deny me in the sight of men, him will I also deny before my heavenly Father." And he denieth him that keepeth silence, and confesseth him not. And that would truly be a bad trade to me, if I should trade peace with men for the peace of God. I'll just tell you very simply and briefly how I...

But what do they do with their false teaching? Oh, they want to take from us everything, the most precious thing that God has given us; in addition, they profane the name of God, as our catechism says in the first petition: "Whoever teaches otherwise than the word of God teaches profanes the name of God among us; yes, they take from us the dear God himself and set up an idol in his place. That by false doctrine all things are

books, especially his postilions, are so dear and valuable to me, because in them he not only teaches probity, but also always gives the pope a good rap on the knuckles, who wants to take such treasure from us and give his filth in exchange, and

I cannot wonder enough about such people, to whom it is so offensive/that Luther speaks so much of the pope, in the opinion that such is no longer necessary. Oh, if such people would only realize that the pope is still the arch-enemy of Christendom, or, as Luther says, the "arch-chief antichrist," if they knew that they themselves carry the pope in their bosoms and have him in their hearts; then they would not only not be angry about it, but would rejoice over it heartily and thank the dear God on their knees that this man of God not only carries out the redoubt, but also defends it from the enemy and warns us so diligently against those who want to storm it.

Now which of the sects is the worst, I cannot tell you. I would speak with Luther: "Whoever they are, I count them all in one cake." He who considers A Word of God unessential, to him in truth none is sacred any more, he "fears no more His Word." Look, for instance, at our American Lutherans, who cry out the very doctrine of the Sacraments for an inferior one, wherein men may differ, and ought not to dispute; is not this shameful? Paul, in 1 Cor. 11, says he received it from the Lord, what he taught of the Lord's Supper, how he kept it, says it is the Lord's testament; says not even a man's testament ought to be changed, nor done to it, and such men make a blue haze before men's eyes, counterfeit and rob them of Christ's testament! What sayest thou to this? Is this something indifferent? And yet they still want to be called Lutherans.

But I fear that my letter will be too long for you, so I will close for this time and, God willing and if it should be desirable, next I will give you my opinion as to why I take them all in one cake. ...to thee further. But let us pray diligently: Oh stay with us, Lord Jesus Christ 2c. This Lord Jesus commands you

Your
X

Whether those are to be reckoned among the magicians who by certain words heal diseases or seem to produce other wonderful things.

Translated from Fr. Balduin's (Superintendent and Professor of Theology at Wittenberg, d. 1626) Tractatus <1e OL8idu8 coascieutiae.

Answer: Among all the ceremonies of sorcerers and sorceresses, nothing is more common than words. Therefore there are many in the papacy who think that exorcists cast out devils with certain words, especially with words, if they have any effect, it can only be through the name of Jesus, because these letters and this wording of Jesus have a power to cast out devils. And because of this power, which they ascribe to the words, they believe it is customary to say the English salutation and other prayers soon three times, soon five times, soon fifty times, and still more often.

because in the utterance of holy words there is a certain power to help the soul. But the words used are of various kinds: 1. some have a meaning, others have no meaning; 2. some are good, others evil words. The evil ones are certain little prayers, with which the evil spirits are called to help. Some are good words, such as the name of Jehovah, Jesus, Father, Son, and Holy Ghost, or the name of the Virgin Mary, the twelve apostles, the three kings, and other saints, the five wounds and passion of Christ, the seven last words of Christ on the cross, the superscription over the cross of Christ, the Hail Mary, the

Our Father, and so on. These and similar words they sometimes pronounce over a sick person, sometimes they hang a piece of paper or parchment written with such words around the neck, especially the Gospel of John, sometimes they write the words on bread and butter and make the sick swallow them, especially those who are bitten by mad dogs. Sometimes they pronounce these words in a loud voice, sometimes, and more often, they murmur them. These are the arts of those who by words heal diseases or dare to perform other miraculous things. Their lies must now be exposed, so that it may become apparent that they are not practising free but presumptuous arts, and therefore they are not unjustly counted among the sorcerers.

First, then, it must be known that words are indeed names of things, but that words do not have an effect, as natural things have a natural effect; for words have nothing in common with things, but are only a sound, or letters written on paper; but that they name this or that thing is due to man's arbitrariness. Hence also a language is not inherent in man by nature, though speech is natural in itself; but to speak in this or that language is not natural, but arises from habit; otherwise, as all men have one and the same nature, so all would have one and the same language, and so great a variety of languages would not be found in the world. Now if words in themselves mean nothing, they can in themselves and by their nature do still less, and consequently have no power to produce a cure. Nor did the imagination have any power to produce any change in the body of the sick person by the utterance of a few words, either by the physician or by the sick person who listens attentively to them; otherwise there would be no reason why that effect should not be produced by any

words at all, but only by certain, definite words uttered and attentively listened to. As for unknown and meaningless words, if they have any effect, it can only be through the alliance with an evil spirit. For he is the originator and inventor of these unknown words; with him, however, all words mean something.

Those names have no meaning for us. They have an effect, therefore, if God permits it, not from a natural cause, but from a greater power, namely, from an alliance and agreement of the devil with him who first learned that science from him; him, as well as all those who afterwards admire and practice this science, the devil so enchants that they think it happens through the words, which happens from the devil himself. Now when words of holy scripture are adduced, even these have no power to produce miraculous things, but it is an abuse of them on the part of those who, in order to deceive the more easily under the sheer piety, use them for the purpose for which they were neither spoken nor written on the part of God; for of the use of holy scripture Paul sufficiently instructs us 1 Tim. 3:16, where he nevertheless makes no mention of the effect which it is supposed to have in healing diseases. Therefore, if it be said, or heard, that certain miraculous things have been produced by words spoken, or hung upon the neck, these are fables and satanic deceptions. Therefore we have no doubt that those who presume to bring about diseases and miraculous things by mere words or even by written signs, without knowing it, are making short work of the devil and belong to the ranks of the sorcerers and conjurors whom God curses in his law.

But they object, in order to be considered pious, that Christ and the apostles also healed diseases through words and cast out devils in the name of Jesus and that God bound his power to the preaching of his word, therefore the gospel is also called a power of God, Rom. 1, 16. On the other hand, it must be observed that God has by no means put a natural power and effect into the words or the sound of the letters, so that the effect depends on the letters or syllables and the utterance of them, but the preached word, confirmed with miracles, is the instrument through which God is active in us, and therefore it does not prove its effect in all, which would otherwise have to happen if the power and effect were in the letters, but only in those who believe. The name of Jesus, in which the devils were cast out, and in which we are baptized, consists not in the letters and syllables which we read and hear, but in the divine power of the Saviour, who came into the world to destroy the works of the devil, to cleanse us from our sins, and to receive us into the covenant of God.

What God does through his word is quite different from what men do or try to do. God has created everything through his word; no human being can produce even the smallest thing through a word, even if it were God's word. As God by his word promotes our blessedness, or even heals diseases

But sorcerers use certain and definite words to produce their works, which are neither from God nor in accordance with God's will. God acts through his word with rational creatures, and in general we do not address inanimate things with words, but only those who can hear and in some way comprehend the meaning of the words. Sorcerers, on the other hand, address inanimate things with their words, invoke fire so that it does not burn, iron so that it does not injure, and presume to afflict lightning and storm winds. All this has nothing in common with the use of the words of the Lord. Now since words by nature have not that power of producing or transforming things, it follows that the effect, if they sometimes have one, comes from a greater power, either from God or from the devil. It comes from God when what is done according to his will is asked of him; in this way the prophets and apostles performed miracles by invoking the name of God, God working in them and through them. But sorcerers do not invoke God with their words, incantations, and incantations, although they make use of certain prayers taken from the Scriptures, because they do not pray according to God's will, for they seek to produce things which are not at all pleasing to God, nor do they use customs, gestures, and signs by which God is insulted, blasphemed, or mocked. Therefore they rather invoke the devil, to whom also the effects which they produce must be ascribed. For this reason every pious man should abhor such arts.

(Sent in by Past. Hoppe.)

Proverbs in Luther's Writings.

(Continued.)

10. God is the peeling God.

In God's name all misfortunes lift.

The most wicked of the wicked cover their wickedness with the appearance of rightness, and, where it suits them, invoke God the Lord, misusing his holy name. Self-styled preachers, teachers of lies, adorn their doings with the pretense of love, and their doctrine with God's word, by perverting it. Therefore a Christian should learn to distinguish true teachers from false prophets, true godliness from glittering hypocrisy, and the true use of the Holy Scriptures from blasphemous distortion. Therefore a Christian must learn to distinguish between true teachers and false prophets, between true godliness and glittering hypocrisy, and between the right use of Scripture and blasphemous distortion, lest he be deceived and cheated of life and salvation.

Luth. Ww. 13, 201 f. "Therefore it is true that the Holy Scriptures are said to be a heretical book, that is, such a book that the heretics do not want to read it.

Heretics are the most presumptuous. For there is no other book that they abuse so much, nor do they know how to boast of any other, and there has never been a heresy so bad or so crude that would not have mended and covered itself with Scripture. Just as it is said, "God is the peeling God," so that the greatest multitude in the world take upon themselves God's name, not that their roguishness is from him or pleases him, but that they thus abuse his holy name. So the holy Scriptures must be a book of heresy. Not that it is their fault, but that it is the fault of the wicked who so shamefully misuse it. Likewise it is said in Proverbs, In the name of God all calamities are lifted up; and this is true. Well, sayest thou, I will not use the name of God, and I will beware of it? What is this saying? What can that name do, which is for my salvation? He will find the knaves and the husks. So the Bible is a book of heresies: but for this cause I will not cast it out, but the more I will not use it. study and read more therein, that I may beware of the abuse of others.

Let every man therefore be skillful and armed, that he be not easily deceived with the seeming pretence of false teachers, though they bring the scriptures unto thee with them: for there are certainly ravening wolves among them. And when thou thinkest that they feed thee and satisfy thee, they tear thee, choke thee, and devour thee. But this no one will soon be able to judge or to judge, except with spiritual eyes. The riffraff and the common man do not; the greatest multitude despise the gospel, are ungrateful, and the smallest multitude accept it, and can feel it. And here is the greatest and most grievous controversy, that one should fight with Scripture against Scripture, cut off a man's sword, and come before him, pluck the weapons out of his hand, and slay him with his own sword; which no man doeth, but he that is enlightened with the Holy Ghost, that he seeth this rascal."

(11) It bendeth soon that which will become a hoe.

Urit mature, quod vult urtica manere. (It burns early, what wants to remain a firebrand).

The best of it becomes common to the parting.

Some want to escape the rain and even fall into the water.

With a Christian the fruits soon show of faith. Glory to God alone is the only guiding principle of doctrine, faith, and life, from which nothing can be deviated or yielded. Otherwise, however, we should gladly give way and, putting our rights second, do everything by means of which discord can be warded off and peace preserved and promoted. But we must be prepared for this, that such a change in love will bring us bad thanks and reward from the world, and danger to food, honor, body and life will certainly not be absent.

Luth. ww. 35, 48, "When the slain ae-

When Moses saw two Hebrew men quarreling with each other, he wanted to make up with them and establish his office as a ruler and lord of the children of Israel, who would preside over his people with judgment and justice, protecting and guarding them so that a common peace would be maintained, so that the righteous would be honored and the wicked punished; he is a ruler who will not let injustice happen to the innocent: For this cause Moses took his office for a time, that he might be a captain of the host of the Jewish people, and soon he took his office and his power. For, as it is said, he shall soon be cut down, and become a hoe. Item: *Urit mature, quod vult urtica manero.* He lets himself be seen, that he should be their lord and helper, whom God sent. would have the children of Israel.

How is it now with Moses that he wants to help the innocent Hebrew? He wants to be a shepherd, and was allowed to be a shepherd's part.

As it is said in Proverbs, "The best things come to those who are slain, and they are gladly slain; so this Hebrew, Moses' brother, is the slayer of the good Moses. He saith unto him, Wilt thou slay me also as thou didst slay the Egyptian? And he brought it before Pharaoh the king, which sought after Moses to slay him. Pharaoh would have cut off Moses' neck as if he had killed him; so Moses must flee from Pharaoh; this is Moses' wages and drink money, because he has left the king's court and joined his brothers, and he will drive them out of Egypt. They call him a murderer, and he is in danger of life and limb because of them. He did not want to stay at the royal court in the idolatrous Egypt of great wealth and glory, and he fell among the ungrateful, wicked Israelites, to whom no thanks could be given.

So it goes in the world, that many a one wants to run away from the rain, and even falls into the water. But this ingratitude of the world should not deter us from doing good to others. Christians do not fare differently in the world; good deeds are repaid with evil deeds. So also danger, persecution, misery and distress, poverty and contempt, banishment and all kinds of misery commonly follow all those who want to serve God and faithfully wait for their profession, status and office. For Moses, as he is doing his work here, and helping those under him, is not safe in life and limb from Pharaoh the king. But God is with him in this exile, and he abideth in the land of Midian, and dwelleth among the strangers, and getteth there a wife and a child."

Luth. Ww, 61, 399. "To make unity, the Lord D. M. Luther, when he acted at Eisleben between the Counts of Mansfeld, who were very much at variance, gave this agreement and said: "If one had cut down a tree with many knotty branches and twigs, and wanted to bring it into a house or into a room, one would not have to bring it into a house or into a room.

by the top of the tree and pull it in, for the boughs would lock and lay back, for they all stood against the house or parlour; and therefore if one wanted to stretch the tree into the house or parlour by force, one would break all the boughs, indeed, one would not bring the tree into the house at all. Or else one would have to do: one would have to attack the tree by the trunk, since it had been cut down, since then all the branches would have to be pulled away from the door, and pull the trunk in toward the door, then the branches would bend together finely, and one could bring the tree into the house without all effort, trouble, and labor. So it must be admitted, if one wants to make unity, then one must yield to the other and let up; otherwise, if everyone wants to be right, and no one yields to the other and jerks together, there will never be unity; for the branches block themselves and stand against the door of the house, so that they cannot be forced in.

After a few days M. Luther spoke to Eisleben of disagreement, and said: "Duke George of Saxony has once been at odds with the monks of Dresden. Now he said: If we cannot separate, let us separate by law! Hence has come the common saying, that one says: The persons friend, and the things foe! Let the things be divided, and let the persons be one. And what the law speaks, that shall do us good and harm. Let justice be cast in *superiorem* (upon the authorities) or in *arbitrum aliquem* (upon arbitrators), let the person be satisfied, and in the meantime, because *re suspensa ad superiorem* (while the matter is pending before the authorities), let him keep himself friendly. So, what Christ will say at the last day between the pope, bishops of Mainz, and me, that shall do me good and harm, and I will let it remain so!"

Item, he said: "If one wants to reconcile the people, so that they may be tolerated, then one must yield to the anger. For if God and men were to be reconciled, God would have to surrender his right and put away his wrath, and we men would also have to put away our righteousness, for we also wanted to be God in paradise, and through the seduction of the serpents, the devil, we allowed ourselves to be thought more wise and prudent than the gods. So Christ had to put up with us, and he took up the cause and became a mediator between God and men, and this mediator also received a divisive axe, which was the cross, as it is customary to say, "The divisors generally get the best of it. So Christ also had to suffer, and such his suffering and death he gave us, for he died for our sins, and rose again for our righteousness (Rom. 4:25). Thus the human race has been reconciled to God again. So if our counts also laid down their justitiam (righteousness), we would soon come to righteousness. Otherwise we sit there, eat, drink and trade from Sa

and follow no unity, for there no man will lay aside his godhead, nor his righteousness!"

And when Doctor Martinus Luther had been three weeks in Eisleben, and had acted between the Counts of Mansfeld, his countrymen, and they would have liked to get along with each other, but little fruitful resulted, he wrote on the 16th day Februarii Anno 1546 with chalk in his bedchamber these words on the wall:

"We can't do what everybody wants;
We can do what we want, though."

That he might complain, that the parties would have the judges agree with them, and judge and approve of them: but the parties would not be satisfied with equity and justice, but would use all their might, and yet be pious and just.

(12) After that one wrestles, after that one succeeds.
Good swimmers like to drown, and good climbers like to fall.

A warning not to tempt God.

Luth. Ww 11, 112.-113. "Now this challenge seldom happens in gross external things, as there is bread, clothes, house 2c. For though there be found many men of valor, that put their life and limb, their goods and honor, into danger without need, as they do that wilfully go forth to battle, or leap into the water, or play for money, or otherwise put themselves into danger, of whom the wise man saith, (Sir. 3.) "He that desireth danger shall perish thereat:" for after that they run, after that they succeed; and good swimmers like to drown, and good climbers like to fall: yet they are seldom found that, upon a false faith in God, abstain from bread, and raiment, and other necessities, if they be present; as it was said of two hermits, who would not take bread of men, but that God should send it to them from heaven. But in spiritual things this temptation is very great, because it is not a question of food for the belly, but for the soul. Here God has provided a way and a means by which the soul may be nourished eternally in the most abundant manner without any lack, namely, Christ our Savior. But the way, the treasure, the supply, no one wants; everyone seeks other ways, other supplies to help his souls; these are they, the righteous, who believe to be saved by their own works, whom the devil sets fine on the temple; they also follow and go down, since there is no way, believing and trusting in God in their works, since there is neither faith nor trust, way nor footbridge: but they fall down the neck. But he brought the scriptures unto them, and persuaded them thereby, that they should believe, that the angels should keep them, and that their way, and their doings, and their trusting, should please God, and that he had commanded them by the scriptures, that they should do good works;

But see not the Scripture, as it is falsely held. Who these are, we have sufficiently and abundantly named, namely, the works saints and unbelieving hypocrites among the name and multitude of Christian beings and people; for in the holy city the temptation must take place, and is strange against one another: In the first temptation want and hunger is the cause of not believing, because we would gladly have full sufficiency, that we might not believe: in this, abundance and full sufficiency is the cause of not believing, because we are weary of the common treasure, and take something of our own to supply our souls: so it is with us: if we have nothing, we despair of God, and believe not; if we have abundance, we are weary, and would have something else, and again believe not. There we flee, and hate scarcity, and seek abundance; here we seek scarcity, and flee abundance. Nay, as God doeth with us, so it is not right. It is the unprovoked wickedness of our unbelief."

13. evil carpenters make coarse chips.

Because we are thoroughly corrupted by original sin, nothing we do can remain untainted by sin.

Luth. Ww. 61, 311 f. "Doctor Martinus Luther says: "Experience proves that the authorities and jurists are often evil and mismanage, and cannot carry out their office and temporal government without sin, and cannot do justice to their office, which they lead as public persons. This, then, is the cause that the authorities also have a private person in them; the same is sinful, and is in many infirmities and sins; therefore they do so much evil and do wrong. As when a man hath a sharp axe, he destroyeth all that he cutteth therewith. It is also said that evil carpenters make rough chips. Wherefore, because our private person is a sinner, and wholly corrupt through original sin, therefore it also corrupts the public person, that he sometimes doeth much wrong, whether it be in the preaching office, or in the government of the world. But our Lord God also hath the art of governing well by wicked persons, or of punishing the wicked with other wicked.

Behold, even as the apostles were sinners, and gross, great husks. St. Paul says of him that he was a blasphemer and persecutor, but he obtained mercy. St. Peter denied Christ, which was a piece of wickedness; Judas even betrayed Christ; and I believe the prophets also have often done great falls and stumbled hard, for they also were men, as well as we are, and come of Adam and Eve, having flesh and blood about them. Now our flesh is the devil's base, for flesh and blood are soon accidental to the devil; therefore the devil hath an advantage over us."

From the April issue of the Hermannsburg Missionary Leaflet.

There is still no news from Africa, nor from the Kandaze; if silence is kept there, we must also keep silent. But many rumors are going around, as I learn from many letters and inquiries. According to others, only the rear part is destroyed and the crew is sailing home with the front part through the sea so that a new rear part can be fitted there. In Africa a violent Kaffir war is said to have burned down all the stations and to have killed or driven away the missionaries. I know nothing to say about this except that the rumors must continue until news comes. Until then, let us let him prevail who is in the regiment, and without whom not a sparrow will fall from the dacy, nor a hair from the head. He shall do it well, his name be praised now and for ever. If I cannot tell you any news from Africa and from the ship, because there are none, then I must tell you something else. I will first mention a great gift that was recently brought to me for the mission, which moved me greatly. A girl from a small neighbouring village came and told me that a poor craftsman had stayed in her hanse, and that he had been given a place to sleep and food and drink. A missionary leaflet was lying in the parlor, and the craftsman read it until he went to bed. The next morning he took out seven pennies, the only money he had, and asked the girl to bring this gift to me, saying with tears in his eyes that unfortunately he had no more. I thanked him warmly for this great gift, and asked God to reward the craftsman with heavenly blessings in spiritual goods for the love he had shown the heathen. I could still tell of many such lovely gifts, of children's gifts and grandfather's gifts, of gifts from the rich and the poor, and of beautiful letters that were included, also of unnamed gifts, the receipt of which I should make known by letters in the Missionary Gazette. But I will tell God about all these gifts and ask Him to bless the givers, but I will keep silent in the Missionary Gazette because I have my reasons for doing so. I would also have kept silent about the gift of the craftsman, if he had not traveled on that morning and thus would certainly not have read this missionary bulletin. But there is one more missionary gift I must mention, and I can, because the dear givers are no longer in this world. A young girl was engaged to a good young man; both hold the Lord Jesus very dear. They lived far from here, probably twenty to thirty miles, I do not know the distance exactly; both were of the peasant class. It often happens to me that people from the peasantry love me dearly, I don't know myself why? because I often pray the verse: In me and in my-

my life, etc. But I am often comforted by it, for it seems to me that I am not quite as proud as people, especially preachers, often think I am. God grant that I am becoming smaller and smaller. Now this bride had shortly after

She asked her bridegroom to do her the favor of traveling here with her, and she wanted me to pray with them and bless their engagement. He did it gladly as a favor to her. And so the two of them arrived one Saturday, attended confession and the church service on Sunday, and when the meeting in my house was over at eight o'clock in the evening, they both came to me in the parlor, saying that they had become engaged in Jesus' name and with the blessing of their parents, and that they were especially grateful to me because I had once so vehemently scolded them in a sermon they had heard about secret engagements. For they had both had their eye on each other for a long time, and, according to the custom that had now grown up among them, they would have secretly betrothed themselves to each other as ungrateful children, and then only afterwards come to their parents to obtain their consent afterwards. After that sermon, however, they would have kept silent, one against the other, but they added that they had known that they had been good to each other. Then the bridegroom would have gone to his parents and asked their advice. And when they were satisfied with his choice, he would have gone to the bride's parents and revealed his heart to them. And when they were satisfied, they called in their daughter and told her of the young man's desire, and asked her, "Will you go with this man? Then she was very happy, said the bride, and she did not even quibble, but in the presence of her parents cheerfully said yes, and the parents put their hands together, and then they went to the bridegroom's parents, and they would have done the same. I could not help it, and had to stroke the cheeks of both brides and grooms, and say: Children, you have done well, God bless you! Yes," said the bridegroom, "since you are talking about God's blessing, I just wanted to say that my bride asked me that we should travel with each other to you, and ask you to pray with us once, and then also to bless us on our engagement. I see, children," I replied, "that you love each other dearly, and that makes me happy; I also think, since you have come to me, that you are honest bride and groom and want to remain honest bride and groom in order to enter into matrimony with God's blessing. But one thing more ye must tell me; nevertheless, since ye love one another, hath the Lord Jesus the first place in your hearts, and shall keep the first place also? They answered in the affirmative, but I put them to the test by asking them if the Lord Jesus would call one of them to the marriage in heaven before they had married on earth.

whether they would then not merely say: I must be satisfied, but whether they could exclaim from the bottom of their hearts: the name of the Lord be highly praised! Then they looked first at me, and then at one another, a little apprehensively. But when I reminded them that the Lord Jesus should have the first place in their hearts, and that it would be better to be truly with the heavenly bridegroom than with the earthly one, they at least said, "Let us mean it, and pray earnestly to the Lord for it. The bride, however, said afterwards that it was too easy to say something that was not quite true, for if it were quite true that Jesus had the first place in the heart, they could not have been so doubtful about the last question. We then knelt down with each other, I prayed with them, and then blessed them to their engagement. I wanted such a prayer and blessing to be done by the pastor with all bridal couples who, as is the Christian custom, come to him to announce their engagement together. Afterwards they told me that with God's help they intended to marry soon, and they wanted to ask me how they had to do it at the wedding. They said that it was their custom to have a wedding reception the night before, that the wedding ceremony would be held in the house, and that there would be music and dancing on the evening of the wedding. I asked them quite fervently, however, not to celebrate a wedding-eve, neither a rough nor a fine one, but to celebrate the evening in the circle of their own with God's word and prayer, for it would be disgraceful to prance into the marriage state, that is what the heathen do. Furthermore, they should be married in church, for that is where the wedding belongs; to be married in the home would be contempt of the church, and only became customary among the nobles in the cities, who were ashamed of the church and wanted to have something ahead of the other people; then, of course, it also came to the noble peasants, who should therefore get the church blessing from the church. Since, by the way, one could not begin with God and end with the devil, they should leave out music, dancing, card playing, and boozing from the wedding altogether, therefore rather give a small wedding, hold only one day's wedding, and ask their pastor to come to them in order to edify them from God's word, and at the table they should not forget the public table prayer and the public thanksgiving, and also sing the song prettily: God has brought me to this place, just as spiritual, sweet songs are a proper seasoning for wedding joy. And if perhaps they had among their nearest relations some who were wild, frivolous fellows, and had no pleasure in a Christian wedding celebration, they should not invite them to come at all; for in such matters it had to be according to the old Low German saying: wat Vadder, wat Fründ! When the dear people took their leave, they promised me that they would take my words seriously.

For your consideration.

...remember. About a quarter of a year later I received a letter from the bridegroom, enclosing a sum of money and the bridal gifts with which the bridegroom and bride had given themselves and with which their parents had given them. He wrote to me that his bride was now with the Lord Jesus. About fourteen months ago she fell ill with a nervous fever and immediately said to him that the earthly wedding would not take place and that she would go to the heavenly wedding. She then asked him to celebrate Holy Communion with her once more, which he did, and she then asked him and both her parents to sing the verse with her: How glad I am that my treasure is the Alpha and the Omega, the beginning and the end, etc. Then she looked at him kindly and asked him whether he would also like to give her to the Saviour, and when he had cried a little, she asked him to remember whether Jesus also had the first place in his heart. Then he became confident and said to her: "Go ahead, I will come to you again there, for I want to remain faithful to the Lord Jesus, and he should now have the first place in my heart. Then she asked him to give the money she had saved by serving and the gifts she had received from him to the mission; he promised her this and added that he would also give her gifts which she had given him. She thankfully pressed his hand and said: "You are also good. And so he now sends everything here. But he also wanted to come here himself soon, and to speak to me once, whether I could not send him to the Gentiles; for since he was now free and unmarried, and his parents had another son, who could take up the farm and feed them, he would like to preach to the Gentiles that Jesus was the best Lord, and that it would be good if they would all give Him the first place in their hearts. I wrote to him again, telling him to come and we would talk about it further. But he did not come, but after eight weeks came a letter from his parents, saying that he had also caught the nervous fever and had gone home, and that now both the bride and groom were going to the heavenly wedding of the Lord. Jesus would have entered. He, too, had received Holy Communion once more on his deathbed and had asked his parents and brothers and sisters not to mourn like the Gentiles who had no hope, but rather to bless him with joy on his way home. But if they still wanted to do him a favor, they should give his savings to the mission. They had also promised him this and enclosed this gift in their letter. But I have praised the Lord, that He has given the dear

I have the certain assurance that the blessing of the Lord must rest on a work that continues through such sacrifices of love. It is not true that we so often hear the complaint that the Lord no longer testifies on earth in these evil times. It is certainly true that it is an evil time, a very evil time, but the Lord testifies to Himself in the midst of the evil time as the faithful, true and living God, and I thank Him heartily that He has let me experience so many proofs and still lets me experience that He has now and never ever left His people, and that He still shows Himself in many ways and lets Himself be seen among His own and talks to them about the kingdom of God.

Löhe's communications and, following them, the Informatorium and the Lutheran Church Newspaper have circulated the rumor that Pastor Fürbringer has left the Missouri Synod and joined the Iowa Synod. We are in a position to contradict this rumor, as lacking any foundation.

Redditor.

Excuse me.

I apologize to those of the friendly readers of the "Lutheran" who have helped me carry the cross with a gentle hand during my protracted illness that I have neglected to keep an accurate record of everything and anything that has been received for my support and am therefore unable to acknowledge its receipt in detail. My dear friends and benefactors want to put this negligence on account of an affliction that makes even small tasks a complaint and therefore be no less convinced that I hold the gifts presented to me in the most tender manner as a proof of the faithful care of our heavenly Father and as an invaluable sacrifice of faithful brotherly love.

Stapleton, P. O., Staten Island, N. Y..

K. A. W. Röbbelen.

Church News.

On the first Sunday p. trin. Mr. Gotthold Grüber cand. theol. having received a call from the congregation at Dissen, Cape Girardeau Co., Mo. was inaugurated into his new office by me, the undersigned, by order of the honorable Presidency of Westl. District

May the Lord bless our dear brother from on high and make him a blessing to many, so that he may bear much fruit and remain for eternal life.

Address: Uov. Ootkolä Ornder, ^pxloton, Onps dirnräsnn 6o., No. Thodor Grüber, Lutheran pastor.

After a bequest by the late Mr. Ferdinand Rudloff had provided the first occasion for the direct import of books, initially for the Concordia Collegium, it proved necessary and advantageous to make a start on a formal bookstore. The honored readers are therefore informed that a bookstore associated with the Concordia Collegium and operated for its benefit has been founded under the name: "Academic Bookstore of the Concordia Collegium". The most advantageous connections in Germany have already been established, which make it possible to obtain all articles directly from the publishers with the highest discount through a proven commissionaire. For the time being, the management at this location has been taken over by the undersigned. First of all, we will preferably import articles in the following fields: scientific and practical theology, educational books, classical literature, pedagogical literature, school books, entertainment literature, especially the most important youth publications and magazines.

We therefore ask the members of our synod, all friends of our institution and all readers in general to accept the service offered by us and to make use of it by placing numerous orders, in the conviction that the enterprise will be to the mutual benefit of both the purchasers and the institution.

Conditions:

1. prices should be cheap and at most equal to the lowest bookstore prices.
2. all orders will be executed either pr. steamer or pr. sailing vessel depending on the order.
3. the orders are entered into printed forms, which are sent to the orderers for this purpose.
4. shipments from here shall be made/^ Erpreßat the expense and risk of the buyer.
5. payments must be made immediately after receipt of the goods in cash and at the expense and risk of the purchaser.
- 6) The Concordia College and all teachers and current students of the same receive, according to the order of the bequest, all their own needs at cost price.

Address: 6. XI.LX. 8XXLK, (Concordia OolIeZe, 8t. Iwuis, No. St. Louis, Mo., 1860.

G. Alex. Sarer.

Concordia College.

Since the admission of new pupils to Concordia Collegium in St. Louis for the coming school year beginning September 1 of this year requires domestic arrangements which depend on the number of pupils expected,



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Redigirt von C. F. W. Walther.

Vol. 16, St. Louis, Mo. July 24, 1860, No. 25.

(Sent in by Past. Beyer.)

Our rock and our castle.

But our Lord God still lives! What a fountain of
consolation, what fullness opens to the heart,
When it boasts in godly fullness under the cross:
"But our Lord God still lives."

Line bay at the edge of the sea,
A fortress in the battle of death, Like a spring in
the desert sand, This word is also to us in
suffering. - Enemies, do not blaspheme so high;
"But our Lord God still lives."

God's church is an army, Which fights under
the cross, Builds God's kingdom and Ebr, While it
subdues the foes. If a man fall, she remaineth;
"Yet our Lord God liveth."

Dear to the child of God is every one who
fights and builds, Dear to him who stands watch in
storm and wind and trusts in God; For then he
notices and rejoices, "Yet our Lord God still lives."

When the sword wounds even the bravest in
the thick of battle, When the cruel play of the
waves also envelops the helmsman: Take
courage, he that is hid;

"But our Lord God still lives."

When the church's air and ornament, Men,
faithful with great gifts, Under her burden all here
If you have lost the strength of your body,
Christians, pray, "Our Lord God lives still."

If in such a time of gloom, Even the enemies of probity
are bolder, The darkness of the cross Lures all foxes
before the holes: Pray them back into the hole;
"But our Lord God still lives."

If a seldom mischievous man lifts his cross-laden limbs,
He will not be glad of his art, Even the world does not call
that honest. - Trust in the god that never lied, and still lives.

O, then let us daily implore For the church's dear
members: Father, would you look upon them, Save them,
help them again. Amen. Praise God loud and high: "Our
Lord God liveth yet."

(Sent in by Past. Fohlinger.)

The Lutheran hymn me E. Koch.

Continuation.

Among the beautiful group of spiritually related poets of first years of his stay there, he suffered severe Paul Gerhard, Georg Neumark and Johann Frank stand misfortunes; for example, a fire in 1646 consumed all his out especially. Both still belong to the strictly possessions "down to the last penny. These sad ecclesiastical poets who were founded in the fortunes, however, only strengthened his courage and confessional church faith. At the same time, however, his trust in God's protection and providence. He spoke they open the series of those poets in whose songs the in faithful prayer before the Lord: praise and worship of the revealed God recede before the expression of the feelings that take hold of the soul in the contemplation of its relationship to God, the revealed salvation. According to them, more and more in the further course

the subjective element asserted itself (i.e. the poets did not so much want to sing of the great deeds of God that were done in Christ Jesus for our salvation, but rather to express their own feelings and inner experiences). "The poets," therefore characteristically remarks Dr. Daniel, "no longer sang in the name and with the mouth of the church, but in the name of their own person, and their songs now concern not so much expressions of the life of the church, as personal states of heart and life events in private life. Hence in these songs the "we" is seldom found any longer in the totality, but mostly the "I" tu the particulars."

Georg Nemuark was born in the Thuringian imperial town of Muhlhausen on 16 March 1621. He received his first scientific education from 1630-1640 at the Gymnasium in Schleusingen. To escape the hardships of war, he moved to the University of Königsberg in 1643 as a student of law. Here, where poetry was flourishing under Simon's roof and his school, he spent his youth, devoted himself with great zeal to poetry and studied German speech. During the

Dock who knows what use it is that thou chastis't
me thus... That I should be thus pressed, And from
what need it may save: For he that rejoiceth in the
world... ..oft loses his bliss.

In fact, a happier time dawned again for him. Through his poems, several of which were already in print at that time, and through his musical knowledge, especially through his skill in playing the *viola di gamba*, he acquired many friends and patrons not only in Königsberg, but especially also in Danzig and Thorn. He moved to the latter city after a five-year stay in Königsberg and spent happy days there in the years 1619 and 1650 in the bosom of love and friendship, so that he called Thorn his second father city.

After a nine-year stay in a foreign country, he finally decided to return to his homeland and took the route via Hamburg. There he lived as a servant in such great poverty that he had to pawn his favorite instrument, the *viola di gamba*, until he was finally allowed to see the reward from the Lord for his trust, which he did not throw away, in that he was employed by the Swedish Resident von Rosenkranz as secretary at the Swedish legation in Hamburg with a salary of one hundred thalers. At that time he wrote the song: "Wer nur den lieben Gott läßt walten." He left this position in 1651, however, because he was drawn to Weimar, where he hoped to find a friendly reception at the court of Duke Wilhelm IV, the noble protector of poetry. He therefore sent the Duke some of his poems. He was not deceived in his hopes; the good Lord, whom he wanted to rule in everything, did not leave him here either.

In 1651 he was employed in Weimar as a registrar and librarian. Here he could now continue his poetic work undisturbed. He was the duke's court poet, but unfortunately became a prolific writer as a result. At last he became ducal secretary of the archives and imperial court and palatine. He always lived contentedly with his lot, as he describes it in his song:

I'll let God have his way in all things. He'll do as he
pleases. "I will keep silence unto him As long as I live
in this world As he, my dear God, shall direct... I am
well pleased...

Thus he had also chosen the motto. "*ut kort divina voluntas*," i. e. "as God wills, so I keep still," or as Olearius adduces it: "As God wills, I am merry." - To his old age the desire, as he says, for noble poetic virtue greened in him. But his finest poems he wrote in those days "when tears and sorrows were his daily breakfast." He died, sixty years old, at Weimar on July 8, 1681.

Who only lets the good Lord rule. The memorable circumstances under which Neumark wrote this beautiful song of trust in God have already been indicated above. Song

and melody *) soon became popular in all places, How Then he went in his full official costume as a councilor, popular song and manner are, and how they therefore head bowed, to the town hall, where the council was immediately found the most joyful approval among the meeting, and a servant carried the heavy ledger after people, is also proven by the way they were spread in the him. But he laid it on the council table and with it the old city of Brandenburg. Around the year 1672, as M. G. badges of honor of his dignity and declared his inability Schimmer relates, a baker's apprentice started work in to pay before the astonished fellow officials. They Brandenburg. He sang this song devoutly and often every allowed him, however, another six months' respite. But day during his work. This pleased the people of week after week passed by; already eight weeks had Brandenburg, who did not yet know this song, to such an gone by beyond this deadline in vain waiting. At last the extent that they had much baked by the master of this storm broke. The creditors urged the auction of all journeyman baker, just for the sake of this beautiful song. belongings. Poor Gruit and his family were left with only Thereby the master came into quite a good reception, the little room where the hansom usually slept, to the since he had otherwise sat quite in poverty. And from that left of the main entrance to the rich department store.

time on, this song became known in the city of The auction began, and the unhappy family sat in the Brandenburg and was soon introduced quite generally. same room, crying bitterly and deeply, and with every The wife of Elector Johann Georg II of Saxony, fall of the hammer Mr. Hermann felt a sword through his Magdalena Sibylla, held this song in such high esteem heart. Then the servant of vengeance even fetched the that she had it printed for her calendar and sang it feudal chair covered with green velvet, in which he had devoutly every evening and morning, or, if she was just been sitting and in which his blessed father had unable to do so because of illness, had it sung by others. gently fallen asleep, so that it was also kept as a And Frederick William I, King of Prussia, ordered that this sanctuary in the house. Lamenting, the whole family song be sung at his funeral, adding: "Not a word of my life followed this armchair, as if they could not part with it. and conduct, nor of my actions and personal details, shall When the auctioneer offered it for the first time, no one be remembered, but the people shall be told that I have wanted to bid on it, and all eyes were directed towards forbidden such expressions, adding that I die a great and the wailing inhabitants of the house. At last someone poor sinner, who, however, seeks mercy from God and bid four marks on it, and the auctioneer cried, "Four His grace. In general, I am not to be despised in such marks, then, for the first!" At that moment a strong voice funeral sermons, but neither am I to be praised."

The words of these two verses are vividly reflected in the first!" Everybody was astonished, and in stepped a the following story of the rich Hamburg merchant Herman man in sailor's costume, and, striking the table with his Gruit van Steen. About the year 1638 he was comparing stick, cried emphatically: "Four hundred marks for the his books with his old experienced servant Jausen and other, for the third and last time." "God, our Jausen!" found that his otherwise so respected trading house, cried Hermann Gruit, falling round his neck. But he went which had suffered deep wounds and heavy losses for on: "Yes, it is I, and our ship lies full of gold and goods years under the mighty blows of the Thirty Years' War, in the harbor; hear now, all of you! To-morrow come to would soon be ruined. At last the servant said: "It will do the town-hall, there all shall be paid, together with the no good any longer. Leave your great ship and as much interests. For you shall know: our God still lives, and the money and Nuremberg goods as possible to me for a house of Hermann Gruit van Steen still stands." -

year, and let me sail with it to the new world. I understand With the sixth verse the people once exercised a the business, having been there twice in my younger judgment of God. Around the year 1680, a very rich man years. With God it will succeed." No sooner said than lived in a well-known German city; but because he had done. The merchant friends, of course, thought that Herr acquired his property through fraud, it disappeared Herrman had ventured too much with this equipment. again, and he became so poor before his end that he Three quarters of a year went by, and no Jausen was to almost had to look for bread outside the doors. When be seen or heard of, but dark rumours went round about he had died and his relatives had a black cross placed German merchant ships that had failed in the region of on his grave, the words of the sixth verse were written New Amsterdam, and the merchant master, who was on it in white paint at night after his burial: "These things becoming more and more anxious, had to suffer loss after are of little account to God. The relatives, of course, loss through the fall of several merchant houses at were very angry about this, so they complained to the Nuremberg, Augsburg, Ulm, etc., so that at last, at the end authorities, who ordered the words to remain where of the year, he had to pay the price. they were, so that others might take them as an

*) Neumark's melody is from minor, d g a b g a fis b, (see Layriz, Kern 2c.) It is set by Neumark himself in dreitheiligen time. Seb. Bach used it for a cantata, interspersing reflections in eloquent song with each line.

In some hymnals there is an eighth verse at the end of the song: Dwell together with one another. Therefore he sought to let the devout heart be deceived by wicked men and by make the husband and wife disagree with each other, so the devil, let him answer with kindness," and let him say:

"In thee, my dear God, I trust, I beseech thee, Lord Christ, leave me not, In mercy look out my need, Thou knowest well what I lack. Make me, though it be strange, through Jesus Christ, blessed."

However, this was not written by Neumark, but by the

General Superintendent Val. Einig in Merseburg (died 1681).

A ninth verse:

O Father in the highest!
Hallowed be thy name at all times, Thy kingdom come,
thy will be done, Give us this day our daily bread, Forgive
our trespasses, Forbear temptation, turn away all evil
from us."

added Job. Seb. Christ, Consistorial - and
Regierungs-rath at Coburg, at special request of Duke
Bernhard the Pious, for the private devotion. The Duke

also ordered to sing this song shortly before his
blessed end, which he himself also sang and
thereupon passed away, April 27, 1706 .

From the ear-blowers, that they should not be believed.

It is a common vice, which is called slandering or ear-blowing, and is so common, that it is almost thought to be no vice at all, yet after blasphemy it is the greatest and most injurious vice, in truth, for no vice does so great and murderous harm as ear-blowing and slandering; for from it come death, dissension, quarrelling, strife, and many other innumerable sins and vices.

Therefore let no man believe an ear-blower, and let him beware of him with all diligence, and know that the devil commonly speaketh by the ear-blower, as St. Bernard saith, That the ear-blower hath the devil on his tongue, and he that heareth him hath the devil sitting in his ears. For everything that leads to anger, hatred, envy, discord, strife, disagreement, and death, the devil takes pleasure in, and is in the midst of it. For he is a murderer and the father of lies, as Christ says in John 8:44. Likewise again, when these things are spoken of, which tend to unity and peace, God is certainly not far from it. For it is written that he is a God of peace and life, Nem. 15, 1 Cor. 14, 2 Cor. 12.

But that the devil is certainly on the tongue of the ear-blowers, who cause much discord, strife, and death between men, and especially between good friends, let us hear an example of it:

Once upon a time there was a married couple who were very happy with each other and loved each other dearly; the devil could not stand this, for he can stand nothing less than these three things: First, that husband and wife do well together... Second, that brothers are one. Third, that neighbors be at peace.

that one might kill the other. He sent to both of them an old woman in particular, who was to provoke them to quarrel with one another, and she first came to the wife

and said, "Because her husband, whom she thinks loves her so dearly, is planning to strangle her in her sleep at night, she should take a shearing knife to her bed and put it to her head, so that she may die first. The good woman lets herself be talked over with such words, believed, and does as she is taught. Then the same old hag comes to the man and says, "As she has learned that his wife is thinking of stabbing him, and that he will find a shearer to the woman's head by night as a sign of this, he should take care, and not believe her good, gentle words. The man believes her, and at midnight, she is therefore also to be praised.

when the woman is asleep, he wants to see if it is true, and as the old hag told him, reaches down under the pillow, and finds the shearing knife, takes it, and stabs the woman's neck with it.

There is a great deal of this sort of thing going on, and it all comes from giving place and room to the ear-steal good gossip from their neighbors, and are much blowers, who often provoke many a pious heart, so that

a man does something which he would not otherwise have done all his life. Therefore beware of them diligently, and know them by their true colours.

For every ear-blower carries these two colors in his suit: First of all, that he pretends to praise man, pretends that he means well, and would like to avoid great misfortunes in the future, does not act otherwise than as if he wanted things to go very well on both sides.

And secondly, that he lieth, speaking more or less than is in the truth. For a blasphemer must lie, as his master the devil, whose messenger he is, is also a liar. Therefore the pagan poets of old painted the *Calumniam*, that is, the blasphemers, thus: That this vile vice, so called *Calumnia*, sitteth upon a chair, and hath one woman. On the other side hypocrisy, also in the form of a woman, both of which blow in the ears of the blasphemers. Although this is a pagan image, it nevertheless rhymes well with truth.

Therefore let him that knoweth an ear-blower take heed, and consider these two things, whether he lie and be a hypocrite. If he perceives this, let him conclude that the devil speaketh through such a man as through a reed, and let him take up the cross for himself, saying, Lift thyself up, thou devil; though it be otherwise his best friend, brother or sister, husband or wife, yet let him not hearken unto him, and know that he is

so makes him a sinner and a disgrace. But this does not mean that a man should not warn his neighbor about evil, poisonous, and shameful people who might harm his body, property, and honor, for this is a work of love. It is another thing to speak evil of or to slander, when I go to another without any cause, and say of such and such a one what an angry, hateful, covetous, proud man he is.

times a

For it is an old proverb: *IloEtns rumor altorum*

putrimonium est. A good rumor is as dear to one as his paternal inheritance. And that son says: XoultuiHuuw

eorporuli, ot kurto, guLiu pro

eulurmüu. It is often easier for one to do for a bodily

death or theft, than for calumny or slander. Jesus Sirach

greatCap. 42, 16. 17. says: Ourum Imbo äs bouo nomiuo. See

that thou keep a good name, which is more sure than a

thousand great treasures of gold. A life, be it what it may,

lasts a little while, but a good name endureth for ever.

From whence came the proverb:

Omnia si perdas, famam servare memento,

Qua semel amissa, postea nullus eris.

If you lose everything, see to it that you keep only

are many more sayings that prove that no noble treasure

is but a good report or a good name, as many examples

and daily experience abundantly prove. Now this noble

jewel or treasure is stolen by a blower of ears from his

neighbor, who reveals his infirmities and secret sins, and

Not that I would warn my neighbour against him, that he might beware and beware of him; but that I would gladly set up strife and discord between them.

(Hieronymus Weller's teutsche
Schriften.)

Luther in the black bar at Jena.

When Luther now had come to Jena, In the black bear has taken lodging, And he just read in the Psalter book his, Entered two traveling disciples:

Two Johns, Kessler and Rutin, He kindly bids them come to his table;
And offered them drink in a friendly manner, That they might wonder at the man.

And because they see in him only kindness, So from him they do not stand aloof;
His lovely nature delights them, so that they gladly sit down with him.

But neither of them thinks otherwise, Than that they saw in him a horseman;
For heaviness, beret, even doublet and breeches, He wears, as it is Lcmdcsbrauch.

Now he begins to ask them kindly, That gladly, in all, they answer him tell:
How they came far from St. Gall, To take the way to Wittenberg.

And the horseman says, "Well, that's my pleasure. There you shall find your countrymen,
The Doctor Sckürpfen and his brother, When you see them, greet them well."

Now the Swiss also begin to ask him-. Whether he could tell certain report,
Whether Martin Luther was now free, And he was in Wittenberg?

And he says: "I have certain report, That he is not in Wittenberg at present;
But only a short time will pass, So one can see him there again."

"But Philipp Melanchthon and others are there, Who teach Hebrew and Greek evermore;
And therein must ye well look, If ye will one day understand the Scripture."

The Swiss answered him, "That, if only God would keep them alive,
They would not go back till they had seen Luther harden."

"For his sake alone they would have come so far; And they bear great desire,
To receive report from himself."

When Luther now further learned of them" that they had been students in Basel before,
then he asked, with secret laughter: "What then did Erasmus do?"

And when they were duly informed: "That this one keeps his life secretly,"
they think: How such a horseman can speak of such things!

He talks of foreign tongues to interpret, Also he asks after the most learned people,
Speaks here and there a little word of Latin; What kind of rider might that be?

Now he begins to ask her again, "What do they say about Luther in Switzerland?"
To which she replied: "As everywhere there are two parts, so also in Switzerland they are."

"Some of you praise Luther, but others rage against him most fiercely;
Above all, it is the spiritual lords, Who love to rail and blaspheme against him."

Then says the horseman in a merry tone, "The parsons! yes, yes, I thought so!"
And because he speaks so confidently in all, So also the pupils do not shy away.

And one takes hold of the rider's booklet, Opens it and peers curiously into it,
And sees, as he reads the title in front, That a Hebrew Psalter it is!

Now they think and think, What a strange rider that would be! And one of them says:
"A finger that I gave, I understood this language."

Luther says to them in a friendly voice: "That he may practice it every day;
And if with diligence they practised it every hour..., "Then they, like him, would know the same."

When they were talking together like this, the host also came up to them,
and said to those from the Swizerland, because he knew them to be faithful:

"If you had been able to enter two days ago, You could have seen Luther here,
For here at the table, for the aforementioned period, He is quite in the flesh."

Then the companions said with wrath and vexation, "O, that we had to come so late!
If the road had not been so bad, We would have come here by and by."

The host laughs at this, and gives out with laughter. And when one of them comes to him,
he says to him with earnestness, quite frankly and freely: "That Luther is this horseman!"

"You're trying to trick me!" the journeyman thinks, and sits down again in his old place;
But secretly he says to his camcade What the host has entrusted to him.

Then they think, "There must be some error here!" And begin to take him for a hut.
And both show him such honour, as if he were that indeed.

Soon after, two merchants came, and one of them asked for a book.
The horseman inquires, "What book is this?"

To this the latter asked in reply: "Let it be printed and published just now,
The Epistles and Gospels of Luther beautifully interpreted."

And asks the horseman, "Whether he never saw them?" To which the latter replies,
and says, with smiling gestures, "Well, they shall soon be mine!"

When the host had served the meal, he said to the disciples in a very friendly manner:
"I would like to hold you in the best way, so sit down here with this gentleman!"

And now Luther also speaks kindly and delicately: "That they may be his guests confidently,
they should only not worry and ask, he already wants to carry the bill."

At table now he talks with earnestness and with joy, So beautifully of present and future times,
That the guests almost all forget their meal Over his speeches.

He says: "That in Nuremberg the princes and lords of Dermalen Were now assembled for the Diet,
That they might settle the now pending tales For the good of the people."

He hopes: "That in later years one will see and experience everywhere the benefits of the evangelical truth,
which God has revealed at this time.

"The ancients were brought up in error, deceived by the papists from their infancy,
therefore it would be very hard and very difficult for them to accept the new doctrine."

"But with the children and descendants, The more the truth would be useful and pious,
Because these were not yet poisoned with false teachings From youth."

Thereupon one of the merchants cbn' shyness speaks: "I am only a simple simple layman,
I do not understand much of all the things, that nowadays everywhere make trouble:"

"But as I see the matter at present, I cannot judge otherwise, and say: Either Luther's God's man,
Or even the devil from hell!"

"I have ten florins left, I will eat them up, With pleasure and with joy,
in honor of Luther, I think, if I could only write him poetry once, He would tell my conscience."

Then the host said to the pupils: "Be quiet, and only do not worry,
Martinus has already arranged everything, so that you do not owe the least."

When the Grantias had been asked, and the merchants had stepped out,
then the disciples say their thanks to him, that he has refreshed them with food and drink.

And thereby gave him quietly to understand, That they believed to see in him the hut.
Whereupon he said in reply, "You are mistaken, for it is not I."

And to the innkeeper, who comes too, He says: "That he had become a nobleman,
When the two Swiss people took him for the one from Hütten today."

To which the innkeeper replies with secret joy: "Not huts! No, you are Luther himself!"
Then he laughs with a merry heart; Saying, "Yea, ye do well at all!"

Now he fills the glass and says: "Toast! "That ye may find blessing in Wittenberg."
And changes the glass, and offers them wine: "Because beer may be sour to the Swiss."

So he is cheerful and good all the time. Because he rejoices in the conscience of grace -
Because God is reconciled to him through Christ, So he lives with joy as a Christian.

Because it was now late and time to sleep, He gives them His hand in farewell;
Say, "As soon as you see the Doctor Schürpfen, salute him, and say that I am well!"

Then said the Swiss, "Very willingly and gladly We will greet the doctor and lord,
But first you must confess to us, How to him we shall call you ourselves."

And he: "This word only let the doctor know: "He who is to come, he sends you his greetings!""
"As soon as you pokers say the words, He'll soon understand, and ask no more."

Now he hangs his skirt on his axel, And has gone to his chamber to rest.
After that the merchants have returned, and have desired another drink.

They talked for a long time much to and fro, What sort of guest the horseman was;
Until the host confessed it to them freely, That it was none but Lutherus.

Then they were much grieved that they did him no greater honour; But they would rise early in the morning, And to him only beg pardon.

And early, when the dawn had scarcely dawned, The Doctor himself came to the tract, To lead out his horse; So they said they wanted it.

And he saith kindly, Yea, good man, no, what ye spake was quite right, and was his; If ye confess him, ye shall learn whether I myself have been the man."

After that he soon got off his horse, just as a knight does, and finally took a cheerful farewell to everyone; And is soon come to Wittenberg.

Now that his own have recognized him, they want to weep for joy. They praise the Father and Jesus Christ, that Luther is in their midst.

When the friends in Schürffjen's house tell him, What all has happened since then; There come weary, yet full of joy, Even those well-known Swiss folk.

With astonishment they see him sitting there, And cannot help it, they must confess, That this rider, so honest and faithful, Is none but Luther himself.

And this, biting "Welcome!" them, you with laughter now point to Philippum: "This is the Melanchthon, of thine I said, When ye for Wittenberg asked me." -

Now Luther is seen, without delay or hesitation, hurrying to his preaching chair; That he, with pure and right doctrine, May ward off the devil and his devotees.

And day after day, as God's faithful servant, he teaches the people what is wrong and what is right. In eight sermons he faithfully shows where Karlstadt has done wrong.

And God graciously gives his blessing, That soon peace and quiet return; For most, without long hesitation, Gladly give honor to the truth.

The prophets who came from Zwickau, They soon took their leave, For Lutherus, as a very wise man, Did them little honour.

They wished him then, out of pure piety, Only a curse, and themselves eternal joy. "I'll let God rule, he'll keep your idols."

When the trouble is over and done with, every devout Christian rejoices. They thank God throughout all Saxony, that he has sent Doctor Luther! -

In the fifteen hundred second and twentieth year, On the seventh day of March it was, When he, having returned to Wittenberg, Resisted Karlstadt's rapture.

X.

Older and newer voices on Luther's Small Catechism.

(Ans the Freimund.)

Apart from the Holy Scriptures, no book is so well known and widespread in the world as Luther's Small Catechism. Early on

He has been translated into many living languages, as In former times, lectures on the Small Catechism well as into Latin, Greek, Hebrew, Arabic, Syriac, and were given at the universities, which - thank God! - This other dead languages. And into how many languages has been done again in recent times, e.g. by Dr. has it been translated in more recent times by the Harnack in Erlangen and Dr. von Zeschwitz in Leipzig. missionaries to the Gentiles! In the Lutheran Church he Such a lecture was announced by Professor Dr. Sigm. soon received symbolic prestige. Countless are the Jac. Baumgarten in Halle on May 22, 1732, with the books and booklets that have appeared for centuries to words: "I will read freely and publicly in the afternoon explain and elucidate it. What a precious treasure we hours on Luther's Catechism, because the vast majority have in him, let the reader see from a number of of those who study theology will one day have to explain convincing voices from older and more recent times. it in church and school offices." Dr. Baumgarten considered the little catechism "a true gem of our church" and "a real masterpiece of lecture."

I.

Prince George of Anhalt († 1553), who was himself a pastor and thorough theologian, calls the Small Catechism "the small or lay Bible, in which the core of all prophetic and apostolic doctrines is drawn together in the shortest possible way. He says: "The first part is the doctrine above all doctrines (Law); the second part contains the history above all histories (the Apostolic Symbolum); the third part contains the prayer above all prayers (the holy Lord's Prayer); the fourth part contains the ceremonies above all ceremonies (Baptism and the Lord's Supper); the fifth part speaks of the power which is above all other power (power of the keys). In the appendix is a table without equal, the house table."

2. Justus Jonas († 1555) says: "It is a special gift and grace from God that the Catechism is now being taught again in the church, namely, the Ten Commandments, faith, and the Lord's Prayer; for through it every man has learned the whole theology and can learn what the right, best, highest, true worship of God is, what God's will and commandment is, what He requires of us; item, how each one in his state should conduct himself and live in all conduct and life toward his neighbor, so that it pleases God. And if the Lutheran doctrine, to which the devil is so bitterly hostile, had availed nothing else than that it made the catechism and the ten commandments known to the people again, it would still have built up more in the Christian church than all the high schools, as long as they have been on earth." - The same divine scholar testified of Luther's small catechism that it "was only a small booklet, which one could buy for six pennies (NB.! that is how much it cost at that time), but six thousand worlds could not pay for it. He certainly believed that the Holy Spirit had given it to the blessed Luther." - This judgment is all the more weighty, since the excellent Jonas had written a catechism in 1525 by order of the Elector of Saxony, even before Luther.

3. "So many words, so many things; so many clauses, so many blessings; few pages, but an incomparable fulness of theological content." This boasts of our Catechism Dr. J. F. Mayer (1- 1712).

Older theologians say: "Luther's Small Catechism can be called the smallest in the kingdom of heaven among books in a similar sense, just as Christ is called the smallest in the kingdom of heaven among men and yet surpasses John the Baptist and all men. - Others call it "the church star that shines into all relationships in life; the silver bell and the glory of our Evangelical Lutheran Church; the right children's Bible, the healthy children's doctrine, a masterpiece of Christian wisdom, the written foundation of faith, a golden source of divine truth of faith and morals, a right pleasure garden in which sorrowful souls can feast and feast on the frequent comforts.

6) The Würtemberg Prelate F. Ch. Oetinger 1782), this deep thinker and witty man, made the following confession in his old age: "I am now actually standing again on the old point on which I already stood as a child; for all my science is contained in the small catechism of the blessed Luther".

(7) Luther's Small Catechism is a confession of the church, and of all confessions that which is most agreeable and familiar to the people. It is a thing which no one denies, that no catechism in the world can be prayed to but that. But is it less known than true that it can be called a true miracle in view of the extraordinary fullness and great wealth of knowledge that is expressed here in so few words? For he does not understand him, certainly not he who accuses him of poverty and meagerness. .. It is a pure reflection of the divine word, a layman's bible and delight of theologians.... It is a measure that is just for all, for great and small. For this reason mau should not be too angry, not be dismissive; but should stick to his words and above all bring the people up again to the height of knowledge, so that they know what is in the catechism and what they have in it....

The House

Father, the children, the servants are to drive him, pray, cordien formula (II, 5) confess "unanimously to the small the small catechism of Luther with him in learn, appreciate him; so he will become the oil jar of theand large catechism of Dr. Luther as written by him and the coffin.

Sarepterin, which does not lack oil. Yes, when theincorporated into his tomis (writings). Luther's small and (4) Prince Augustus of Saxony († 1586), that God-catechism becomes a house book again, then one willlarge catechism, as written by him and incorporated into fearing prince who was so concerned about the realize what strengthening the church in general receiveshis tomis (writings), because the same have been establishment of the Concordia formula that he spent from it for all its works. It is an uorma' normatu, a divine-unanimously approved by all churches related to the more than 80,000 Rhlr. on it, once addressed one of his human *regula fidei* (rule of faith) - divine in the text, humanAugsburg Confession, accepted and publicly brought into court preachers with the question: "How does my son in the faithful "What is this?" a symbolum, a field cry,churches, schools and homes, and because also in the study? When he answered, "Well, God the Lord is to be which, spoken from the depth of the soul, can cast downsame the Christian doctrine from God's Word has been thanked," the Elector continued, "Tell me right?" He' but the bulwarks of Satan." - Thus Wilh. Löhe in his "Threeunderstood in the most correct and simple way for the replicirle again humble: "Most gracious Elector, I thank Books of the Church," p. 123 ff.

II. simple laymen and has been explained in the same way God, it is all well, whether he studies like a gentleman." Whereupon the noble regent began to laugh and said: "That is a good answer, so he shall not become a great doctor. But he shall nevertheless become a doctor of catechism for me, otherwise he is not fit for the Lord.

Dr. Bugenhagen, the well-known friend and colleague The times are past when books about Luther's "with him at allcatechism could make one happy, if it was contained in doctor. But he shall nevertheless become a doctor of times and spoke harshly to the ordinands (i.e. those whothem only as a strange body; likewise those according to catechism for me, otherwise he is not fit for the Lord. wanted and should be ordained and blessed to the holywhich the teaching was to be a disguise or animation of Luther will remain Luther, and no one will soon office of preaching) when he noticed that they did notsome doctrinal skeleton of faith and morals hooked imitate him. My children shall learn the catechism; if they respect it. apart.-There are still many books of this kind going about, understand it correctly, they have learned enough," -

Johann Mathesius (7-1565), that blessed preacher inbut not like spirits, for they have never had any fellowship said Sabina, the wife of Elector Johann Georg of Jáchymov, calls the Small Catechism the "blessedwith the spirit, but like pitiful figures of degenerate Brandenburg ('- 1598), who is the ancestor of all treasure" and says: "If Dr. Luther had done nothing goodfamished people, who have no marrow in their bones, no Brandenburg electors and margraves who lived after in his lifetime, except to bring both Catechisms (i.e. thefire in their limbs, no strength in their muscles, no him. Large and the Small) into houses, schools, and to thecourage in their minds.-Luther's Catechism is and 6th "Doctor! He has today bound this congregation preaching chair, and to bring prayer back into housesremains the book in which, according to a scale to the new superintendent to his soul; so I bind my only before and after meals and when people go to sleep, therejuvenated for popular understanding, the biblicalprince to His soul, that the same may be well and whole world would be able to follow him. the large and theblueprint for the house of thought and faith is sketched faithfully educated in the pure evangelical doctrine and small) into houses, schools, and on the preaching chair,out, which a wise man builds for himself for all cases, and in the catechism." Thus once spoke the Saxon Elector and brought prayer before and after meals, and when onein the meantime he is able to dwell safely in the shade." Johann Georg II (-H 1680) to his court preacher Weller. goes to sleep and gets up, back into 'the houses, the(Thilo "das geistliche Lied in der evangelischen The Catechism, which Luther published in 1529, and whole world could never thank and pay him enough forVolksschule Deutschlands." Erfurt 1842.) of which he said that he prayed it himself, as old a doctor that." The same sighed and prayed, "May the Lord Christ (7) "Just place all the catechisms of recent times next as he was, is as childlike as it is profound, as preserve the holy catechism with the Wittenbergt to the Lutheran ones, and one would have to be blind as comprehensible as it is unfathomable, simple and explanation in our pulpits and in our schools, in piousa bat not to notice the dull, sober, soon broad-brush of sublime. Blessed is he who nourishes his soul with it, fathers' homes and in their children's hearts, andthe former next to the fresh, cohesive strength, next to who holds fast to it! He possesses an imperishable graciously guard it against new patchwork." the graininess and popular popularity of the latter. We do consolation in every moment, only behind a light shell the kernel of truth that does enough for the wisest of the book". So exclaimed a papist theologian in Venice whenperfectly, and, God willing, will not soon become wise." Thus the famous historian Leopold Ranke in he had read Luther's Small Catechism. The good man, ofincapable of service." (Thus Professor Dr. Palmer at Berlin. ("German History in the Age of the Reformation." course, had not known that the "arch-heretic" Luther wasTübingen in his "Evangelical Catechetics," 1846 p. 292.) 1839. II. 445.) the author of this "holy" book. - So the Venetians also

III.

knew nothing better to send to the captive Christians in 1. in the library in Gotha there is a small catechism of Turkey to strengthen their faith than the small catechism Luther, which the Elector John the Steadfast († 1532) wrote with his own hand on parchment, from which it can Catechism by chance and wanted to throw it into the firebe seen how highly this godly gentleman held the immediately. Then Augustine's words: "*tolle et lege-take*magnificent little book in honor.

the book and read"-sounded to him. He read and became 2nd Prince Joachim of Anhalt (^ 1561) said, "Next to a Protestant. the Bible, Luther's Small Catechism is my best book."

5. the authors and signatories of the Con 3. duke Friedrich IV. of Liegnitz expressed (about 1580) the desire, one would like to

The walk of the Christian is the preaching of the living God.
(From the Herrmannsburg Missionary Gazette.)

In the last issue I told you about the glorious victory that Landolf won with God's help over the old priest Heinrich and his children. I will now tell you about a third victory that the Lord gave him. One hour from Hermannsburg was a farm, which is called Remmiga in the chronicles, which was inhabited by a free man, who was a priest.

chero Walo is called. His wife that Odela, sometimeswhere Jesus was, and the holy angels. Then Walo stoodA brook flowed through the new village, after which it was she is also called Adela in the chronicle. The name isup, looked at Landolf with a dark look, and said to him,called Bekedorf, and is still called so today, and lies in the same, because the word Adel is often written and"You have seduced my wife and my son with your words;the Hermannsburg community. The chapel existed until spoken Ode! in the old writings. The two spouses had anow I have no wife and no son. Get thee out of my court,the Thirty Years' War, when it was burned down by Tilly's son who bore his father's name. Walo, as the owner oftake my wife and my son with thee, they love me nomurderers and never rebuilt. But the story goes on. Walo a main farm, was at the same time a common priest,more, they love Jesus. O Walo, replied Landolf, do youdied old and full of life in the arms of his wife and son. which dignity was always connected with the not see that your gods are dead gods? do you not see possession of a main farm among the old Saxons. All that Jesus is the true, living God? Jesus has won their council and court meetings of the community were hearts; your gods cannot win hearts; see this in your wife presided over by him, he made the necessary sacrifices, and in your son, and let Jesus win your heart also. You and one can easily imagine the prestige in which heshall all three be blessed. Walo shook his head: he will therefore stood. This prestige was further enhanced by not win my heart. So shall, cried the servant of the Lord his experience in the ancient laws and customs, and by joyfully, thy wife and thy son win thy heart to Jesus. Your his unwavering loyalty and integrity. He, too, like Henry, wife and your son want to be baptized, you cannot refuse was at first a determined enemy of the Christian faith, them, they are free, noble-born people. I will baptize Landolf, a Christian missionary, visited him frequently them in your presence this very day, for they believe in, and told him about the Lord Jesus, but Walo turned a Jesus, that he is the Son of God. But I know that you love deaf ear to the works of the Gospel. He knew from oldyour wife and your son, and they love you very much, legends that two brothers, the white and black Ewald, only Jesus even more. Let them remain with thee as who had preached Christianity among the Saxons, had baptized; thrust them not out of thy court. And if they, once been slain by them to the gods. And as he held being baptized, love thee better than before, and are fast to the old traditions with Saxon tenacity, he told more obedient to thee than before, wilt thou believe that Landolf that by law he was entitled to the very same fate Jesus is mighty, mightier than thy gods? You have often that had befallen the two Edwalde, and that he could not said to me that Odela is proud and impudent, but inflict it on him, only because the decision of the people's otherwise good and well-behaved. If now, as a baptized community at the stone houses had once been justified, woman, she becomes humble and gentle, will you then according to which the preaching of the gospel was believe that Jesus gives new hearts? Walo looked at the given free. Landolf was not frightened by this, but joyful Landolf in amazement. Odela humble and meek? continued his visits and sermons, for he noticed that he asked, yes, then I will believe that Jesus creates new Walo nevertheless always listened attentively when he hearts, that Jesus is God, and I will worship Him. Give told of the Lord Christ. One day Landolf came to theme your right hand, Walo, said Landolf, I know a Saxon Remnmiga again, he found Walo sitting quietly and keeps his word and does not lie, and Walo before all. He introvertedly in front of his court at the place of sacrifice, struck. Landolf did not delay, he ran straight to Herrmann where the congregational meetings were held. Beside and Heinrich, fetched them here, they were to share his him stood Odela, his wife, and his little son, who was joy and be godparents. Oh how joyfully they came. That about twelve years old. The boy happily ran to meetvery evening Odela and her son were baptized in the Landolf and said: "It is good that you are coming, I havename of the Triune God, and Landolf happily reminded just asked father to let me go with you, I would like to them that he had promised Walo that his wife and son hear a lot about the good Lord Jesus and become his would win his heart for Jesus. A year passed, and on the disciple. Mother also wants it well, and, he whispered same day that Odela and her son were baptized, Walo more softly, she also asked the Son of God dear; but was also baptized, for the baptized Odela had become father has become sad and does not want it, he says hemeek and humble, because Jesus dwelt in her heart, and has lost his wife and his son to-day. Odela held out hershe and her son, after baptism, had loved the Father hand to him, and said aloud, yes, I love Jesus, I want to even more warmly, had been even more obedient to him, become His Inniger, but Walo will not, and so I will go Walo confessed, they are better than I am. O the walk, with thee also, that I may hear of Jesus and be baptized the walk of the Christians, how powerfully it converts, the Landolf did not know what happened to him. Odela and walk of the Christians is the preaching of the living God.schoolteacher here, I traveled to Wittenberg, but when I her son had always listened quietly when he told them Now Walo built a Christian chapel at his place of sacrificereturned home after four days, I was received by my about Jesus, but had never spoken a word. Now theyin the Remmiga, and around the chapel a Christian students as a pious and hearty father; at one time I told him that the Lord Jesus had grown so deeply into village arose, which was founded on grasped eight and ten hands in my hand, which they frequently offered me. Oh, I had to flow with joy and let my tears fall down my cheeks from my eyes. That's a good and funny way to learn.

The healing power of a song.

Schubert in his History of the Soul relates the following: In 1760, the priest K chze in Berlin was afflicted with such a violent and immensely painful malady in one eye that the physicians, fearing cancer, wanted to cut out the eye, which was in any case considered lost. The pain of the body, and the fear of the operation, which had now been added to it, had left the sick man in peace for some time, neither by night nor by day; he was bent and torn by the constant agony. Then once he hears the singing of an old pious hymn, which speaks of man's complete surrender to God's will. He sang along, was deeply moved, but at the same time his mind was so calm, so reassured, so joyful, as it had not been for a long time. With the inner restlessness, the outer storm also subsides, and the sick man sleeps gently and calmly again for the "first" time." In the morning the physicians find the eye so improved that the operation no longer seems necessary; the patient is cured, with the application of some remedies still prescribed for him, and almost completely regains the use of the eye.

Most beautiful reward loyal school teachers. The love of their students.

Thus Johann Matthesius writes, when he was still a schoolteacher in Joachimsthal: "When I was schoolteacher here, I traveled to Wittenberg, but when I returned home after four days, I was received by my students as a pious and hearty father; at one time I grasped eight and ten hands in my hand, which they frequently offered me. Oh, I had to flow with joy and let my tears fall down my cheeks from my eyes. That's a good and funny way to learn.

Right conduct in the sins of one's neighbor.

St. Bernard testifies of an old monk that when he heard that one of his confreres had sinned grievously, he wept bitterly and said-: *Ille hodie et ego cras*, i.e. today the devil has struck him on the leg and deceived him, tomorrow he can do the same to me. (Binchius in the 8th sermon on the golden ABC.)

Evangelical Lutheran Academy.

It has already been announced in this newspaper that the undersigned is willing to take in board and lodging boys who are sent here from afar to attend the local Lutheran Academy. In the last time I have had five pupils in my house. As is to be expected, more will arrive with the beginning of the new school year, which begins on August 15. Since I now have to make arrangements for this desired eventuality, I urgently request all those honored parents and guardians who are willing to have their sons receive a Christian education and higher schooling at the Academy to send me their application as soon as possible. At the same time, I take the liberty of making a few further announcements concerning the Academy and, in particular, admission to it. It is required of those who are to be admitted that they be able to read German and English, to count the four species, and to rewrite what has been dictated. The subjects taught are: German and English grammar, arithmetic, algebra, geometry, geography, world and church history, natural history, physics, chemistry, bookkeeping, drawing and singing. These are completed in a course of two years. Latin language and instrumental music are taught for a special fee. For food, washing and light, 6 dollars per month are to be paid by the student. One dollar is charged for fire in the private study room all year. The tuition is \$1.50 per month. As the board money is so small, each boarding student must also be provided with a mattress, pillow, bedding, lamp, and a suitcase or box, or purchase such at his own expense here. Of course, each student must also provide the necessary books, which can be purchased for 5 dollars. It is a prerequisite that each student submits to the house rules willingly and in a Christian manner. The undersigned is prepared to answer all other inquiries concerning this matter in the most precise manner. I. H. W. Sieving, 6ars ok
Oreen L Oo.,

Box 2526.

Cry for help!

The "First German Evangelical Lutheran Congregation at Iowa City, Johnson Co., Iowa" sees itself compelled to appeal herewith to its Christian brethren in our Synod for a little help towards the building of the church which it began some months ago.

We would like to carry this burden alone, if only it were possible for us. But this is not the case, since our already very small congregation consists almost entirely of impecunious members. There are about 25 members with voting rights...

the. Debts have already been made over b400. We therefore see that if we are not helped, we will have to abandon the construction. Of course, this would cause the children of the world great grief, especially since an attempt has been made for four years to build a Lutheran church here, and for the congregation it might even become an external cause for dissolution. In the name of God, aware of our need and trusting in your Christian brotherly love, we therefore dare to ask you, our benevolent friends and brothers in Christ, for a little help: help us to bear our burden a little, remembering the word of God: "Bear one another's burdens, and you will fulfill the law of Christ". We hope that this request will not be received unfavorably, since no church has ever been built without outside help, and the great need alone drives us to this step. The church will be 32 feet wide, 46 feet long and built of bricks. Please send any donations to the following address: Rev. Dnesebor, Iorvu Oitv, Iorvn.

In the name of the aforementioned congregation, the
church council, Fr. Joh. Franz. Joh. Ruchpert. H.
Behrens. H. Kneisel. A. Kuhnle.

Church News.

Mr. Candidate Heinrich Steger, of the Seminary at Fort Wayne, was ordained and installed in his office as pastor of the Lutheran congregations at Eumderland, Md. and Pinehill, Pa. yesterday, being the 6th Sunday after Trinity, at the former place, by the undersigned, assisted by Mr. Pastor Wagner.

Baltimore, July 10, 1860.

W. Keyl.

Address:
Ii.ov. H. Ntch2(w. Onmberlanä, Ust.
Iwtterdox 122.

Concordia College.

Since the admission of new pupils to the Concordia Collegium in St. Louis for the coming school year, which begins on September 1 of this year, requires domestic arrangements, which depend on the number of pupils expected, the undersigned urgently requests all those concerned to apply to him as soon as possible. The conditions of admission can be found in number 22.

A Saxer, p. t. Director.

Conferenz - Display.

The Chicago Milwaukee Teachers' Conference will assemble in Schaumburg at the home of Teacher Fuerstenau, and will commence at noon, August 28. Members of the same are requested to write in advance to W. Fuerstenau, Bloomingdale, du Page Co, Ill.

E. Lütze, Secretary.

Received

For the California Mission:

| | |
|----------------------------------------|------|
| Bon Mr. P. Reisinger | 1,00 |
| „ „ Varnhold by Mr. P. Reisinger | 1,00 |
| By Mr. P. N'hmaun | 2,00 |
| namely: | |
| from Mr. M. Merz 56 Cts. | |
| „ „ S. Air 56 Cts. | |
| „ „ Klosermann 56 Cts. | |
| „ „ H. Hofmann 56 Cts. | |

Bon Hrn. Amcis scn. \$5,66.
By Mr. J. H. 2ox 10,00
Of which are:

of its FmmanuicS-Gjun. in Kirchhayn H5,72 and namely:
by Hrn. Past. IorTI,15, by Chr. Kurth, H. Natzke, E. Hitlmann,
50 Cts., gl56, by G. bardisch, C. Groth, F. Bublitz, C.
Heckendorf, I. sturkh, (K '25 Cts., KI,25, by W. Stäge 38 Ct
ofA. .Nnrth, D. Fellbaum, G 23 Cts., 46 Cts., of A. Schnei
and Maaß, G 15EtS., 36 Cts., of J. Natzke 20 Cts., of some a
- dem members 35 Cts., A. Colliès 13 Cts.

Bon whose Dreieinigkeits-Gcm. at Cedar-Creek 14,28.

namely:
by W. Schröder, Ch. Möller, Fr. Ärüngel, Carl Radle, I
Wegnecr, G 50 Cts., S2.50, by G. Cichhorst 30 Cts., by Tiesti
C. Graf, W. Eichhorft, G. Hufemann, G 25 Eis., K 1.00, by
Benz, C. Trittiu, G 12 EtS., 24 CIS. by some other members
Cts.

Th. Brohm.

Received.

To the Synodal-Casse uörtl. Districts:

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| For the general synodical treasury: | |
| Bon d. Gem. d. H. Past. Schubmann, Dccalb Co. 3.00 | 20.53 |
| " Hr. Lebrer Giltis for sold Synodalbenchte 1,10 | " Pa |
| Brack | 0,10 |
| By Nettle of the Gem. d. Hr. Past. Reichhardt 5M Bon G. | 50 |
| Germaun 0 | 50 |
| " of Fmmannels-Gcm. inNoble Co. 1.05 | |
| " der Gem. des Hr. Past. Stürken | 6.39 |
| " Michael Schmidt | 2.00 |

For the general praeses:

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| From St. PaulS parish in Fort Wayne | 25.00 |
| | Gem. |
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| *****Z | Nupprecht 6,00 | |
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| ,,***** | , whose gem. in Williams Co. is 1 | 70 |
| ,,***** | dcr Gem. des Hrn. Past. Merz10 | 40 |

For the teacher salaries of both institutions:

Bon der Gem. des Hrn. Past. Schvncberg - 5,60

For the Synodol-Missions Casse:

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|------------------------------------------------------------------|--------|
| Bon 6). P. Gennann | 0,50 |
| By Nettle, from the Community of Mr. Past. Ncichdaidt 5,00 Bon c | |
| Gem. dcü Hrn. Past. Schönebcrg | 3,40 |
| | 107199 |
| Stärke | |
| | 4,31 |

For the seminary construction in Fort Wayne.
Bon der Gem. desHrn . Past. Lindemann24,72

To the alimony fund for widowed Mrs. Prof.
View end:

Vondcr Dreieimgkcits-Gcm. of Hrn. Pest. Taib>> 7,10 " whose :
JacobuS-Gem. - 5,40

For poor students at Fort Wayne Seminary:

To the post in Nro. 20 P8.4O of dear friends from Hrn. Past. Taibs
 Gem. should be \$8.90. Therefore more--" 0.50
 Fort Wayne, June 16.

C. Piepenbrink, Cassirer.

St. Louis, Mo.,

Synodal printing house of Aug. Wiebusch u. Sohn.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio und andern Staaten.
Mediart von C. A. W. Walther.

Vol. 16, St. Louis, Mo., Aug. 7, 1860, No. 26.

(Sent in by Past. Köstering.)

Can a Lutheran be in a church community where there is no unity of doctrine and belief, and yet be "above the parthees?"

rationalistic elements in itself and tolerates, cherishes nor to be silent, they would truly be unfaithful shepherds, and cultivates them. To this they keep silent, do not want wicked servants, unjust stewards, dumb dogs, deceitful workers, cowardly hirelings, wrongdoers and traitors to of standing above the parties. Now this is a miserable the most holy majesty of God and his holy Christian state! If they know the truth, believe the truth, and love church. -

A sober Lutheran Christian will undoubtedly answer the truth, they must also confess the truth in defiance of the above question in the negative, because it has long the devil and his scales, and with such confession punish community of false faith, and yet pretend to believe the been a foregone conclusion to him that this is not and reject error, if they wish otherwise to save their soul truth, but do not want to confess it, plead all kinds of possible. There are, however, not a few preachers in this and satisfy their consciences. It is written, "I believe, spurious reasons, with which, when they are cornered, country who call themselves Lutheran, and also want to therefore I speak." Just as the river flows from the spring, they want to gloss over their irresponsible indifference in be thoroughly Lutheran, and yet stand in union with those so confession flows from faith. Therefore, where there is matters of faith. They object that the truth is not so clear who deny the Fundamental Articles, overthrow Christ's true faith, an unfeigned, open, and decided confession and decided that those who teach differently cannot also Testament, and insolently falsify His most holy must follow. To "stand above the parties" is not valid in be right in this and that. Therefore it is best to show Sacraments. We had occasion to speak with such a matters of faith; for that means, in other words, to bear forbearance against all, to practice holy love, and to preacher some time ago. He professes and adheres to on both shoulders, and to be neither cold nor warm, and challenge no one on account of his doctrine and his faith, synod which, though it calls itself Lutheran, is nothing to such the Lord threatens that he will spue them out of etc. - That this is a futile objection is clear to every less than Lutheran, but consists of various elements, and his mouth (Revelation I, 16.) "He that is not with me is unprejudiced person. For it is not so with the truths of is indeed an abominable Babel. But according to his against me," says our Saviour; thus - he that confesseth salvation as with astronomy, in which there are still many statement, the aforementioned preacher believes not the truth, and rejecteth error, denieth Christ, who is problems to this day. Oh no! The truths of salvation are everything that the Lutheran Church believes, including the eternal truth itself. It would, of course, be quite so clearly contained and presented in Holy Scripture, that the real presence of the body and blood of Christ in Holy another thing if the false believers were silent, and kept even the simplest man, if he has sound reason and Communion, and regeneration from Holy Baptism. He their errors to themselves; but since they, as is well understanding, can grasp them, and at the same time be does not want to go along with those in his synod who known, are very eager to instill their poison into others, powerfully convinced in his heart that they are divine reject such teachings as Papist abominations. and to seek to win them over to themselves, it would be truths, standing there like a rock in the sea. But that Many preachers who want to be Lutheran are in a similar a flagrant sin, if those who, by God's grace, know and nevertheless many men do not recognize the clearest position. They are in union and fellowship with false Possess the truth, were to deny it, for it is the truth that is truths, but deny them or get into such doubts erroneously, believers, in connection with a synod that includes the truth. because they themselves do not know them.

Reformed, Unionist, and

Knowing how they are about it, the fault is not in the truth,Children of men play with divine truths in this way, for there will be few righteous preachers here in this land that it may be dark; - let that be far off! If a blind man says, which so many saints have willingly given up God's who will not have to experience being threatened by the that the sun does not shine because he does not see it, goods and blood, body and life. And this is indeed a sign wolves. There are wolves of various kinds here. There this does not make it so. The cause that many do not see of the last days, when the spirit of error shall deceive, are those in whom one soon perceives the wolf nature; the clearest truths is that the god of this world has blinded many, where even the elect would be deceived, if it were but also those who walk along under a tender lamb skin, the minds of unbelievers, so that they do not see the possible. Truly God will not let him be deceived. If men so-called "evangelical messengers of peace," and so on. bright light of the gospel of the clarity of Christ, who is the do not accept the love of the truth, so that they may be But they are all alike in this, that they do not lie about the image of God (2 Cor. 4:4). And this accursed spirit of error saved, God sends them strong error, so that they believe city streets, where there is nothing to feast on, but around from the abyss of hell, which casts doubt on everything, the lie and perish. the sheepfold, where the best and fattest sheep are.

even the clearest truths, has at this time unfortunately 2, 10-11.)

bewitched a great part of Christendom, and even many These people also plead their indifference in matters of scholars, so that it is nothing new when express articles of doctrine and faith, saying that it is possible to believe of faith are drawn into uncertainty. For this is usually the and preach the truth without offending the opposing first excuse when a false doctrine is opposed, that it is party, if one is only inspired by the spirit of love and mask, and publicly and especially warn the souls said: the matter is not yet clearly developed and fully peace, etc.-It would certainly be desirable that divine entrusted to him to flee false doctrine and teachers, as formed, but is still an open question, about which every truths could be taught and preached in such a way that it from the devil himself. man can teach and believe what his own spirit leads him would not be necessary to refute and reject the In view of the many errors, St. Paul demands that a to believe; and thereby one points to others, to greater erroneous teachings of others. But that this is impossible bishop should not only be able to exhort by sound scholars and respected men, who are also not yet at one can be made clear even to the most simple-minded man. doctrine, but also to punish those who contradict. Holy with the truth, and thus one consoles oneself about the With how many and great errors is truth surrounded, by Scripture is not only useful for teaching, for correction, for lack of the still undiscovered truth. So they do not want to which it is obscured! It is therefore the most sacred duty chastening in righteousness, but also for punishing those believe that there have ever been men on earth who have of every preacher to distinguish the true from the false, who deviate from the way of truth. And has not the Lord possessed truth; and if any one now dares to say that by and the light from the darkness. Nor should he regard the Jesus Christ also preceded us in this? He who has God's grace he possesses the truth, he is held up to the slightest error in doctrine, which he recognizes, as presented to us a perfect example of meekness and question of the Arch-Lieutenant: Yea, should God have indifferent, because even the slightest error, if it remains humility, of patience and love - He has not failed to said? Should it really be so, that thou hast found the unconsidered, easily eats away at him like a cancer. A thoroughly refute false doctrine. With what zeal for the treasure hidden from reason in the field? And if he now conscientious preacher will certainly judge all the sins Lord's house did He often drive in the scribes, Pharisees, testifies again with a "Yes! I have found the divine truth, and faults, weaknesses and infirmities that he perceives and Sadducees, and publicly and earnestly warn the and no devil shall make me false of it, then many a brother in himself, and by God's grace seek to overcome and put people against the leaven of the Pharisees and of Pilate asks: "What is truth? - So it stands to-day. To them away; and so he will also do with the souls Sadducees. And his apostles - did they not always have have truth in one's possession, and to be glad and joyful entrusted to his care. If he sees sins and infirmities in to fight and argue? Sometimes with the Jews, sometimes about it, is thought to be arrogance, sacrilege, and their life and walk, which may put them in danger of their with the Gentiles; sometimes with the false apostles and presumption. Truth is yet to be sought and discovered, blessedness, he will most kindly call their attention to deceitful workers, who reaped where they had not sown; and that by speculation, which is called by the beautiful them. And now, as far as doctrine is concerned, should sometimes with the other false spirits, who perverted the name of "free scriptural research. But what will now be he see a danger, and not, as a faithful watchman on divine truth through error, and turned many away to discovered in this way is easy to consider, namely, not Zion's walls, blow the trumpet, that every man may Satan. Thus the Church of God has been at war the old, eternal divine truth (for that is no longer wanted), prepare himself for the enemy? He should keep silent throughout the ages, not only with the world and the but a new gospel, which pleases all men, even the old where God's honor and man's blessedness command flesh, but also with the devil and his followers, the false Adam, but which St. Paul, Galatians at the first, has him to open his mouth? Should he punish ungodly life, teachers. This struggle will continue until the last day, for already cursed. Many want to establish a new religion, and false doctrine, which produces and entails where our Lord God builds his church, the devil builds a which is composed of freemasonry works of darkness, of unchristian life, should go unpunished? Far be it from chapel beside it, and there is fulfilled what our Saviour rationalistic unbelief, lordly emotional faith, reformed him! Or should not the sin of false teaching be as great says: "I have not come to bring peace, but discord and doubt, unionistic half-heartedness and indifference as the sin of unchristian living? Should not false teaching the sword." Wherefore they are very much mistaken who pietistic workmanship, Methodist lawmaking, chiliastic be as abominable to the Lord God as the ungodly nature pretend that God's kingdom can already be built, without dreams, etc., and whoever does not say yes and amen to of this world? O certainly! Therefore a preacher, whose corrupting it with Satan and his followers; that truth can this is a stiff-necked old Lutheran! Well, if the butter lips are to preserve doctrine, must warn against false already be preached, without rejecting falsehood and doesn't fall off the bread, he didn't have any on it. teaching and teachers, and chastise them, if he should corrupting it with the adversary. Where the eternal divine truth is preached purely, Satan makes a noise and sets

But it is much to be deplored that the poor

It is also God's express command that a preacher, as up mobs and sects, and there peace is at an end. This a faithful shepherd, not only feed his flock but also ward will now continue until God will bring in his contending off the wolves. This command he begged the more to church to the "triumphant" one. Until then we are to heed, the greater the danger in which he stood. Now diligently observe the

Words of the apostle: "Stand therefore, having your loins girded with truth, and clothed with the cancer of righteousness. And your legs booted, that ye may finish the gospel of peace, that ye may be ready. But above all, take hold of the shield of faith, with which ye may quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6. 14-17.)

Further, the so-called peacemakers pretend to palliate their indifference by saying that by fighting those who teach differently, Christianity is filled with strife and contention, love is injured, godliness is undermined, and most of it consists only in useless quarrels of words, in empty wars of words. - Now it is by no means to be denied that a matter may turn into a useless quarrel of words, and that this has already happened; but this does not annul the matter itself. It is also necessary to distinguish between an honest and just struggle for truth and a useless quarrel; for it is well known that those who always speak of love and peace consider even that as quarreling when their gross errors are duly punished; and it not infrequently happens that they make use of bitter, poisonous words, drag the matter into the personal sphere, and soon set themselves up as judges of consciences. Instead, then, of arguing with good reasons and proofs, if they had them, and giving honor to the truth, they conduct such a defense, thereby violating the royal commandment of love, which they exalt so highly, and completely lose sight of the rules of Christian modesty and decency. On the other hand, it is quite in keeping with love, which rejoices in virtue, when an error is thoroughly exposed and vividly portrayed with all its dangers, consequences, and sins. And the more dangerous the error is, and the more holy it appears, the more necessary it is to paint it with the right colors, and not to lull in a good unionistic way those who are imprisoned in false doctrine with an "*Eia popeia*" into the sleep of security! For what is the purpose in combating false doctrine? First, that God's glory may be saved; secondly, that all the unwary and unsuspecting may be alerted to beware of the danger lest they also fall into it. Third, that those who err may be convicted of their error and set right. The deeper the error has taken hold of the erring, the more seriously it must be attacked. The proverb says, "You cannot drive a nail into a wall with a fox's tail." No matter how gently a wound is covered, it will not be healed. The weed, which is only plucked up above the ground, and not cut with the worm, is not healed.

The same is true of false doctrine, which is not only a matter of the law, but also of the law of the people.

Therefore it is a foolish objection to say that Christianity is filled with quarrels and disputes; by this they only want to break off the top of the truth. An honest struggle for and for the truth is a thousand times better than a false, rotten peace, under which the truth suffers.

That some take offense at this is because they either lack true knowledge or because they do not want to be disturbed in their false peace.

That love is thereby injured is also an empty objection. True Christian love reveals itself by telling the erring man the truth and seeking to convert him from the false-believing church path of destruction. On the other hand, it is unchristian and irresponsible unkindness to let the erring man go without rebuke.

Nor is godliness undermined, but promoted, by an honest struggle for the truth. True godliness is closely connected with the full divine truth, and all godliness that does not take the truth seriously is a false, self-conceived godliness that cannot please God. God does not want to be served according to our delusion and discretion, but according to his word.

Among many other objections that we want to pass over, the false peacemakers finally bring this one: If one denies church fellowship to those who teach and believe differently, as long as they do not agree with us in all doctrines of faith, one thereby pronounces (though not exactly to) the sentence of condemnation upon them. Lord. These people, after all, hoped to be saved and to go to heaven. But since there is only one heaven, only one blessedness, which God has prepared for all the pious, it is irresponsible to keep separate from those who hope to attain the one blessedness with us, because of doctrinal differences. One thing must now follow from this: either we must deny them blessedness, or - we must not deny them church fellowship, etc. - This seems at first sight to be a hard nut to crack, but it will not be so difficult to find the right answer to it too.

Now it is first of all an undeniable fact - and therefore well to be taken into account - that false doctrine produces and entails false faith, and furthermore that those who wilfully persist in false doctrine and false faith, and do not want to accept better instruction, cannot possibly become blessed. This, however, by no means implies that all who are in a false-believing church community must perish; nor is any verdict of condemnation pronounced upon them, but only the undeniable fact that wilful perseverance in false doctrine and false faith entails eternal damnation. A distinction must also be made

Among the persons who are in a community of false faith, and among the doctrine which is taught in such a community. We do not condemn these persons, but commend them to God, who examines hearts and minds, and desires to open their eyes and bring them to the knowledge of righteousness; but we condemn false doctrine because it is not of God, but of the devil, because it robs God of his glory, angers Christianity, and builds the devil's kingdom.

Just as a distinction is and must be made between persons and false doctrine, so a distinction must also be made between the persons themselves who are in a community. Among them are such persons as willfully hold, teach, propagate, and defend error, and despise and reject all better instruction. Let us take, for instance, the reformers; whoever has had an occasion to speak with arch-reformers about points of doctrine, will know how firmly these people hold to their doctrine, will know how firmly these people hold to their false doctrines. They insolently and freely deny the true body and blood of Christ in Holy Communion, regeneration in Holy Baptism, and, in a word, the effect of the means of grace ordained by God; - on the other hand, they assert that God does not wish

that he has destined the greater part of men to damnation, and does not wish to show them mercy, however heartily they seek it, that Christ has not redeemed all, but only the elect, etc. etc. They mock at the sentence of condemnation upon them. Lord. They scoff at the pure doctrine, e. g. of the holy supper, consider it nonsense, and say that Christ cannot be present in the holy supper with his body and blood. And these are by no means people who do not care about anything, but people who also hope to be saved. But whether such people, who wilfully contradict the truth and despise all better teaching, are to be considered Christians, and whether a true believer can enter into fellowship with them, regardless of the false teaching, let each one judge for himself.

But there are also among them such people who are preserved by God's grace that they do not ingest the poison of false doctrine, but in simple faith hold fast to the pieces of truth that are still found in the false-believing community. Yes, one sometimes meets people who come out of the reformed church, but who nevertheless believe the words of Christ's testament without interpretation, ascribe to the sacrament of holy baptism the power due to it according to God's word, reject the false doctrine of the election of grace, etc. The Lord will also succeed with these. The Lord will also let these succeed, and either bring them to the right-believing church, or he will preserve them as a holy seed among the false believers unharmed to the end.

Now these people belong to the orthodox according to their hearts, although they are outwardly associated with

If they were to recognize the errors of the community in which they stand, they would of course also have to go out from them, no matter what the cost, otherwise they would tempt God. - But so long as they remain with them, a true believer cannot enter into church and communion with one another. But why not? Answer: Confession does not suffer from this. Faith and confession belong together; both are exactly connected with each other in God's Word. "I believe, therefore I speak." "For if a man believe with his heart, he is justified; and if he confess with his mouth, he is saved." For this reason it is absolutely necessary that those who have hitherto been unbelieving fellowship should renounce it, and confess the truth with heart and mouth, before a righteous believer can enter into church fellowship with them. Otherwise the latter would deny; for not only is it denial when one contradicts righteousness to the face, and thus evidently falls away, but also when one believes righteousness, but does not confess it where it is necessary.

After all, it is an impertinent demand on the part of the false peacemakers that the orthodox should give up their faith and confession and unite with the false believers; and if they resist the demand, to accuse them of pronouncing a verdict of condemnation on them by refusing to do so. Surely the orthodox could justly make this demand of the false-believers, that they should give up their false doctrine, and confess them; for who has caused the dissension and discord in evangelical Christendom? Certainly the false believers! They went out from the orthodox, although they were not of them, be they false Lutherans, Unirte, or Reformed. At the beginning of the Reformation there was only one Protestant purified church, which was afterwards called Lutheran, because it found its representation in Luther. So there were not several, but only one, named after Luther; and where any deviation took place, it was an apostasy from this one Protestant-Lutheran Church and its doctrine, which is the doctrine of the prophets and apostles. The first to come into contradiction with the One Lutheran Church and its representative, Luther, was the enthusiastic Carlstadt. Through him, several (even Zwingli and Oecolompad, as a historian proves) were brought to the decisive contradiction against the One Protestant Church, who nevertheless joined it in the beginning. Thus, a new party was formed, which was later more firmly established by the initially Lutheran Calvin, namely, the Reformed Church, which is again divided into several camps within itself, and from which the various sects have emerged, which are, of course, all a faithful image of their mother;

For they are all distinguished by being of reformed descent, in that they more or less despise the means of grace ordained of God, and at bottom make them mere tokens of grace, in which there is no spirit or life. It is evident, therefore, that the false believers, by their apostasy from the One Reformation Church, have caused the schism in Christendom, and that they cherish and cultivate the very schism by their continual persistence in false doctrine; and so long as they persist in it, the orthodox believers cannot offer them their hand of union, nor accept the proffered hand of union on the part of the false believers, though the false peacemakers may become furious and mad at such refusal. That Christianity is so fragmented is certainly saddening, and the good Lord is certainly not pleased with it; but it is much more saddening that loose whitewashers, under all kinds of pretexts, should be able to unite the contending parties.

want to make a unity with the back of the Truth. God will also put an end to their attempts, for he is a God of truth and an avenger of untruth. - But we would rather possess the truth under continual struggle and dispute with the adversary, than let go only a little title of the divine truth recognized, to buy a false peace with it. For with this we can stand before customs, and retain a good conscience, in spite of all hostility on the part of the unpleasant. We also heartily desire that unity of spirit, i.e., in doctrine, faith, etc., may grow and increase, and be preserved and strengthened by the bond of love and pilgrimage to the miraculous image of Thomas Aquinas to vision, from hope to complete possession, from struggle to triumph. May the blessed day soon dawn, and the full redemption draw near! - The Spirit and the Bride speak: Come. And he that heareth, let him say, Come. He that beareth these things saith, Yea, I come quickly. Amen. Ia, come, Lord Jesus! -

(Submitted.)

Traits in the Reformation history of northern Germany.

Northern Germany, of course, was not the cradle of the Reformation, but it is not inferior to any other part of Germany - with the exception of Saxony - in its close relations to the Reformation and its active participation in its prosperity. The princes from the House of Guelph - the most powerful in all of Northern Germany - are in the first ranks of the confessors. It is true that here we find a Duke Henry the Younger of Brunswick-Wolfenbüttel and Duke Ehrich II or the Younger of Calenberg-Göttingen, as in Saxony we find a Duke George; but besides those we may also refer to Duke Ernst the Be

The Reformation was also a great success, as the Duke of Lüneburg, Duke Ernst of Grubenhagen, and Duchess Elisabeth of Calenberg-Göttingen (mother of Ehrich) can confidently point out. Many of the tools of the Reformation, especially the most blessed ones, have had a place of their work here for shorter or longer periods of time; such as Bugenhagen and Chemnitz in Brunswick; Urban Regius in the principality of Lüneburg; Anton Corvinus in the principalities of Calenberg and Göttingen; Tilemann Heshusius in Goslar and Helmstedt; Joachim Mörlin, the intrepid fighter of the Interim in the city of Göttingen. Johann Spangenberg, whom his sovereign honored so highly that for his sake he spared his birthplace the plunder, was a native of Hardeggen in the principality of Göttingen *). - Thus traits from the Reformation history of Northern Germany may count on the interest of the inclined readers.

Let us first take a look at the ecclesiastical conditions of the country before the beginning of the Reformation. Here we encounter many of the same phenomena that we find in other parts of Germany, although conditioned and modified by the historical development of the country and by the peculiarities of the Lower Saxon tribe. The people still held to the statutes of the church. Every year, a large group of people went to the monastery at St. Peter's and St. Paul's (29. Junius) to the monastery at Königslutter (in Brunswick), or to the ancient imperial cathedral at Goslar, and on St. Michael's Day to the monastery at Walkenried, in order to partake of the indulgences that were abundantly given on these days; Twice a year there was peace; until God shall at last bring His Church from faitha pilgrimage to the miraculous image of Thomas Aquinas to vision, from hope to complete possession, from exhibited by the Pauline monks in Göttingen; in the seventh year there was a pilgrimage from the cathedral and the full redemption draw near! - The Spirit and the court in Hildesheim to the sanctuaries in Aachen, and even to St. Jago de Compostella or to the monastery of St. John the Baptist. Jago de Compostella or to the promised land, individual devotees did not shy away from the journey. When Tetzl came to Göttingen for a week in 1502, the people flocked and "was, as the chronicle says, ser große gnade, die da zuvorn nie mahl gewesen war, dass man auch die eitem und freunde, schwefflet und bruder, man oder weib ihr selen solle und künde lösen aus dem fegefeuer. And much money was sacrificed in the boxes, as the sum was 1100 gülden, not including postage, which was just as much." But a good part of this devotion is to be put to the account of the tenacity of the Lower Saxon tribe, and testifies to nothing more than an outward affiliation with the church; a real conviction of the worthiness of the treasures offered, an eagerness to appropriate what is preached by the church.

*When in 1547 Albrecht von Mansfeld plundered the principality of Göttingen, then belonging to Ehrich the Younger, and came to the hub of Hardeggen, his scribe reminded him that Johann Spangenberg was a child of Hardeggen. Then the count said: "If this is Johann, my dear priest's fatherland, they shall enjoy it, too," and passed Hardeggen without bothering the citizens.

The fact that the people were no longer united in their Dietrich von Hardenberg, Bishop of Brandenburg since Nobleman Henning von Steinberg, who, when all his minds by the salvation that had been promised could 1512, is praised in the chronicle for having been "not earthly hopes were laid in the grave with his bride, the no longer be present, even in view of the openly visible only sober, but also, when he was well intoxicated, able Fräulein von Wildenstein, rode to the Carthusian corruption of the state that was supposed to impart to deliver the most magnificent orations"; when Johann monastery in Hildesheim, which had already been richly salvation to the people. Here, too, people did not resort Schadeland of Cologne was elected bishop of endowed by his family, here gave his horse and his to public mockery and ridicule, as elsewhere, nor did Hildesheim and asked for the library, the canons led him signet ring to his servant to bring both to his brother they pour out their complaints in writings, but, when into the armoury, showed him the arms piled up, saying Aschwin, gave freedom to the falcon on his fist and with things got too bad, they dealt with them in earnest, as, that these were the books with which the bishops of the words: "Now begone, the world's pleasure and joy, for example, in Göttingen, where, at the beginning of Hildesheim were wont to deal, so that he hastened away but I will serve God and the pure maiden Mary" into the the 15th century, the council, when the officialdom of and begged in Rome "for God's sake" to give him place of eternal silence; or the brothers of Uslar, who Nörten did not want to give the angry congregation any another bishopric; Johann IV. of Hildesheim, a born from the proceeds of the sale of the house of Neuen-satisfaction, expelled the "female priest" of the pleban Duke of Saxony-Laueburg, who does not even belong Gleichen not far from Göttingen built a house for the sick of St. John's by the city slaves. When the Council of to the worst regents of the High Chapter, bore no and pilgrims near the monastery of Reinhausen and Nörten, in the middle of the 19th century, did not want significance in the Hildesheim Collegiate Feud of 1519 themselves entered as serving brothers-they had very to give satisfaction to the angry congregation, the to open the campaign against Bishop Francis of Minden few like-minded people and successors. The pleasure of Council had the "priest's wife" of the prebendary of St. during the Easter Lent and to lead in his own person the the carefree daily life, the good table, the often enough John's removed from the gate by the city servants, and storming of the Minden fortress of Petershagen on Char excessively merry companionship; the desire of the asked the priesthood of the city "in honor of God and Friday - he, the servant of the Church, which absolutely parents to see the fortune of the house diminished as themselves and for the love of the Council" to give up forbade its servants to bear arms and did not even little as possible by the otherwise unavoidable their housekeepers, one felt deeply enough the permit the acceptance of fiefs from secular hands, compensation of the younger sons and the endowment sinking of the oblivious servants of the altar, and "not because these wielded the sword and were stained with of the daughters, drove them to the monasteries, whose only their persons, but also the church represented by blood. rulers enjoyed battle and hunting on beautifully bridled

them had to lose its dominion over the people. There If this was the case with the heads of the clergy in steeds at the head of their liegemen and from which were no more bishops like Bernward of Hildesheim (a Northern Germany, it can be foreseen without piety, simplicity and useful occupation had long since born Count of Sommerschenburg) in 993-1022 and his remembrance that it did not look any better in the lower disappeared. No historian any longer saw a divine successor Godehard, of whom the latter, in spite of his degrees. Northern Germany counted a large number of judgment in the violent death of a spiritual lord who position at the imperial court - he was the educator of very rich monasteries, which were founded by noble wielded the sword, as was the case, for example, with Emperor Otto II and his use of the church - believed to families of the higher and lower nobility or were very the abbot of St. Michael's in Hildesheim. Michaelis in be the most important. generously endowed. Especially frequent were the Hildesheim, of whom the chronicler notes that he died

No one to be able to do without who had to look for Benedictine and Cistercian monasteries, of which, by the sword, because he had fought with the sword *); something at the head of the empire - and his however, the chronicle says: *Erunt Franciscani pauperes* one saw no disgrace for monks and nuns in the most unusually rich knowledge, which drew pupils to him *sine defectu, divites sine labore, mariti etiam sine uxoribus* (i.e., the Franciscans were poor without want, company, in the worst idleness. The times were over in from all over Germany, so e. g. the later Bishop of *uxoribus* (i.e., the Franciscans were poor without want, company, in the worst idleness. The times were over in Meissen, Benno, the apostle of the Slavs, just as he *divites sine labore, mariti etiam sine uxoribus*). (i.e. the which copies of the Holy Gospels were produced from in unfeigned fear of God and faithful care for the Franciscans were poor without want, rich without work, the nunneries at Höckelheim and Mariengarten, which welfare of his subjects shone in front of the fine church married without wives). The influx to these monasteries are still preserved today with their large initial letters laid

*) Not even the fame of the gelebrsamkeit and the was very great, especially - here perhaps more than out in gold and colors, and which arouse admiration by ability to govern, not to mention the deeper elsewhere - on the part of the nobility themselves. In their exceptional beauty and cleanliness. What King requirements of a bishop, could claim the North some monasteries, e.g. in the famous Benedictine Philip wrote in his charter in favor of the monastery of German bishops at that time, by whom e. g. Rndolph monastery at St. Michael's in Lüneburg, which had Walkenried, founded in 1131: "To those who have no of Friedberg, the bishop of the Holy Roman Empire, already been founded by Duke Otto the Illustrious and other weapons than prayer and tears, and no other had been able to gain a reputation. Rndolph von which had been generously endowed with grants and protection than divine grace, let the Emperor's sword be Friedberg and Dietrich von Niem, both bishops of privileges by Emperor Otto I, only noble members could a refuge, that they may be unmolested in the service of Verben in the 14th century, of whom the former, find a place; in others, e.g. in the monastery at St. the Lord and the precepts of their order" had long since chancellor to Emperor Charles IV, who called him Michael's in Lüneburg, which had been founded in 1163, fallen into ridicule. - One can see most clearly the only "Our priest and domestic servant", wrote or at only noble members could find a place. In others, e. g. in complete decay of all spiritual life in the clergy when one

least drafted, according to many, the famous imperial the Cistercian monastery Loccum near Hanover, considers the course of the visitation of the monasteries law of the Golden Bull, while from the other comes a founded in 1163 and opened in 1277, it was a rule or a undertaken in the middle of the 14th century by order of rich work on the schism in the church. The decree of custom that only noble brethren could attain a dignity in the Council of Basle, which was pursued in Northern Dietrich of Osnabrück from the year 1398, that every the monastery, and when once by peculiar Germany with greater seriousness than elsewhere, and canon must have studied at least one year and six circumstances in the 15th century a bourgeois convent in consequence of which the so-called Bursfeld weeks at a university enjoying a good reputation and was founded, it was not possible to find a place in the Congregation, i.e. the one at Bursfelde, a monastery at must bring testimonies about it before his admission monastery. When, through peculiar circumstances, a

into the chapter and confirm them by oath, was bourgeois conventual was elected abbot in the 15th forgotten. The bishops enjoyed all kinds of worldly century, all noble monks left the monastery, which was pleasures, not excluding the vilest and most sinful, in now, of course, forbidden to all nobles for the future as a the hustle and bustle of camp and war life. From punishment by the pope; In the monastery of

*) Bernward's favorite occupation in leisure hours was the production of castings of mixed metal. The large cast doors at the cathedral of Hildesheim, which depict the entire biblical history in sublime work, and the unfortunately damaged column in front of the cathedral, on which the life of Christ is depicted, still testify to his artistic sense.

Gandersheim (in Brunswick) the abbess must always have sprung from princely blood and could boast that she could make a pilgrimage from her abbey to Rome without ever having to spend the night in a place that was not obligatory for her monastery. But what drove into the monastery, and what was the state of the monasteries? That Hildesheim

*) Bodo of Oberg was stabbed to death at Marienburg in 1369 and had fought against Duke Magnus of Brunswick at the Battle of Dinklar not far from Hildesheim in 1367.

of the Weser, came into being for the purpose of a frequent visitation of the Benedictine monasteries. The vehemence with which the monastic clergy resisted the demands of the visitation is hardly believable; neither the commissioners of the council nor the sovereigns were safe from their insults. The abbot of the monastery of Clus near Eimbeck offended Duke Otto the One-Eyed, Göttingen during the visitation to such an extent that he ordered his arrest. Nevertheless, no one had the courage to lay a hand on the consecrated man of the Lord until one of the ecclesiastical commissioners, Johann von Nordheim, gave the order. When the Benedictines at St. Michael's were required to live according to the rules of the order, they first complained to Rome that "people born like knights in the house of God" were not so hard-boiled as to be able to abstain from linen clothing and meat. But since they did not stop at the favors received from Nicolaus V. for this reason and tore down all the disorders again, Duke Otto of Lüneburg was able to persuade the Bishop of Verden and two other eavesdroppers to travel with him to control the disorder. Then the monks called armed people from the city to help by the sound of the storm bell and only with effort the duke could win the free with the bishop of Verden. The rebellious members of the order were expelled from the monastery; but how little the promise to keep good order from now on was to be trusted is shown by the fact that Duke Otto ordered in his will that his body should only be buried in the hereditary tomb of the Dukes of Lüneburg in St. Michael's Monastery if the abbot and convent had previously sworn to faithfully adhere to the rule of the order. The disgrace that their sovereign did not want to be buried in the tomb of his fathers for their sake, the religious belonging to his feudatories did not want to take upon themselves and submitted to the request. But this resistance was not only found among the monks; it was almost worse in the nunneries. In order to bring about the ordered reformation, Duke Wilhelm the Elder of Calenberg went to the monastery at Wennigsen, not far from Hanover, and asked the convent to leave the life they had led up to then and to follow the rule of the order again. The nuns replied that they had sworn an oath never to reform, and when the duke asked for his decision, they threw themselves off their knees: When the Duke asked for a decision, they threw themselves on their knees and asked that they not be forced to perjure themselves. Already there was an exchange of words between them and the Duke's companions, when the last one declared that he would leave for this time, but that he would already force obedience to his demands. After a few days he returned, found the monastery locked, and when his servants refused to use force against the house of God, seized a bench and broke down the door. In the choir the nuns were found lying stretched out on the ground, the

Arms outstretched, each with lighted candles and images of saints at his side. This farce did not intimidate the Duke any more than the exorcism that was then directed against him; he came closer and explained that there were wagons outside ready to lead those who were leaving his chancellor behind, who was to conduct the restoration of order, when the promise was revoked. "I would rather that the Bishops of Hildesheim and Minden, or the Counts of Hoya, had refused me, for these women," cried the Duke, when he heard it, "because the relatives of the nuns had assembled in great numbers at the convent, went there at the head of several hundred servants, and now no negotiation was valid. The last sign of the fury was that the nuns smashed all the utensils which, according to the rules of their order, they were not allowed to have and therefore had to hand over, at the feet of the duke. Then they fled. Similar things happened in the monastery of Mariensee, not far from there. Duke Wilhelm had experienced enough in Wennigsen the fruitlessness of mild means, and here he began to have some wagons brought forward in order to remove the leaders of the uprising at once. But the abbess and the nuns climbed the tower of the monastery church and threatened the servants, who were preparing to storm, by throwing down stones and bricks. The Duke's decisive statement that they were to learn obedience that very evening at the castle in Neustadt finally induced them to descend, and they complied, but only after they had chanted the exorcism to the Duke in the choir and thrown stones, burning wax candles and images of saints at him. Similar performances took place in almost all monasteries (in Derneburg in Hildesheim it was necessary to remove all the nuns) and in spite of the zeal which the sovereigns and the ecclesiastical commissaries showed in this reformation of the monasteries, its blessings are not to be highly praised. It was confined only to the monasteries; the prelates and canons, as well as the secular priests, remained unaffected. The latter continued to collect the favors of their office without caring for the office; for the care of the latter, one was accustomed to hire younger clergymen, who were called "Heuerpaffen. One can imagine how the poor people were advised in this matter. It will be clear enough from these reports how desolate the situation was in the church of northern Germany. There was also no lack of voices that recognized this ruin, and it happened here as elsewhere: impure and pure approaches to the Reformation went through each other. The Göttingen Chronicle of Lubecus tells us that on the Sunday after the Visitation of the Blessed Virgin Mary in 1453, the papal heretic Friedrich Molitor interrogated two heretics on the arbor of the Göttingen City Hall, who claimed that they had been "persecuted" by the papal heretics,

The priest was not given the power to consecrate the body of Christ, nor to forgive sins; the "body of God" did not pass into the bread, for "if it were as large as all the mountains, it would already be eaten up completely"; "if no oath is sworn, then a soul is lost", for God had forbidden the oath. The voices from the monastery of Walkenried, where in 1469 four monks confessed that Christ, the only begotten Son of God, was the only life, way, and truth, that His promise was the only life, way, and truth. He alone is the life, the way, and the truth, and that it is his merit, and not monastic garb or monastic vows, fasting, human works, or sufficiency, that redeems man. So also under Bishop Berthold of Hildesheim in 1500 a monk, Johann Kannegießer, preached there at St. Michael's and St. Godehard's, and punished, as the chronicler writes, "first of all the sinners in general seriously, then especially the obvious fornication among the clergy, the tyranny among the nobility, the usury among the citizens, the courting among the women and virgins. And from the beginning of the sixteenth century we are told of a prior of the monastery of Himmelsthür near Wernigerode, Andreas Proles, who is often said to have said: "What we are and have, we have by grace, but darkness and superstition weigh upon us; the church needs a strong reformer, and I feel as if I heard his coming from afar." To the question of his monastic brethren, why did he not himself lay hands on the work? he answered: "I am old and weak in body and spirit, I lack knowledge and activity and the gift of speech, but the Lord will raise up a fighter of the faith who will purify the church, and will give him the courage to contradict the great, and you will taste the blessing of this time." Luther is said to have seen this Proles once more at Magdeburg.

After these introductory remarks, we think to report a few things from the history of the Reformation in Northern Germany, and to tie these communications to the personalities and influences of the princes friendly or hostile to the Reformation, Ernst of Lüneburg, Henry the Younger of Brunswick, Elisabeth and Erich II or the Younger of Calenberg-Göttingen, and Ernst of Grubenhagen.

(Sent in by Past. Hoppe.)

Proverbs in Luther's Writings.

(Continued.)

014 One ass shall not call another sackbearer.

But here is a question how it came to pass, because God saith, In the day that thou shalt eat of the tree which is in the midst of the garden, thou shalt surely die: for after that hour he lived nine hundred and thirty years. How then is the word of God true? Answer We must leave it alone, that Adam in this commandment, as we shall hear, hath sinned against us all, because we are all planted in him, and we are all planted in him.

His blood and flesh, that it should be given to us, even The clergy, the priests, and the monks, that they might ...from thence. Therefore beware lest your hearts be as it was given to Him. For God hath ordained that from help themselves, and feed their bellies, and not work, burdened with such goods. The more a man has to carry, this one man should all men come, and that we should they ran into the monasteries. And it hath become quite the more he sweats and groans when he carries his all be his children. Therefore, as he hath asked, and as a proverb: Despair makes a monk; yes, not only monks, burden over a mountain. So in the bed of death he it is laid to curse him, the same meeteth us all; so that but also clergymen, bishops, and popes: for they trust sweats the most whose conscience is burdened with we must be reckoned with him for a cake and dough, not that God could feed them, and think only this, how all wrong and deceit. Protect me, my God, from such goods, lately all that are men. Wherefore also the scripture infirmity and poverty may be taken from them. All this is on which tears, sighs, and curses hang; better no good giveth one name to the first man, and to us all, that lived in unbelief. Then they go in and keep whores, or than such a good. whatsoever is man, all Adam biteth of that first Adam, commit adultery: these are all the fruits of unbelief; for that is, of the first man, of whom we are all made; they never trusted God to feed them, if they took a wife, wherefore no ass may bite another, as they say, a and stayed out. sackbearer. Therefore here is laid down with all violence all pride, that one man should exalt himself above another. We are Adam and remain Adam.

015 It is twice as sour for the wicked to deserve hell, as it is for the godly to deserve heaven.

We must also take heed to this, that Christ here speaks a very terrible word, when he says, "The children of this world are more wise than the children of light in their generation." This must not be much interpreted; we see it before our eyes every day, unfortunately more than good, how the world so exceedingly seeks its advantage, and does not let any mite or work spoil it. How much trouble, care, and danger have the thieves of shrubs, who make their living in hedges? They have neither day nor night to rest, and they are in danger of being cut or strangled, nor do they love their devilish life, so that they cannot tire of it. So a thief, a fencer, an adulterer, all of them lead a hard life and a hard order, needing all kinds of cunning and trickery, cunning and advantage, so that they may carry out their wickedness and fornication, and they become exceedingly angry until they give the devil his pleasure.

But we see how the "children of light," that is, the true Christians, are slothful, discontented, careless, and industrious in the things of God, knowing that God is well pleased with them, and that they may enjoy them for ever. So good things come to them sourly. Therefore follow the common saying, that the wicked are twice as sour to deserve hell, because they serve the devil so diligently, and do and suffer all things for his love, as the godly do heaven; and this is well said, if it be rightly understood. Therefore God must pull his Christians by the hair and force them to do what they ought.

16. Despair makes a monk.

Here ye see how God careth for the birds, and for the little flowers, and adorneth them so beautifully: but he will give us that which we have need of: yet cannot we trust in him. So the devil hath taken us captive in his snares. When a man comes to the point that he is not be brought any further, and many of them have to deal satisfied and does not trust in God, then love must with it, that they cannot carry it away. immediately cease, so that no one does good, but only cares for his own flock. And this is the origin of the

The clergy, the priests, and the monks, that they might ...from thence. Therefore beware lest your hearts be help themselves, and feed their bellies, and not work, burdened with such goods. The more a man has to carry, they ran into the monasteries. And it hath become quite the more he sweats and groans when he carries his all be his children. Therefore, as he hath asked, and as a proverb: Despair makes a monk; yes, not only monks, burden over a mountain. So in the bed of death he but also clergymen, bishops, and popes: for they trust sweats the most whose conscience is burdened with we must be reckoned with him for a cake and dough, not that God could feed them, and think only this, how all wrong and deceit. Protect me, my God, from such goods, lately all that are men. Wherefore also the scripture infirmity and poverty may be taken from them. All this is on which tears, sighs, and curses hang; better no good giveth one name to the first man, and to us all, that lived in unbelief. Then they go in and keep whores, or than such a good.

whatsoever is man, all Adam biteth of that first Adam, commit adultery: these are all the fruits of unbelief; for that is, of the first man, of whom we are all made; they never trusted God to feed them, if they took a wife, wherefore no ass may bite another, as they say, a and stayed out.

Gold scale.

(From Gotthold's random devotions.)

A merchant, who had to collect a sum of money, had a gold scale in his hand, on which he threw one ducat after another, or, as they said, went out to find out whether they were of full value and valid. Gotthold saw this and said: "I would be afraid that the ducats were all too heavy. How so?" said the other. Do you not think, replied Gotthold, that it is all too heavy money, on which hang the drops of sweat and blood of the simple and hard-working, the thirsts of the poor, widows and orphans, and the curse of the deceived and insulted? I do not hope that among this money of yours there are such weighted and burdensome pennies, but I only wish that you would always let your conscience be the scales on which you would place every thaler and ducat in order to find out whether it was won justly or unjustly. I remember that I once heard a story that a sorceress taught her son of about 14-15 years all kinds of forbidden and loose arts. When he was travelling with some other peasants to the same village and could not or would not follow with his wagon as quickly as the others, he finally got off his horse, took a small stone and, I do not know with what murmur, secretly placed it on the first wagon, which then weighed it down as if it were loaded with several hundredweight, so that the carter and the horses became tired and had to drive slowly. I consider every unlawful penny to be such a curse stone, which weighs down many a food and household in such a way that the carter is forced to stop and can no longer leave. And this would be the least of it, if the conscience and the soul remained untroubled; but many a man must first learn in his agony how difficult, or rather how impossible, it is to bring a soul laden with unlawful goods through the narrow gate that leads to life, just as a large piece of timber can be floated away on the water with little effort by one alone, but when it comes to the shore it cannot

(Submitted.)
From Claus Harms "Wisdom and Wit from the Alley."

A man is commanded to be good, and he is tormented with it all his life; a Christian is given to be good, and he rejoices in it for eternity.

Whoever could do one pure good deed by himself would thereby lift the whole of Christianity off its hinges.

The face of sin: sweet and terrible; the weight of sin: light as a feather and heavy as lead; the judgment of sin: simple and just.

Let your work be a prayer and your prayer be a work. If you like to see your fruit in the sight of men, the fruit-bearing power in you dwindles.

That I am weak, God will know; that He is strong, I know.

There are three crosses on the Christian way: the cross of suffering, which God lays on us; the cross of discipline, which we should lay on ourselves; the cross of faith, on which Christ, our salvation, hangs. Whoever does not already see this one cannot get past the other two, but remains lying on the road, miserable and powerless.

(Submitted.)
He that will not believe in Christ must see how he can be advised without him. You and I cannot. We need someone to lift us up and hold us while we live, and to put his hand under our heads when we die, and he can do this abundantly according to what is written of him, and we know of no one from whom we would rather have it. No man ever so loved, and something so intrinsically great and glorious as the Bible says and sets of him, never came into a man's heart, and above all his merit and worthiness. He is a holy figure who rises to the poor pilgrim like a star in the night, and fills his inmost need, his most secret longing and desire. M. Claudius (Wandsbecker Bete).

(Submitted.)
The father hurriedly talked to his sick child. The child liked to hear about divine things and had already heard, at school, as well as from father and mother, many of the things told in the holy scriptures, and had liked to hear them, even though she was not yet six years old. The father told the sick daughter that he wanted to give her a book, in which he spoke of the good Lord.

and of Christ and of the holy angels; then the dull child straightens up and looks at the father so great and pious, and adds, "and of Abraham." Without suspecting it, the child had put a word into the father's heart, by which his heart became still and firm. After some hours the holy angels had carried the child's soul into Abraham's bosom; but the father, as he squeezed the dear child's broken eyes shut, thought over and over again of Abraham, who was ready to do anything his Lord asked, even to give up his child, and as he prayed an Our Father on his knees at the deathbed with another praying woman, it did not become too difficult for him to say: Thy will be done!-From the mouth of babes praise is prepared to the Lord.

Explanation.

People who are conscienceless and dishonest enough to make use of a whitewashed way of informing to frivolous lies, lazy, mindless gossip in general and even in public disgraceful papers as the only remaining means of their revenge should be let go. The undersigned, however, has been requested by preachers to hold out the truth for the sake of their congregations. For he has not passed over to the Iowa Synod, nor has he ever been a Chiliast. But for years he has come to know the spirit of a party that has defiled the bed of Jacob, i.e. the Scriptures, with caricatures of false doctrine, in such a way that he praises God when he experiences hatred for it; and it cannot be at all disconcerting when opponents of this and similar kinds see him the sooner the better somewhere else than in his previous position.

Frankenmuth, late July, 1860. o. Fuerbringer.

Literature.

Dr. Urban Rhegius'
Disputation about the restoration
of the
Kingdom of Israel
against
all the chiliastes of all time.

Translated by
C. J. Hermann Fick.

This is the title of a small book by the famous U. Rhegius in the form of 105 theses. The first part is a short but interesting description of the life of U. Rhegius by the translator.

Although Rhegius in his writing has the coarse chiliasts of his time in mind and combats them by name, his theses nevertheless find application to the chiliasts of every shade. Read especially theses 16-27; if these are true, as they are irrefutably true, then the conclusion follows inevitably that even the subtle chiasm that is rampant in our day is reprehensible, because it is against the similarity of faith. It is against the similarity of faith.

The book is highly readable and we warmly recommend it. It is available from the recently established Academic Bookstore in St. Louis through Mr. A. Saxer. Price per piece 10 Cts, the dozen K1,00, the hundred d7,00 excluding postage.

Concordia College.

Since the admission of new pupils to the Concordia Collegium in St. Louis for the coming school year, which begins on September 1 of this year, requires domestic arrangements, which depend on the number of pupils expected, the undersigned urgently requests all those concerned to apply to him as soon as possible. The conditions of admission can be found in number 22.

A. Saxer, p. t. Director.

At the end of this volume, it seems to me the most appropriate place to give an account of why, with one exception, I have left out the Invectives, of which every issue of the Informatorium has been full for the past six months.

Articles of invective and scorn against persons, especially absent persons, are self-judging and need no reply from Christian readers. They are not capable of a serious answer, and to want to repay like with like would be shameful. To reject again and again accusations against which one has already defended oneself to excess, and to refute again and again false doctrines that have already been refuted more than once and again, would be useless work. Finally, a public church bulletin is not there for the writers to serve them as a playground for all kinds of fistfights, but for the readers to be instructed, corrected, warned. Everything that does not serve the latter purpose, I believed I had to reject.

Th. Brohm.

Received

a. To the general synodal treasury: No contribution!

d. To the Synodal Missionary Fund:
By N. N. ans der Gem. dcs Hrn. Past. W. Scholz in Minden, Ills.\$1 .50
By Mr. Geo. Willner in Washington City in the Treicinigkeits-Gem. there, auf den Becken bei Kindtauken collectirt 5,75
From the comm. of Mr. Past. H. Fick at Collinsville, Ills. 6,75
By Mr. Past. C. Metz in New-QrleanS12.80
namely:
\$6.10 Collecte of the month of June 6.70 "" July
O. to the college maintenance fund
for teacher salaries:
By Mr. Geo. Willner in Washington City,Easter and Pentecost Collecte of the Dreieim'gkeits Gem. there21.84
From the comm. of Mr. Past. H. Fick, in Collinsville 7.95 a. For poor students and pupils in Concordia College and Seminary:
By Mr. Past. vr. G. M. Gotsch collected at the baptismal feast of the shoemaker, Mr. Gustav Müller in Memphis, Tenn.4.00

By Mr. Past. H. Wanderin Chicage, Illö. by the Virgin Society in s. Gem. 12,50
namely -.
\$1.50 for N. Sorget
4.00 " A. L. Selle
4,00 " L. Schick
" Mr. Past. C. Metz in New-Orleans" 9,65 and
namely: H? .-
\$5.25 contribution xr. June
4.40 ,, " July

s. On the maintenance fund for Prof. Biewend:

By Mr. Geo. Willner in Washington City -- -- 2.00 and to wit:
\$1.00 by himself
1,00 " Mr. Wm. Honnschbiid
"Mr. Past. J. G. Saner from his Gcmcinde 15,00 Collecte from the Gem. of Mr. Past. Biitz in Lafa-
yette Co., Mo. 5,1st
F. Böhlau, Cassirer.
Correction. In the heading of Mr. C. Pie- venbrink's receipt in the previous number it must of course bite: "middle districts" instead of: northern and is corrected by me, because posted by me. -
F. BLHlau,

Received.

a. To retire the ConcordiaCollegc building debt:
From the comm. of Mr. Past. Bilz, Lafayette Co, Mo \$6.50 " a Ung. in St. Lonis, Mo. 500
Gerh. Mönnrg through Mr. Past. Sauer 0 ,50
d. To the synodal treasury of western districts:
From Immanuels District in St. Louis, Mon. 18.10 ,, Drcieinigkeits "
"
12.25
From the comm. of Mr. Past. Moll, New Bielefeld, St. Louis Co., Mo. -- - 2.10
,, Mr. Past. Gotsch, Memphis, Tenn. IM Collecte der Gem. des Hrn. Past. Frdcrckiug, Poca-
hontas Ho., Mo. 5,25-
Cd. No missing.

For the **Lutheran** have paid:
The 12th year:

Mr. H. Backs.
The 13th year:
Messrs: Scpth. Graf, C. Segelhorst, H. Helft, H. Rückens.
The 14th year:
Messrs: Sethp. Graf, L. Cnrts, C. Segelhorst, L, Schlechte, H. Holste, H. Rückerts.
The 15th year:
Messrs. Sethp. Graf, Past. H. SchiercnbeL Past.^ A. Rasmussen, H. Hoidt, C. Segelhorst, L. Schlechte, H. Holste, H. Rückerts.
Furthermore: Wittwe Poppitz and Schnbarth.
The 16th year:
Gentlemen: Past. W. Hattstädt 10 Er-, A. Nehrig' N. Stitz, Past. F. Sievers 3 Er-, Past. H. Eisfcller 2 Er-, Fr. Neitzel, Gottfr. Merz, H. Holdt, C. Segelhorst 65 Cts.,J Förd. Schmidt 5 Er-, P. Hoffmann, Past. F. Steinboch,, I. N. Steinbach \$1.78, Bedecker, Studt, L. Müller, Mr- hammer, H. Ersmeier, Past. H. Kühn, J. Gerding, E. Hinkelmann, C. Saalfeldt, C. Kühnen, G. A. Ranzen- berger49 Er-, M. Hetzner, J. Lochaas, S. Luft, L. Schlechte, C. Müller, W. Bode.
Further: Wittwe Poppitz, Schubarth, Böse.
The 17th year:
Messrs: J. Kühl, Past. F. Sievers 4 Ex. Martin C. Barthel.

Changed address:

Teacher O. N. LLMK, oars U. li-iectsl,
Orpö Oimræau, No.
----- .. - -
St. Louis, Mo.,
Synodal printing office of Aug. Wiebusch u. Sehn.